

ŚRAUTAKOŚH

VOL. II
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SECTION
PART - II

By
R. N. Dandekar

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गुरुकुल कांगड़ी विश्वविद्यालय
कृपया पुस्तक के ऊपर कोई निशान
न लगायें।

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गुरुकुल कांगड़ी विश्वविद्यालय, हरिद्वार

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VOLUME II

ENGLISH SECTION

[Based on the *Śrautasūtras* belonging to the various Vedic Schools]

PART II

THE AGNIṢṬOMA (continued)

AND

THE EKĀDAŚINĪ

By

R. N. DANDEKAR

VAIDIKĀ SAMŚODHANA MAṆḌALA

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VAIDIKA SAMŚODHANA MAṆḌALA

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PREFACE

This second part of the English Section of the second volume of the *Śrautakośa* completes the treatment of the Agniṣṭoma and the Ekādaśinī as presented in the various *Śrautasūtras*. However, much to my chagrin, it has not been possible to include in this part the expiatory rites relating to these sacrifices.

As pointed out in the Preface to the first part, in the English Section of the second volume of the *Śrautakośa*, the English translation of the *entire* relevant portions from all the *Śrautasūtras* has been given under each topic.

The debt of gratitude which I owe to my friend and colleague, Dr. C. G. KASHIKAR, for the constant help which I have received from him in the preparation of this Section defies adequate acknowledgement. He carefully went through the first draft of my translation and made many useful suggestions. However, the responsibility for the final presentation is entirely mine.

I have also to thank my young colleagues at the Centre of Advanced Study in Sanskrit, University of Poona, for the Index. This Index covers both the parts of the English Section of the second volume.

The BORI Press deserves credit for the careful and expeditious printing of this part.

Bhandarkar Oriental
Research Institute, Poona
May 30, 1980

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R. N. DANDEKAR

PREFACE

The second part of the English version of the second volume of the *Samadhi* contains the treatment of the *Samadhi* and the *Samadhi* presented in the various *Samadhi*. It is not possible to label it as a *Samadhi* or a *Samadhi* in the *Samadhi* or a *Samadhi* in the *Samadhi*.

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L. M. DANDAKAR

Samadhi Institute, I. Samadhi
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61. THE TAKING UP OF SOMA-JUICE IN CUPS AND VESSELS

BAUDHĀYANA -

[7. 6-7] - Then (the Adhvaryu) should say to the Unnetṛ : " Not being negligent, do thou pour out (Soma-juice upon the woollen filter) uninterruptedly; I shall take up (Soma-juice in) the cups and vessels with Mantras recited inaudibly ". Then he should take hold of the cup for Indra-Vāyu. This one should have a girdle (incised) round its neck. By means of it, he should take up king Soma passing through the filter, with the verse, *ā vāyo bhūṣa śucipāh...*, (immediately) following it up with the formula, *upayāmagr̥hīto 'si vāyave tvā juṣṭam gr̥hṇāmi*. Then he should take it away and verily again seize it (with Soma-juice) with the verse, *indravāyū ime sutāh...*, (immediately) following it up with the formula, *upayāmagr̥hīto 'sī 'ndravāyubhyām tvā juṣṭam gr̥hṇāmi*. After having wiped it round, he should place it (in its proper place) with the formula, *eṣa te yonih sajoṣābhyām tvā*. Then he should take hold of the cup for Mitra-Varuṇa. This one should have pustules (incised round its neck). By means of it, he should take up king Soma passing through the filter, with the verse, *ayaṁ vām mitrāvaruṇā...*, (immediately) following it up with the formula, *upayāmagr̥hīto 'si mitrāvaruṇābhyām tvā juṣṭam gr̥hṇāmi*. After having held two darbha blades across, he should mix it up with milk. [21. 22 — As for the mixing up with milk of the cup for Mitra-Varuṇa (that is,) pouring down (into it) of boiling milk; (The view expressed in) the sūtra (is that) of Śālīki. In this connection, Bodhāyana, indeed, says that one should certainly mix up with milk the cup for Mitra-Varuṇa (that is,) pour down boiling milk (into it).] After having removed the two darbha blades, he should wipe it (= the cup for Mitra-Varuṇa) round with the woollen filter and place it with *eṣa te yonir ṛtāyubhyām tvā*. Then, after having left out the cup, he should take hold of the cup for Aśvins and the Śukra cup. This one should be (made of the wood) either of *bilva* or of *palāśa* and (should be) well-polished. By means of it, he should take up king Soma passing through the filter, with the verse, *ayaṁ venaś codayat...*, (immediately) following it up with the formula, *upayāmagr̥hīto 'si śaṇḍāya tvā juṣṭam gr̥hṇāmi*. After having wiped it round, he should place it with *eṣa te yonir vīratām pāhi*. Then he should take hold of the Manthin cup. This one should be (made of the wood) of *vikaṅkata* and (should be) well-polished. By means of it, he should take up king Soma passing through the filter, with the verse, *taṁ pratnathā...*, (immediately) following it up with the formula, *upayāmagr̥hīto 'si markāya tvā juṣṭam gr̥hṇāmi*. After having held two darbha blades across, he should mix it up with the flour of parched barley-grains. [25. 18 — He should mix up the purified king Soma with the triad, namely, milk, flour of parched barley-grains, and gold.

Whichever cup he may take up, he should verily wipe it by means of water twice, namely, before and after taking up Soma into it; thereby he surely mixes it up with gold.] After having removed the two darbha blades, he should wipe it (= the Manthin cup) round with the woollen filter, and place it with *eṣa te yoniḥ prajāḥ pāhi*. Then he should take hold of the Āgrayaṇa vessel. By means of it, he should take up king Soma passing through the filter, with the verse, *ye devā divy ekādaśa sthā*, (immediately) following it up with the formula, *upayāmagrṛhito 'si viśvebhyas tvā devebhyo juṣṭam grhṇāmi*. [21. 17 — As for the taking up of Soma into the Āgrayaṇa vessel: (The view expressed in) the sūtra (is that) of Śālīki. In this connection, Bodhāyana, indeed, says that the Adhvaryu should take up (Soma) in two streams at the morning pressing, in three at the midday-pressing, and in four at the third pressing.]¹ [25. 18 — As for Bodhāyana's injunction which they declare, namely, that, at the taking up of (Soma into) the Āgrayaṇa vessel, one should take up (Soma) in two streams at the morning-pressing, in three at the midday-pressing, and in four at the third pressing: the remnants in the Upāṃśu and the Antaryāma cups and the bright (Soma-juice) taken continuously — these two at the morning-pressing; the bright (Soma-juice) taken continuously, (the portion from) the Āgrayaṇa vessel, and the third by means of the drawing spoon — (these three) at the midday-pressing; and king Soma which has remained over in the Āditya vessel, the remnant in the Āditya cup, (the portion from) the Āgrayaṇa vessel, and the fourth by means of the drawing spoon — (these four) at the third pressing.]

Then he should utter *hiṃ* over it (= the Āgrayaṇa vessel) three times — he should (first) say inaudibly *hiṃ hiṃ hiṃ somaḥ pavate somaḥ pavate somaḥ pavate 'smai brahmaṇe pavate 'smai kṣatrāya pavate 'syai viśe pavata iṣe pavata ūrje pavate 'dbhyaḥ pavata oṣadhībhyāḥ pavate vanaspatibhyāḥ pavate dyāvāpṛthivībhyāṃ pavate subhūtāya pavate brahmavarcaśāya pavate 'smai sunvate yajamānāya pavate mahyam* and (then) loudly *jyaiṣṭhyāya pavate*. Then he should address it (that is, the Soma taken up in the Āgrayaṇa vessel) with *āgrayaṇo 'si svāgrayaṇo jinva yajñam jinva yajñapatim abhi savanā pāhi viṣṇus tvām pātu viśam tvam pāhi 'ndriyeṇa*. After having wiped it round, he should place it with *eṣa te yonir viśvebhyas tvā devebhyah*. Hereafter he should take up the cups with Mantras recited rather loudly. "One should take up the cups (in the sacrifice) of one who has enemies, with the *rugṇavat* verse, *triṃśat trayaś ca gaṇino rujantaḥ*". So says the *Brāhmaṇa*. [14. 4-5 — It is said in the *Brāhmaṇa*: Whoever, indeed, provides gods with godly glory and men with human glory verily attains godly glory in respect of gods and human glory in respect of men; whichever cups one has to take up before the Āgrayaṇa vessel he should take up with Mantras recited inaudibly; whichever (he has to take up) after (the Āgrayaṇa vessel)

1. This point is clarified in the Karmānta Sūtra cited next.

he should take up with Mantras recited rather loudly. Whichever cups he takes up before the Āgrayaṇa vessel he should take up with Mantras recited inaudibly; whichever (he takes up) after (the Āgrayaṇa vessel) he should take up with Mantras recited rather loudly. Gods, verily, does he provide with godly glory and men with human glory; verily he attains godly glory in respect of gods and human glory in respect of men. So says the *Brāhmaṇa*.]

[14. 11 — Now, hereafter, (is prescribed) the taking up of the Atigrāhya cups. Whether it is (to be) one or whether they are (to be) many, he should take them up only after having taken up the Āgrayaṇa vessel. They should be offered only after the offering of the cup to Mahendra. He (= the Adhvaryu) should take up the cup for Agni with the verse, *agna āyūṃṣi pavase...*, (immediately) following it up with the formula, *upayāmagr̥hīto 'sy agnaye tvā tejasvate juṣṭam gr̥hṇāmi*. After having wiped it round, he should place it with *eṣa te yonir agnaye tvā tejasvate*.] [14. 11 — Then he should take up the cup for Indra with the verse, *uttiṣṭhann ojasā saha...*, (immediately) following it up with the formula, *upayāmagr̥hīto 'sī 'ndrāya tvau 'jasvate juṣṭam gr̥hṇāmi*. After having wiped it round, he should place it with *eṣa te yonir indrāya tvau 'jasvate juṣṭam gr̥hṇāmi*.] [14. 11 — Then he should take up the cup for Sūrya with the verse relating to Sūrya, namely, *taraṇir viśvadarśataḥ...*, (immediately) following it up with the formula, *upayāmagr̥hīto 'si sūryāya tvā bhr̥jasvate juṣṭam gr̥hṇāmi*. After having wiped it round, he should place it with *eṣa te yonih sūryāya tvā bhr̥jasvate*.] [14. 11 — Even in the Agniṣṭoma, (the Atigrāhyas) should be taken up for the sake of the sacrifice's having a body. So says the *Brāhmaṇa*.]

Then he (= the Adhvaryu) should take hold of the Ukthya-vessel. By means of it, he should take up king Soma passing through the filter, with *upayāmagr̥hīto 'sī 'ndrāya tvā bṛhadvate vayasvata ukthāyuve yat ta indra bṛhad vayas tasmai tvā viṣṇave tvā juṣṭam gr̥hṇāmi*. After having wiped it round, he should place it with *eṣa te yonir indrāya tvo 'kthāyuve*. Then he should take hold of the Dhruva vessel. He should say: "Those who have entered by the eastern door should depart towards the east; those (who have entered) by the western (door should depart) towards the west; (so that) I may not (have to) carry (Soma) round you". He should carry it round along the rear of the Soma-pressers together with the Unnetṛ and seize it (with Soma-juice) towards the north, with the verse, *mūrdhānam divo aratim pr̥thivyāḥ...*, (immediately) following it up with the formula, *upayāmagr̥hīto 'sy agnaye tvā vaiśvānarāya juṣṭam gr̥hṇāmi*. Then he should address the Soma taken up into the Dhruva vessel with *dhruvo 'si dhruva-kṣitir dhruvāṇām dhruvatamo 'cyutānām acyutakṣittamaḥ*. Then he should carry it¹ back by the same route by which he had brought it and place it at the place, which is not covered by anything, in front of the stay of the northern *havirdhāna*-

1. The printed text reads *enat*; the reading *enam* found in some MSS is accepted here.

cart, with *eṣa te yonir agnaye tvā vaiśvānarāya*. He should close (the taking up of) king Soma with (the filling in of) the Dhruva vessel. Then he should put the drawing spoon into the Droṇakalaśa, which is more than half filled in, and follow the drops falling down with the verses, *drapsaś caskanda...*, *yas te drapsaḥ...*, *yo drapso...*, and *yas te drapso...*. [14. 4 — Now this verse which has to follow the drops: We shall explain it together with the others.] [14. 5 — Then he should follow the drops with the verses, *drapsaś caskanda...*, *yas te drapsaḥ...*, *yo drapso...*, and *yas te drapso...*.] [21. 17 — As for the verses which have to follow the drops: (The view expressed in) the sūtra (is that) of Bodhāyana. Śālīki says that one should verily offer oblations by means of the spoon with these verses.] [25. 18 — As for Śālīki's view, which, indeed, they declare about the verses which have to follow the drops, (namely,) that one should verily offer oblations by means of the spoon with these verses: At what time, indeed, should one offer these oblations? (The answer is:) After having offered the *saṁtani* oblations, at that very time should one offer these oblations.] Then he (= the Adhvaryu) should say to the Unnetṛ: "Do thou render non-empty (that is, fill in with Soma) the Pūtabhṛt pitcher; I shall formally take up the *pavamāna grahas*." Having heard this, the Unnetṛ should stretch out the strainer upon the cavity of the Pūtabhṛt and then pour down into it two or three drawing-spoonfuls of king Soma. Then after the Pūtabhṛt pitcher has been rendered non-empty, the Adhvaryu should (formally) take up the *grahas* in connection with the *pavamāna* (- Stotras). He should touch the Droṇakalaśa with *upayāmagr̥hīto 'si prajāpataye tvā*; the Ādhavanīya with *indrāya tvā*; and the Pūtabhṛt with *viśvebhyas tvā devebhyah*. [14. 6 — It is said in the *Brāhmaṇa* that whoever, indeed, knows the continuity of *pavamāna* (- Stotras) attains full life, (he) does not die before (the full term of) life, (he) becomes rich in cattle, obtains progeny. The *grahas* in connection with the *pavamāna* (- Stotras) are (formally) taken up; for him these, indeed, are taken up, (namely,) the Droṇakalaśa, the Ādhavanīya, and the Pūtabhṛt. If the Adhvaryu introduced a Stotra, without having first (formally) taken these up, he would break up (the continuity of) the *pavamāna* (- Stotras); after it being broken up, would also break up the breath of the Adhvaryu. The Adhvaryu should (therefore) touch the Droṇakalaśa with *upayāmagr̥hīto 'si prajāpataye tvā*. So is it said. He should touch the Droṇakalaśa with... *prajāpataye tvā*; the Ādhavanīya with... *indrāya tvā*; and the Pūtabhṛt with... *viśvebhyas tvā devebhyah*. Verily he thereby ensures the continuity of the *pavamāna* (- Stotras), attains full life, does not die before (the full term of) life, becomes rich in cattle, and obtains progeny. So says the *Brāhmaṇa*.] [21. 18 — As for the (formal) taking up of the *grahas* in connection with the *pavamāna* (- Stotras): (The view expressed in) the sūtra (is that) of Bodhāyana. Śālīki says that one should (formally) place them (with the formulas, *eṣa te yoniḥ prajāpatyāya tvā*, etc.,) after having wiped 'hem round with the formula, *juṣṭam gr̥hṇāmi*.] Then he should say: "O Unnetṛ"

and (add) "do thou filter king Soma (from the Ādhavanīya) into the Pūtabhṛt lying towards the east; do thou cleanse the Ādhavanīya by means of the fringes (of the filter) and then put it down with its mouth turned downwards." He (the Unnetṛ) should act accordingly. [14. 23 — It is said in the *Brāhmaṇa* that both these (namely, the Devas and the Asuras) were born of Prajāpati. So, verily, says the *Brāhmaṇa*.¹]

BHĀRADVĀJA—

[13. 14. 1–16. 14]—The Adhvaryu should fill in the (other) cups from the stream flowing through the filter. If the Soma-sacrifice is characterised by the Rathantara-sāman, he should take up the cups with the one for Indra-Vāyu as the first; if it is characterised by the Bṛhat-sāman, with the Śukra as the first; if it is characterised by the Jagat-sāman, with the Āgrayaṇa vessel as the first; (and) if it is characterised by both the Sāmans (namely, the Rathantara and the Bṛhat), with the cup for Indra-Vāyu as the first. "In the case of a sacrificer suffering from a disease, the Adhvaryu should take up the cups with the one for Indra-Vāyu as the first" – (beginning with this) the optional injunctions regarding the taking up of specific cups as the first are given in the *Brāhmaṇa*.² "(One should take up the cups) with the one for Indra-Vāyu as the first" – such, verily, are (the injunctions in this connection). If the Adhvaryu were to take up any other optional cup before the one for Indra-Vāyu, he should, indeed, bear it until the placing of the cup for Indra-Vāyu. He should (first) place the cup for Indra-Vāyu and then place that cup. Whichever cups he might take up before the Āgrayaṇa vessel he should take up with Mantras recited inaudibly. Whichever (he might take up) after (the Āgrayaṇa he should take up) with Mantras recited loudly. When he takes up the cups with the Āgrayaṇa as the first, he should release his speech only after having taken up the Manthin. When he takes up the cups with the Ukthya as the first, he should take up the Ukthya with the Mantra recited inaudibly. He should take up the cup for Indra-Vāyu with the Mantras beginning with *ā vāyo bhūṣa śucipāḥ* and ending with *upayāmagr̥hīto 'si vāyave tvā*. After having removed the cup, he should again fill it in with the Mantras beginning with *indravāyū ime sutāḥ* and ending with *upayāmagr̥hīto 'sī 'ndravāyubhyām tvā*. Then he should cleanse it with the filter and place it in its place with *eṣa te yoniḥ sajoṣābhyām tvā*. In this very manner, he should take up the other cups in accordance with the divinities and place them in their respective places with the formula relating to the placing of each. If the formula for the placing (of any particular cup) is not given in the scripture, he should place it only with *eṣa te yoniḥ*.

The Adhvaryu should take up the cup for Mitra-Varuṇa with *ayam vām*

1. *Tait Br* 1. 4. 1. 1.

2. *TS*. 7. 2. 7.

mitrāvaruṇā. Then he should dress it up (that is, mix it up) with the milk which has been first boiled up and then cooled, with

rāyā vayaṁ sasṛvāṁso madema havyena devā yavasena gāvaḥ |
tām dhenum mitrāvaruṇā yuvaṁ no viśvāhā dhattam
anapasphurantīm ||

Having passed over the cup for Aśvins, he should take up the Śukra with *ayam venaś codayat* *prśnigarbhāḥ*.... He should dress it up (= mix it up) with a piece of gold with *śukraṁ te śukreṇa śrīṇāmi*. Thereafter (he should take up) the Manthin with *tām pratnathā pūrvathā*.... He should dress it up (= mix it up) with (the flour of) parched barley-grains, without scattering the flour upon himself and upon the other cups, with

mano na yeṣu havaneṣu tigmaṁ vipaḥ śacyā vanutho dravantā |
ā yaḥ śaryābhis tuvinṛmṇo asyāḥ śrīṇītād imaṁ gabhastāt ||

Thereafter he should fill in the Āgrayaṇa vessel in two streams. He should pour out into another vessel king Soma, who has been drawn out in the Āgrayaṇa vessel and draw the second stream from it with *ye devā divy ekādaśa stha*. In the case of a sacrificer who has enemies, he should take up the Soma with the *rugṇavatī* verse, namely, *triṁśat trayaś ca gaṇino rujantaḥ*.... After having taken up the Āgrayaṇa, he should utter *him* three times and then release his speech with *somaḥ pavate somaḥ pavate somaḥ pavate 'smai brahmaṇe pavate 'smai kṣatrāya pavate 'smai viṣe pavate 'smai sunvate yajamānāya pavata iṣe pavata ūrje pavate 'dbhyaḥ pavata oṣadhībhyaḥ pavate vanaspatibhyaḥ pavate dyāvāpṛthivībhyām pavate subhūtāya pavate brahmavarcaśāya pavate yajamānāya pavate mahyaṁ jyaiṣṭhyāya pavate*. It is said in the *Brāhmaṇa* that he should recite this formula (first) slowly (= inaudibly), then loudly, and then very loudly.

Thereafter he should take up the three Atigrāhya cups (and place them upon the mound) respectively with the three Anuvākas beginning with *agna āyūṁṣi pavase*.... Then he should take up the Ukthya with *upayāmagrṛhito 'sī 'ndrāya tvā bṛhadvate vayasvate*; and then the Dhruva with *mūrdhānam divo aratiṁ pṛthivyāḥ*.... In the case of a sacrificer about whom he desires that he should live the whole span of life, he should fill in the cup completely and take it up. In the case of a sacrificer who is desirous of long life, he should place it upon a piece of gold. It is said in the *Brāhmaṇa* that a Kṣatriya guards the Dhruva. After the Dhruva has been taken up, the sacrificer should not let it flow out until it is (to be) poured out (into the Hotṛ's goblet at the third pressing). The Adhvaryu should make as much quantity of king Soma flow into the Droṇa-kalaśa through the woollen filter as he considers to be sufficient for the morning-pressing. He should squeeze out the filter, stretch it out over the Pūtabhṛt, and then pour out the water from the Maitrāvaruṇa's goblet into the Ekadhana pitchers. He should pour down into the Ādhavanīya the water from the Eka-

dhanas as required, and then pour down a part of king Soma from the Ādhavanīya into the Pūtabhṛt. In that connection, this is the general rule: Whenever and whatever (Soma) one may have to pour down into the Pūtabhṛt, except from the Droṇakalaśa, one should pour (it) down only through the filter. The Adhvaryu should (formally) take up the *pavamāna grahas* (that is, the *grahas* in connection with the *pavamāna*-Stotras). With *upayāmagr̥hīto 'si prajāpataye tvā*, he should touch the Droṇakalaśa; with... *indrāya tvā*, the Ādhavanīya; and with... *viśvebhyas tvā devebhyah*, the Pūtabhṛt. It is said in the *Brāhmaṇa*¹ that the cups to be taken up with *yajus* should be taken up with the *upayāma*-portion preceding the formula, and those to be taken up with a verse with the *upayāma*-portion following it, for the support of sacrifice. The officiating priests (who are about to proceed for the chanting of the Bahiṣpavamāna-stotra) should offer the three *vaipruṣa* oblations, one each, respectively with the three verses, *yas te drapsas skandati...*, etc.

[15. 3. 11, 12] — While the cups are being taken up, the Brahman should restrain his speech up to (the time of the taking up of) the Āgrayaṇa. Similarly, at each pressing, he should sit down towards the south of king Soma who is being pressed; while the cups are being taken up, he should restrain his speech.

ĀPASTAMBA —

[12. 14. 1-16. 6] — If the Soma-sacrifice is characterised by the Rathantara-sāman, the Adhvaryu should fill in and take up the cups with the Aindravāyava as the first; if it is characterised by the Bṛhat-sāman, with the Śukra as the first; if it is characterised by the Jagat-sāman, with the Āgrayaṇa as the first. If it is characterised by both the Sāmans (the Rathantara and the Bṛhat), he should take up the cups according to his desire; or, as the next best alternative, (he should take up the cups) verily with the Aindravāyava as the first. The optional taking up of the cups with a specific one as the first is prescribed in the scriptural portion beginning with: "Whoever desires that his progeny should be organized in the proper order should take up the cups with the Aindravāyava as the first." (One should take up the cups), which one would take up before the Āgrayaṇa, (with the formulas recited inaudibly, and he should take up those, which he would take up after the Āgrayaṇa, with the formulas recited loudly): so is it said in the *Brāhmaṇa*. Whichever cup one would take up optionally before the Aindravāyava, that he should not place (before placing the Aindravāyava, but hand over to some one else to be held over). It should be placed after the placing of the Aindravāyava.

The Adhvaryu should take up the Aindravāyava. He should quickly go over the verse, *ā vāyo bhūṣa śucipā...*, fill in and take up the cup with *upayāma*-

• 1. TS 6. 5. 10. 4.

grhīto 'si vāyave tvā, take away (the half-filled cup from the Soma-stream for a moment), quickly go over the verse, *indravāyū ime sutāḥ...*, fill in and take up the cup with *upayāmagrīto 'sī 'ndravāyubhyām tvā*, wipe it round with the strainer-fringes, and place it with *eṣa te yoniḥ sajoṣābhyām tvā*. He should wipe all the cups round (after they have been filled in) with the strainer-fringes and place them in their proper places – each with the formula, *eṣa te yoniḥ...*, (modified) according to the divinity. Or, for this purpose, there should be (used) a second strainer with fringes.

He should take up the Maitrāvaruṇa with the verse, *ayam vām mitrāvaruṇā...*, mix it up with milk, which has been first boiled and then cooled, with the verse, *rāyā vayanṁ sasavāṁso madema havyena devā yavasena gāvaḥ | tām dhenum mitrāvaruṇā yuvaṁ no viśvāḥ dhattam anapasphurantīm*, and then place it with *eṣa te yonir ṛtāyubhyām tvā*. He should take up the Śukra with the verse, *ayam venaś codayat...*, mix it up with a piece of gold, and then place it with *eṣa te yonir vīratām pāhi*. In the sacrifice of one who is hateful, (he should place it again) with ... *śaṇḍāya tvā*. He should take up the Manthin with the verse, *taṁ pratnathā...*, mix it up with the flour of parched barley-grains, with the verse, *mano na yeṣu havaneṣu juhvaḥ vipaḥ śacyā vanutho dravantā | ā yaḥ śaryābhis tuvinṁṇo asyā 'śrīṇītā 'diśam gabhastau*, without scattering the flour upon himself and the other cups. He should place it with *eṣa te yoniḥ prajāḥ pāhi*. In the sacrifice of one who is hateful, (he should place it again) with ... *markāya tvā*.

If one desires, "I would banish from the village a person who lives in the village and I would settle in the village a person who is outside the village", he should remove the Śukra (which has been already placed) with the formula, "Here do I remove from such-and-such people this one of such-and-such family, the son of so-and-so", and place in that place the Manthin with the formula, "Here do I settle among such-and-such people this one of such-and-such family, the son of so-and-so". He should fill in the Āgrayaṇa from two Soma-streams, by means of the *sthālī*, either with the verse, *ye devā divy...*, followed by the *upayāma* formula, or with the *yajus* formula beginning with *upayāmagrīto 'si...*. He should pour out into another vessel the Soma-juice which is in the Āgrayaṇa-*sthālī* and treat it as the second stream. In the sacrifice of one who has an enemy or who wants to practise exorcism, he should take up (the Āgrayaṇa) with the *rugṇavatī* verse, namely, *triṁśat trayaś ca...*. Or, in the sacrifice of one who wants to practise exorcism, he should take up (the Āgrayaṇa) with the verse, *vidad yatī saramā rugṇam adrer mahi pāthaḥ pūrvyam sadhriyakkah | agraṁ nayat supady akṣarāṇām acchā ravaṁ prathamā jānatī gāt*. After having taken up the Āgrayaṇa, he should utter *hiṁ* three times and then release his speech. He should distinctly recite the following formula three times – first in the middle tone, then loudly, and then quite loudly: *somaḥ*

pavate somah pavate somah pavate subhūtāya pavate brahmavarcasāya pavate 'smāi brahmaṇe pavate 'smāi kṣatrāya pavate 'syai viśe pavate 'dbhyaḥ pavata oṣadhī-bhyaḥ pavate vanaspatibhyaḥ pavate dyāvāprthivībhyām pavate 'smāi sunvate yajamānāya pavate mahyaṁ jyaiṣṭhyāya pavate | yathā devebhyo 'pavathā evaṁ mahyaṁ pavaśva.

After having placed (the Āgrayana) with *eṣa te yonir viśvebhyas tvā devebhyaḥ*, he should take up, in the Agniṣṭoma, three Atigrāhyas – (one) for Agni, (the other) for Indra, and (the third) for Sūrya. The verses (and formulas) relating to the taking up and the placing (of the three Atigrāhyas) should respectively be (those beginning with) *agna āyūṁṣi...*, *uttiṣṭhann ojasā saha...*, and *taraṇir viśvadarśato...*. He should fill in (and take up) the Ukthya by means of the *sthālī*. The formulas relating to the taking up and the placing (of the Ukthya) should respectively be *upayāmagr̥hīto 'śi 'ndrāya tvā brhadvate vayasvata ...* (and *eṣa te yonir indrāya tvo 'kthāyuve*). With the verse, *mūrdhānaṁ divo aratiṁ prthivyā...*, he should fill in the Dhruva completely by means of the *sthālī*. (In the sacrifice of one about) whom he desires that he should die before the proper time, he should fill in (the Dhruva) only a little; (in the sacrifice of one about) whom he desires that he should reach the latter half of his life, he should fill in (the Dhruva) above the half. (In the sacrifice) of one who is desirous of long life, he should place it in its place upon a piece of gold with *eṣa te yonir agnaye tvā vaiśvānarāya*. A king's son should guard it until the time of the pouring down. If one desires that they should dislodge a person who has usurped (another's kingdom) and that a person who has been (wrongly) dislodged should regain (his kingdom), he should raise up the Dhruva (from its place) with the formula, "Here do I dislodge from such-and-such people this one, of such-and-such family, the son of so-and-so", and again place it at that very place with the formula, "Here do I re-instate among such-and-such people this one, of such-and-such family, the son of so-and-so". (However) if he did so, he would disturb the life-span of his progeny. He should (therefore) cast away, with this formula, a blade of grass over beyond (the Dhruva). If one intends practising exorcism, (the Adhvaryu) should turn the Dhruva round with the formula, "Here do I turn round the life-span of so-and-so of such-and-such family". Or he should move away (the Dhruva) with the formula, "Here do I dislodge thee, so-and-so, the firm one, of firm station, from (thy) place". At this stage, he should stop (the flow of) the stream. After having squeezed out the strainer (over the Droṇakalaśa), he should deposit it. He should pour down into the Ādhavanīya the water in the Ekadhanas as required and the entire quantity of water in the Maitrāvaruṇa's goblet, stretch out the strainer with its fringes pointing towards the north upon the beak of the Pūtabhṛt, pour down into the Pūtabhṛt not the whole quantity of king Soma which is in the Ādhavanīya, and then touch the Droṇakalaśa with *upayāmagr̥hīto 'śi prajāpataye tvā*, the Ādhavanīya with *indrāya tvā*, and

the Pūtabhṛt with *viśvebhyas tvā devebhyah*. They are the *pavamāna-grahas* (mentioned in the *Brāhmaṇa*). All of them should be taken up respectively with the formulas beginning with *upayāma*. The sacrificer should touch all the cups with the *pañcahotṛ* formula. He should offer the (four) *vaipruṣa* oblations respectively with the verses, *drapsaś caskanda...*, *yas te drapsaḥ...*, *yo drapso...*, and *yas te drapso...*. Some teachers prescribe that the first verse (*drapsaś caskanda...*) should be employed (in respect of the first *vaipruṣa* oblation) everywhere (that is, in connection with all the three pressings); the latter three should be employed respectively as appending (the first *vaipruṣa* verse, by way of the second) at the three pressings.

[14. 9. 4] — The Brahman should restrain speech ... while the cups are being filled in and taken up, until the taking up of the *Āgrayāṇa*.

SATYĀṢĀDHA —

[8. 4] — In a Soma-sacrifice characterised by the Rathantara-sāman, one should fill in (and take up) the cups with the Aindravāyava cup as the first; in a Soma-sacrifice characterised by the Bṛhat-sāman, with the Śukra cup as the first; in a sacrifice characterised by both (these sāmans), (one should fill in and take up the cups) as one desires. In a Soma-sacrifice characterised by modified Prṣṭha, one should fill in the cups with the Aindravāyava as the first. The obligatory injunction, namely, that one should fill in the cups with the Aindravāyava as the first should also be regarded as an optional one in the case of one who is the eldest brother (but is superseded by a younger one in the performance of a Soma-sacrifice). The optional fillings in (of the cups) are explained in the *Brāhmaṇa* (in the section beginning with) “in the sacrifice of one who is ill, (the Adhvaryu) should fill in the cups with the Aindravāyava cup as the first”; these (fillings in should be resorted to) in accordance with the option. (The other cups like the Maitrāvaruṇa, the Āśvina, etc.) should be filled in before the Aindravāyava cup (but) they should be placed after (the Aindravāyava cup) has been placed.

The Adhvaryu should fill in (and take up) the Aindravāyava cup. He should go over the verse, *ā vāyo bhūṣa...*, hold up the cup (at the stream of the Soma-juice), and, with *upayāmagrṛhīto 'si vāyave tvā*, take up the Soma-juice in that (cup). He should remove the cup (from that position), go over the verse, *indravāyū...*, again hold up the cup, and, with *upayāmagrṛhīto 'sī 'ndravāyubhyām tvā*, again take up the Soma-juice in that (cup). He should wipe it round with that strainer which has not been used and then place it in its proper place with *eṣa te yoniḥ sajoṣābhyām tvā*. The cups, in respect of which the *upayāma*-formula is recited first, should be taken up with a *yajus*-formula; those, in respect of which the *upayāma*-formula is recited afterwards, (should be taken up) with a verse. In respect of all the cups, (there should be) the wiping round and the placing in the respective places.

(The Adhvaryu should recite) the verse, *ayam vām mitrāvaruṇā...*, (hold up the cup at the stream, and then fill in and take up) the Maitrāvaruṇa cup. He should dress it up (= mix it up) with milk which has been first boiled up and then cooled, with *rāyā vayam sasavāṁso madema havyena devā yavasena gāvaḥ / tāṁ dhenum mitrāvaruṇā yuvaṁ no viśvāhā dhattam anapasphurantīm //*, and then place it (in its proper place). (He should recite) the verse, *ayam venaś...*, (hold up the cup at the stream, and then fill in and take up) the Śukra cup. He should dress it up with (a piece of) gold. (He should fill in and take up) the Manthin cup with the verse, *taṁ pratnathā...*; with *mano na yeṣu havaneṣu juhvaḥ vipaḥ śacyā vanutho dravantā / ā yaḥ śaryābhis tuvinṛmṇo asyā 'śrīṇītā 'diśam gabhastau //*, he should dress up the Manthin cup with the flour of parched barley-grains without scattering it (= the flour) upon himself and other cups. He should fill in the Āgrayaṇa by means of the *sthālī* with *ye devā divy ekādaśa stha...* or with the formula *āgrayaṇo 'si...* preceded by the words *upayāmagrṛhito 'si*. He should take it up from two streams. He should pour out in another vessel a portion of the Soma which is taken up in the Āgrayaṇa vessel, and make it into the second stream. In the case of a sacrificer who desires to practise exorcism, one should recite the *puroruc* verse (before the *upayāma*-formula), namely, *vidad yatī saramā rugṇam adrer mahi pāthaḥ pūrvyam sadhriyakkah / agram nayat supady akṣarāṇām acchā ravaṁ prathamā jānātī gāt*. In the case of a sacrificer who has an enemy (one should recite as *puroruc*) the verse *trīmśat trayaś ca....* After having filled in the Āgrayaṇa, the Adhvaryu should utter *hiṁ* three times – first inaudibly, then loudly, and then quite loudly; he should also say *somaḥ pavate* three times – first inaudibly, then loudly, and then quite loudly. He should recite over the Soma (which has been taken up) the formulas, *asmai brahmaṇe pavate, asmai kṣatrāya pavate, asmai sunvate yajamānāya pavate, iṣa ūrje pavate, adbhya oṣadhībhyah pavate, vanaspatibhyah pavate, dyāvāpṛthivībhyāṁ pavate, subhūtāya pavate, brahmavarcasāya pavate, yajamānāya pavate, and mahyam jyaiṣṭhyāya pavate*, and then release his speech.

The Adhvaryu should fill in (and take up) the Atigrāhya cups – the Āgneya cup with *agna āyurṁṣi pavase...*, the Aindra cup with *uttiṣṭhann ojasā saha...*, and the Saurya cup with *taraṇir viśvadarśato....* Or he should take up the latter two (namely, the Aindra and the Saurya) respectively with the two verses, namely, *ojas tad asya titviṣa ubhe yat samavartayat / indraś carme'va rodasī and adṛśram asya ketavo vi raśmayo janāṁ anu / bhrājanto agnayo yathā*. He should fill in the Ukthya by means of the *sthālī* with the formula *upayāmagrṛhito 'si 'ndrāya tvā bṛhadvate vayasvata ukthyāyve....* He should fill in the Dhruva by means of the *sthālī* with *mūrdhānam divo aratim pṛthivyā...*, or with *dhruvo 'si ...* preceded by the *upayāma*-formula. (He should fill in the Dhruva) completely. In the case of a sacrificer who is hateful, (he should fill it in a little) less. In the case of a sacrificer who desires (long) life, he should place it (in its

proper place) upon a piece of gold. A Kṣatriya should guard it in the southern part of the Havirdhāna. In the case of a sacrificer who desires rain-shower, the Adhvaryu should take up all the cups completely filled in. If the sacrificer desires that he would banish from the village (his enemy) who is in the village and install in the village (his friend) who is outside the village, (in his sacrifice, the Adhvaryu) should remove the Dhruva (from its place) with the words, "I remove this one, of such-and-such *gotra*, the son of such-and-such one (= mother), from such-and-such tribe" and reinstate the Dhruva (in its proper place) with the words, "I reinstate this one, of such-and-such *gotra*, son of such-and-such one (= mother), within such-and-such tribe." (The sacrificer), thereby, after having banished from the village (his enemy) who is in the village, installs in the village (his friend) who is outside the village. After having placed the Dhruva (in its proper place) the Adhvaryu should cause as much quantity of king Soma to flow beyond (through the woollen strainer into the Droṇakalaśa) as he considers to be sufficient for the morning-pressing. At the time immediately after the stream has ceased, he should squeeze out the strainer and deposit it (in the southern part of the Havirdhāna). He should pour down into the Ādhavaniya the (entire) quantity from the Maitrāvaruṇa's goblet and portions from the Ekadhanas, and then pour down into the Pūtabhṛt, through the strainer, a portion (from the Ādhavaniya). Henceforth one should pour down into the Pūtabhṛt only through the strainer. The Adhvaryu should (formally) take up the *pavamāna-grahas*. He should touch the Droṇakalaśa with *upayāmagr̥hīto 'si prajāpataye tvā...*, the Ādhavaniya with ... *indrāya tvā...*, and the Pūtabhṛt with ... *viśvebhyaḥ tvā devebhyaḥ....*

[10. 4, 8] — After the Dhruva has been taken up, the sacrificer should not pass urine until the pouring out.

While the cups are being taken up, the Brahman should restrain speech until the taking up of the Āgrayaṇa.

VAIKHĀNASA -

[15. 15-18] — If the Soma-sacrifice is characterised by the Rathantara-sāman, the Adhvaryu should (fill in and) take up the cups with the Aindra-vāyava cup as the first; if it is characterised by the Bṛhat-sāman, with the Śukra cup as the first. He should take hold of the cup for Indra-Vāyu, recite the verse, *ā vāyo bhūṣa...*, support it, fill it in under the stream with *upayāmagr̥hīto 'si vāyave tvā*, take it away (from the stream), recite the verse, *indravāyū ime sutāh...*, again support it, and then again fill it in with *upayāmagr̥hīto 'sī 'ndravāyubhyām tvā*. He should wipe it round with the end of the strainer and then place it, in accordance with its proper place and divinity, with the formula, *eṣa te yoniḥ sajoṣābhyām tvā*. Hereafter, in the same manner, there should be the wiping and the placing in respect of all the cups.

Those cups, which are prescribed by the *Brāhmaṇa*-text to be taken up optionally before the Aindravāyava cup, should be placed (in their respective places) only after the Aindravāyava cup has been placed. The Adhvaryu should take up the Maitrāvaruṇa cup with the verse, *ayaṁ vāṁ mītrāvaruṇā...* He should dress it up (= mix it up) with the milk, which has been first boiled up and then cooled down, and then place it with the formula, *eṣa te yonir ṛtāyubhyāṁ tvā*. He should take up the Śukra with the verse, *ayaṁ venaś...*; after having mixed it up with a piece of gold, he should place it with the formula, *eṣa te yonir vīratām pāhi*. He should take up the Manthin with the verse, *taṁ pratnathā...*, mix it up with the flour of parched barley-grains with the verse, *mano na yeṣu...*, and then place it in its proper place with the formula, *eṣa te yoniḥ prajāḥ pāhi*. He should pour down into another vessel a portion of king Soma, which had been poured down into the Āgrayaṇa vessel, regard it as the second stream, recite the verse, *ye devā divy ekādaśa stha...*, and (thus) fill in the Āgrayaṇa from two streams, by means of the Āgrayaṇa vessel, with the verse followed by the *upayāma*-formula, *upayāmagṛhīto 'si viśvebhyas tvā devebhyah*. Or he should take up the Āgrayaṇa cup with the formula, *āgrayaṇo 'si...*, preceded by the *upayāma*-formula, and then utter *hiṁ* (over it) three times – first inaudibly, then loudly, and then more loudly. Similarly, he should recite *somaḥ pavate...*, etc.; he should recite over the Soma the formula, *asmai brahmaṇe pavate...*, release his speech, wipe the *sthālī* round, and then place it in its place with the formula, *eṣa te yonir viśvebhyas tvā devebhyah*.

In the Agniṣṭoma, the Adhvaryu should take up three Atigrāhyas. He should take up the Āgneya with the verse, *agna āyurṁṣi pavase...*, the Aindra with the verse, *uttiṣṭhann ojasā saha...*, and the Saurya with the verse, *taraṇir viśva-darśato...*, wipe them round, and place them in their places in accordance with the divinities. He should take up the Ukthya with the formula, *upayāmagṛhīto 'sī 'ndrāya tvā bṛhadvate...*, preceded by the *upayāma*-formula. With the verse, *mūrdhānam divo aratim prthivya...*, he should fill in the Dhruva fully by means of the Dhruva-vessel. Or (he should do so) with the formula, *dhruvo 'si...*, preceded by the *upayāma*-formula. The sacrificer should not urinate until the offering. He should put down a piece of gold in the place (assigned for that cup) and place (the cup) upon it with *eṣa te yonir agnaye tvā vaiśvānarāya*. A king's son should guard it in the southern part of the Havirdhāna until its being poured down. He is the guardian of the Dhruva. The stream should cease. The Adhvaryu should squeeze out the strainer and stretch it out upon the beak of the Pūtabhṛt. He should pour down into the Ādhavanīya the Soma in the Maitrāvaruṇa's goblet and a portion of the water in the Ekadhanas. And from it (= the Ādhavanīya), (he should pour down) into the Pūtabhṛt as much quantity as would be sufficient for the morning-pressing. The sacrificer should touch all the cups with the *pañcahotṛ* formula and with the verses, *drapsaś caskanda...*, etc.

MĀNAVA -

[2. 3. 4. 23-24] — He (= the Adhvaryu) should fill in the cups from the bright stream, (that is, from the Droṇakalaśa) up to the neck; (he should fill them in) to the full for a sacrificer who is desirous of rain-shower. After having (filled them in and) taken them up, he should wipe them round with the fringe and place them at their proper places.

[2. 3. 5. 1-19] — Subsequent to the Antaryāma, these should be the priorities of the cups to be filled in : If the Soma-sacrifice is characterised by the Rathantara-sāman, one should fill in and take up the cups beginning with the Aindravāyava cup; if it is characterised by the Br̥hat-sāman, beginning with the Śukra; if it is characterised by the Jagat-sāman, beginning with the Āgrāyaṇa vessel. The priority of the cups is prescribed in the injunction, "One who is the eldest brother."¹ He should (fill in and) take up the Aindravāyava cup — half of it with *ā vāyo bhūṣa...*, and the remaining with *indravāyū ime sutāḥ...*; he should place it with *eṣa te yoniḥ sajoṣābhyām tvā*. Whichever other cup he might take up before the Aindravāyava cup, he should place it (only) after having placed the Aindravāyava cup. He should take up the Maitrāvaruṇa cup with *ayaṁ vām mītrāvaruṇā ...* and mix it up with milk which is first boiled and then cooled down; he should place it with *eṣa te yonir ṛtāyubhyām tvā*. He should take up the Śukra cup with *ayaṁ venaś...* and mix it up with gold; he should place it with *eṣa te yoniḥ vīratāyai tvā*. He should take up the Manthin cup with *taṁ pratnathā...* and mix it up with the flour of parched barley-grains without scattering the flour upon the other utensils; he should place it with *eṣa te yoniḥ prajābhyas tvā*. After having poured down into the Hotṛ's goblet the Soma-juice which was in the Āgrāyaṇa vessel, he should take up the Āgrāyaṇa, from two streams, with *ye devā divy ekādaśa stha...*, recite over it the formula, *āgrāyaṇo 'si svāgrāyaṇo...*, utter over it *him* inaudibly three times, release his speech, and then place it (= the Āgrāyaṇa) with *eṣa te yonir viśvebhyas tvā devebhyah*. He should take up the Ukthya with *upayāmagr̥hīto 'sī 'ndrāya tvā br̥hadvate ...* and place it with *eṣa te yonir indrāya tvā*. He should take up the Dhruva with *mūrdhānam divo...*, recite over it the formula, *dhruvo 'si dhruvakṣitir...*, and place it with *eṣa te yonir vaiśvānarāya tvā*; (he should place it) upon a piece of gold in the sacrifice of one who is desirous of long life. A Kṣatriya should guard the Dhruva. With reference to one whom the sacrificer hates, he should move the Dhruva. After having poured down into the Hotṛ's goblet the Soma which would be sufficient for the morning-pressing, he should purify king Soma (from the Ādhavanīya into the Pūtabhṛt), squeeze the strainer, and deposit it by the side. He should pour down Soma from the Droṇakalaśa into the Pūtabhṛt by means of the drawing spoon, wipe it (= the Pūtabhṛt) round

1. MS 4. 8. 8.

with the fringe, and place it at its proper place. He should touch the Droṇakalaśa with *upayāmagr̥hīto 'si prajāpataye tvā*, the Ādhavanīya with *upayāmagr̥hīto 'sī 'ndrāya tvā*, and the Pūtabhṛt with *upayāmagr̥hīto 'si viśvebhyaḥ tvā devebhyaḥ*. He should recite over the (drops) scattered round the Droṇakalaśa the verse, *drapsaś caskanda....* After having mentally gone over the *saptahotṛ* formula, he should make the offering. He should give out the call: "O Prastotṛ, restrain speech; o Unnetṛ, purify towards the east king Soma which is in the Ādhavanīya."

KĀTYĀYANA -

[9. 6. 6-25] — He (= the Adhvaryu) should fill in the Aindravāyava cup with *ā vāyo....* After having disjoined (the cup from the stream of Soma), (he should) again (fill it in) with *indravāyū....* (He should fill in and take up) the Maitrāvaruṇa cup with *ayam vām....* He should cover it over with two blades of kuśa and then mix it up with milk (that is, pour down milk into it through those blades), with *rāyā vayam....* So (should one cause to pass through two blades of kuśa) every time at the mixings up. (He should fill in) the Śukra (either) in a cup made of the *bilva*-wood or (in one made of the *vikāṅkata*-wood) with *taṁ pratnathā....* Some teachers say that (he should fill it in) with *ayam venaś....* He should fill in the Manthin with *ayam venaś....* He should mix it up with the flour of parched barley-grains with *mano na yeṣu....* (He should fill in) the Āgrayaṇa from two streams of Soma with *ye devāsaḥ....* (Having covered the mouth of) the Āgrayaṇa with the fringe-strainer (and) having held it (= the Āgrayaṇa) up close (to himself), he should utter *hiṁ* three times, recite *somaḥ pavate...* (also three times), and recite the remainder of the formula (only) once. He should recite this formula in the first scale prior to the mention of the divinity. At the morning-pressing, the rites (prescribed to be performed) with the formulas recited loudly (should) also (be performed with the formulas recited in the first scale); at the midday-pressing, (the rites prescribed to be performed with the formulas recited in a low voice or loudly should be performed with the formulas recited) in the middle scale; at the third pressing, (the rites prescribed to be performed with the formulas recited in a low voice should be performed with the formulas recited) in the highest scale. He should take up the Ukthya with *upayāmagr̥hīto...*; (and) the Dhruva with *mūrdhānam divaḥ....* Until its (= of the Dhruva) offering, the Soma-presser (= the sacrificer) should not void urine or excrement. If he (= the Adhvaryu) knows (the significance of taking it up,¹ he may take up) the Vaiśvānara cup. The Soma-presser should fill in the vessels and cups fully, (fill in) one half of the Droṇakalaśa, and then pour out the entire quantity of Soma.

¹. Cf. *ŚPBr* IV. 2. 4. 1.

VAITĀNA -

[16. 13] — The Brahman should follow the Soma in the Droṇakalaśa (that is, the Soma while it is being poured down into the Droṇakalaśa) with the verse, *indrāya somam ṛtvijah*....

62. THE AUDGĀTRA

RELATING TO THE TAKING UP OF THE CUPS

LĀṬYĀYANA -

[1. 10. 17-11. 1] — By means of the strainer the Udgātṛ should wipe off the Droṇakalaśa — its bottom with *vasavas tvā*..., its middle with *rudrās tvā*..., and its mouth with *ādityās tvā*.... Dhānamjaya says that, at each pressing, he should wipe it off three times with each of these formulas. Śāṇḍilya says that, at all the pressings, (he should wipe off each of the three regions of the Droṇakalaśa) with all the (three) formulas.¹ (After the wiping) they shake off the strainer and spread it out (over the Droṇakalaśa) with its fringes pointing towards the north and its navel turned downwards, with the verse, *pavitraṁ te*....² While the Soma flows in an unbroken stream, the Udgātṛ should murmur the formula, *pra śukrā*...; (in the place of the word *amuṣya*) in *amuṣya rājyāya* (in the concluding portion of that formula) he should mention (the name of) the king who is dear to him. Or (for *amuṣya rājyāya*, he should substitute the words) *rājño rājyāya* or *yajamānasya 'rddhyai*³ *rājño rājyāya* or *somasya rājño rājyāya*. He should verily say *somasya*, for, the Brāhmaṇas have Soma (alone) as their king.

While taking up the Āgrayana, the Adhvaryu utters *hiṁ*; at that time, (at each utterance of *hiṁ*) they should respond to the choosing respectively with *agniḥ prastotā 'haṁ mānuṣaḥ*, *brhaspatir udgātā 'haṁ mānuṣaḥ*, and *vāyuḥ prati-hartā 'haṁ mānuṣaḥ*. Dhānamjaya says that they should not respond to the choosing. Śāṇḍilya says that they should certainly respond to the choosing. At this stage, they should restrain their speech. Or (they should do so after they

1. Drāh. adds : (Some teachers say that he should wipe off) the bottom with all (the three formulas), the middle with all (the three formulas), and the mouth with all (the three formulas). The other view is that he should wipe off in the order : the mouth, the middle, and the bottom.

2. Drāh. adds: Some teachers say that he should do so with the Tṛca.

3. Some MSS omit the word *rddhyai*.

are) in the *Ṛtasadana* (that is, in the place behind the southern *havirdhāna*-cart). Or (they should do so) while stepping beyond the altar. After the *Bahiṣpavamāna* has been chanted, they should release their speech.

While carrying the *Dhruva*-vessel from the northern *havirdhāna*-cart, they carry it along the west of the *Udgātṛ*s and (after the *Soma* has been taken up) carry it back with it.

DRĀHYĀYANA -

3. 2. 22 — 3. 10 = LĀṬ. 1. 10. 17 — 11. 1

JAIMINĪYA -

[1. 9] — The *Udgātṛ* should take down the strainer between the two poles and wipe off the *Droṇakalaśa* by means of it with the formulas, *vasavas tvā saṁmrjantu gāyatreṇa cchandasā, rudrās tvā saṁmrjantu traiṣṭubhena cchandasā, and ādityās tvā saṁmrjantu jāgatena cchandasā*. With the *Tṛca* beginning with *pavitram te vitataṁ brahmaṇaspate...*, he should spread out that strainer (upon the *Droṇakalaśa*) with its fringes pointing towards the north. King *Soma* is made to pass through the woollen strainer. The *Udgātṛ* should recite over him the formula, *sa pavasva sudhām ā devānām abhi priyāṇi dhāmā trir devebhyo 'pavathās trir ādityebhyas trir aṅgirobhyo yena turyeṇa brahmaṇā bṛhaspataye 'pavathās tena mahyaṁ pavasva* (and the verse) *sa naḥ pavasva śaṁ gave śaṁ janāya śaṁ arvate śaṁ rājann oṣadhībhyah*. They¹ should make the bright *Soma* flow continually (into the *Droṇakalaśa*). The *Adhvaryu*s fill in and take up² the *Soma*-cups. While taking up the *Āgrayana* cup the *Adhvaryu* utters *hiṁ*. That, verily, becomes the *hiṁ* utterance (in respect of the *Udgātṛ*'s chanting of the *Gāyatra*). Then the *Udgātṛ* should chant the *Gāyatra* (-*sāman*) based on one verse, namely, *uccā te jātam andhasā....* After *Soma* has been taken up in the cups and the vessels, he should touch water and then touch the earth with the verse, *drapsaś caskanda prithivīm anu dyām....* With the formula, *ā mā 'skān saha prajayā rāyaspoṣeṇe 'ndriyaṁ me vīryaṁ mā nirvadhiḥ*, he should touch himself (upon the breast).

¹ The text in GAASTRA's edition reads *pavayati* (singular).

² The text in GAASTRA's edition reads *adhvaryuḥ* and *gṛhṇāti*.

63. THE MOVING OUT FOR THE BAHISPAVAMĀNA

BAUDHĀYANA -

[7. 7-8]— Then he (= the Adhvaryu) should touch water, take hold of the two darbha blades (already used), and then gently move out. [21. 18 — As for the formal introducing of the *pavamāna* (-Stotras): (The view expressed in) the *sūtra* (is that) of Bodhāyana. Śālīki says that one should take hold of two darbha blades from the Sadas itself and then (by means of them) formally introduce (the *pavamāna*-Stotras). While he (= the Adhvaryu) is moving out, the Udgātṛ should take hold of him from behind; the Prastotṛ (should take hold) of the Udgātṛ; the Pratihartṛ of the Prastotṛ; the sacrificer of the Pratihartṛ; and the Brahman of the sacrificer. The Pratiprasthātṛ should move out as the seventh. While they have taken hold of one another from behind, he (the Adhvaryu) should offer on the Āhavanīya fire an oblation by means of the spoon with *agniḥ prātaḥsavane pātv asmān vaiśvānaro mahinā viśvaśambhūḥ / sa naḥ pāvako draviṇain dadhātṛ āyusmantaḥ sahabhakṣāḥ syāma svāhā*. The two Adhvaryus (that is, the Adhvaryu and the Pratiprasthātṛ) should make the offering with this verse. [14. 5 — When they are about to move out for the Bahiṣpavamāna and while they have taken hold of one another from behind, he (= the sacrificer) should offer an oblation by means of the spoon with *agniḥ prātaḥsavane*....] [21. 18 — As for the offering of the *saṃtani* oblations: (The view expressed in) the *sūtra* (is that) of Śālīki. In this connection, Bodhāyana, indeed, says that one should also pour down the *vasatīvarī* water with these Mantras.] Others should make the offerings with the relevant Mantras from their respective Vedas. Then they should move northwards towards (the place of) the *pavamāna* (-Stotra). Stooping, indeed, should the Adhvaryu move as the first, shaking¹ the two darbha blades, with *vāg agregā agra etv ṛjugā devebhyo yaśo mayi dadhatī prāṇān paśuṣu prajāṃ mayi ca yajamāne ca*. [14.5— It is said in the *Brāhmaṇa* that the Adhvaryu, indeed, is commissioned as the first among the officiating priests; the Stoma should (therefore) be enjoined by him. When they move out for the Bahiṣpavamāna, at that time, stooping, the Adhvaryu himself should move as the first, shaking¹ the two darbha blades, with *vāg agregā*.... So does (the *Brāhmaṇa*) say. He thereby enjoins the speech (*vāk*) itself at the opening of the sacrifice. So (says) the *Brāhmaṇa*.] Then they should sit down in their respective seats in the Āstāva. [21. 18 — As for the sitting down of the Brahman: Bodhāyana says that he should sit down as (he would sit down) in the Sadas. Śālīki says (that he should sit down) as in (connection with) the New-moon and the Full-moon sacrifices. As for the sitting down of the sacrificer: Bodhāyana says that he should sit down as (he would sit down) in the Sadas.

1. *Dhuvānaḥ* as in some manuscripts; the printed text reads *dhuvānaḥ*.

Śālīki says (that he should sit down) as in (connection with) the New-moon and the Full-moon sacrifices.]

BHĀRADVĀJA -

[13. 16. 15-17. 1] — The officiating priests should (also) offer an oblation with the *saptahotṛ* formula and then, stooping, proceed towards the north for the Bahiṣpavamāna. The Prastotṛ should seize the Adhvaryu from behind, the Udgātṛ the Prastotṛ, the Pratihartṛ the Udgātṛ, the Brahman the Pratihartṛ, and the sacrificer the Brahman. (The view) of some teachers is that the Brahman (should seize) the sacrificer (from behind). Shaking up a handful of sacrificial grass, the Adhvaryu should proceed first, with *gāyatraḥ panthā vasavo devatā 'vrkeṇā 'paripareṇa pathā svasti vasūn aśīya* as also with *vāg agregā agra etu*. They should sit down to the south of the *cātvāla*.

[15. 3. 13, 14] — When the officiating priests proceed for the Bahiṣpavamāna, the Brahman should move seized from behind. He should sit down towards the south of those who are going to chant the Stotra.

ĀPASTAMBA -

[12.16.17 - 17. 4] — After having quickly gone over the *saptahotṛ* formula mentally, and after having offered an oblation on the Āhavanīya fire with the *graha* (portion of that formula), the five officiating priests should move forward towards the north, for the Bahiṣpavamāna, in a bending position and taking hold of one another from behind. The Prastotṛ should take hold of the Adhvaryu from behind, the Pratihartṛ of the Prastotṛ, the Udgātṛ of the Pratihartṛ, the Brahman of the Udgātṛ, and the sacrificer of the Brahman. Even if the sacrificer himself is the Hotṛ, he should verily move forward (with the others), for, the accompaniment in the chanting of the Sāmans is assigned to him. So says the *Bahvṛca-Brāhmaṇa*. They should move forward, like (hunters) proceeding stealthily, like killers, bending down their heads as it were, for, the sacrifice is like a deer. The Adhvaryu should move forward in the forefront, shaking up a handful of sacrificial grass, with the formulas, *vāg agregā agra etv ...* and *gāyatraḥ panthā vasavo devatā 'vrkeṇā 'paripareṇa pathā svasti vasūn aśīya*.

[14. 9. 5, 6] — While the other officiating priests are offering the *vaipruṣa* oblations, the Brahman should also offer (an oblation with the *saptahotṛ* formula). At the *pavamānas*, he should move forward taking hold of another from behind.

SATYĀŚĀDHA -

[8. 4] — While moving out (for the Bahiṣpavamāna), they should take hold of one another from behind — the Prastotṛ should take hold of the Adhvaryu

from behind, the Pratihartṛ of the Prastotṛ, the Udgātṛ of the Pratihartṛ, the Brahman of the Udgātṛ, and the sacrificer of the Brahman. (The view) of some teachers (is that) the Brahman (should take hold of) the sacrificer. After having moved out, they¹ should offer the *vaipruṣa* oblations with the three verses beginning with *yas te drapsaḥ skandati* ... and with *yas te drapsaḥ skandati yas te amśuḥ svaḥ paraś ca yo divaḥ puraḥ / ayaṁ devo bṛhaspatiḥ saṁ tat siñcatu rādhasā* and also offer an oblation with the *saptahotṛ* formula, and then proceed, bowed down, towards the north for the Bahiṣpavamāna. With *gāyatraḥ panthā vasavo devatā 'vṛkeṇā 'paripareṇa pathā syasti vasūn aśīya* and *vāg agregā agra etv ṛjugā*, the Adhvaryu should proceed first, shaking up a little a handful of sacrificial grass.

[10. 8] — While they are moving out for the Bahiṣpavamāna, the Brahman should move taking hold (of the sacrificer) from behind.

VAIKHĀNASA —

[15. 19] — The Adhvaryu, the Prastotṛ, the Pratihartṛ, the Udgātṛ, the Brahman, the sacrificer, and the Pratiprasthātṛ should offer the seven *vaipruṣa* oblations, according to their respective Vedas, and an oblation with the *saptahotṛ* formula, take hold of one another from behind in the order as prescribed, and go out towards the north, with the Adhvaryu as the first and in a stooping posture. The Adhvaryu should go out first, slightly shaking up a handful of sacrificial grass with the two formulas, *gāyatraḥ panthā* ... and *vāg agregā*....

MĀNVA —

[2. 3. 6. 1-5] — They should move forward, bending, from the Havirdhāna towards the place of chanting. The Prastotṛ should take hold of the Adhvaryu from behind, the Udgātṛ of the Prastotṛ, the Pratihartṛ of the Udgātṛ, the Maitrāvaruṇa of the Pratihartṛ, the sacrificer of the Maitrāvaruṇa, and the Brahman of the sacrificer. They² should offer the *prṣadājya*, prepared without reciting any formula, with the two verses, namely, *mano jyotir* ... and *vardhatām bhūtiḥ*.... With *vāg agregā agre yātv ṛjugā devebhyo yaśo mayi dadhati prāṇān paśuṣu prajāṁ mayi ca yajamāne ca*, the Adhvaryu should move forward at the forefront holding a handful of darbha grass. After having reached the place of chanting, they should sit down — the sacrificer close to the left of the Prastotṛ and the Adhvaryu close to the right (of him).

KĀTYĀYANA —

[9. 6. 26-33] — The Adhvaryu, the Pratiprasthātṛ, the Prastotṛ, the Udgātṛ, the Pratihartṛ, and the sacrificer (in this order), each taking hold of the preceding one from behind, should depart (from the Havirdhāna). The

1. Those who belong to the Taittirīya Śākhā.

2. The sacrificer and those who belong to the Maitrāyaṇī Śākhā.

Adhvaryu (should go out) first; the others in the order mentioned. Or, they should take hold of each other from behind, after having made the offering. They should make the offering of the drops with *yas te...* Or, (only) the Adhvaryu (should) make this offering. The Adhvaryu should seize two blades of grass from the altar. (Then) stooping, they should proceed towards the north. The Adhvaryu should cast away one of the blades of grass upon the *cātvāla* with *devānām...* He should cast away the other (blade) in front of the Udgātṛs, without reciting any formula.

[11. 1. 18] — After having made the offering of the drops, the uninitiated (Brahman) may optionally take hold of the Pratihartṛ from behind.

ĀSVALĀYANA —

[5. 2. 4, 6-8] — In moving forward for the Bahispavamāna, the Maitrāvaruṇa and the Brahman obligatorily follow after the Chandogas (=the Udgātṛ, etc.).

After having offered the two *vipruṣ* offerings with the two verses (beginning with) *drapsaś caskanda...*, the concerned participants, with the Adhvaryu in the forefront and taking hold of one another from behind, move forward until (they reach) the *tīrtha* region. They sit down, facing the Udgātṛ, for the chanting of it (that is, of the Bahispavamāna). The Hotṛ, seated there only, should follow them with the Mantra, *yo devānām iha somapītho yajñe barhiṣi vedyām / tasyā 'pi bhakṣayāmasi mukham asi mukham bhūyāsam*.

ŚĀNKHĀYANA —

[8. 15. 7-9] — Before the *pavamānas*, the offering of the *vipruṣ* oblations is made with the two verses, *yas te drapsaḥ skandati ...* and *drapsaś caskanda...* (The Brahman) moves after those who are moving forward (for the Bahispavamāna). Also the Maitrāvaruṇa.

LĀṬYĀYANA —

[1. 11. 2-9, 11, 15-17] — The Prastotṛ should take hold of the Adhvaryu (from behind) while the latter is going out (of the Havirdhāna)¹; the Udgātṛ of him (that is, of the Prastotṛ); the Pratihartṛ of the Udgātṛ; the Brahman of him (that is, of the Pratihartṛ); (and) the sacrificer of the Brahman.² Having touched king Soma, they should not touch clarified butter without having first touched water. In the same manner, on all occasions, (having touched) clarified

1. Drāh. adds: after having squeezed out the strainer.

2. Drāh. adds: The *Brahmaṇa* says with reference to these: "Five officiating priests, taking hold of one another, move out". Since (in the *Brahmaṇa*) there is a word of censure (regarding the separation of the officiating priests from one another while going out) they should avert such separation.

butter, (they should not touch) king Soma (without having first touched water).¹ After the offering has been made by the Adhvaryu, they should offer, in the order in which they had moved out, the two *pravṛtta* oblations respectively with the (two) verses, *bekurānāmā 'si...* and *sūryo mā...*. The Udgātṛ should offer the third (oblation) with the verse, *ṛcām sāmā...*, ending with the *svāhā*-utterance; Śaṇḍilya says that, on all occasions, he alone (should offer the third oblation). After having made the offering, they should murmur the formula, *brahmā 'ham gāyatrīm vācam prāṇam prajāpatiṁ pra padye 'śmānam ākhaṇam pary ūhe*. While moving out, they should follow after the Adhvaryu. With their left hands they should cast away blades of grass, severally, towards the south, with the formula, *yo 'dya saumyo...*

DRĀHYĀYAṆA -

3. 3. 11-17, 19, 20, 24-26. = LĀṬ. 1. 11. 2-9, 11, 15-17.

JAIMINĪYA -

[1. 10] — After having touched water they move out (of the Havirdhāna) remaining in contact with one another. The Adhvaryu moves out first, then the Prastotṛ, then the Udgātṛ, then the Pratihartṛ, and then the sacrificer; the Brahman moves out as the sixth. They (= the Udgātṛs) should offer the *pravṛtta* oblations — the first with *juṣṭo vāco bhūyāsam juṣṭo vācaspatyuh | devī vāg yat te vāco madhumat tasmin mā dhāḥ svāhā sarasvatyai*. They² should offer the second oblation with *sūryo mā devo divyebhyo rakṣobhyaḥ pātu vāta āntarikṣebhyo 'gniḥ pāṛthivebhyaḥ svāhā*. They (then) move out towards the north for the Bahīspavamāna. While they are moving out, (the Udgātṛ) should follow the Adhvaryu with the formula, *etad aham daivyaṁ vājinam saṁmārjmi*.

VAITĀNA -

[16. 17] — The Adhvaryu, the Pratiprasthātṛ, the Prastotṛ, the Udgātṛ, the Pratihartṛ, the Brahman, and the Soma-presser (= the sacrificer), taking hold of one another from behind, should, after having moved away, offer the *vaipruṣa* oblations with the verses, *drapsaś caskanda...*, *yas te drapsaḥ...*, *drapsaḥ pātito 'ty asy avaś ca yaḥ paraḥ srucaḥ | ayaṁ devo bṛhaspatiḥ saṁ tam sīncatu rādhase ||*, *yas te drapsaḥ patitaḥ pṛthivyām...*, and *yan me skannam*.

1. Drāh. adds: The *Brāhmaṇa* prescribes the non-contact of the two (namely Soma and clarified butter) with the words, "The thunderbolt of Soma, indeed, is clarified butter."

2. The *sūtra* reads *juhōti*. But, according to Bhavatrāta's comm., the singular is to be understood in the sense of plural.

64. THE BAHISPAVAMĀNA-STOTRA

BAUDHĀYANA -

[7. 8] — Then he (=the Adhvaryu) should hand over the two darbha blades either to the Udgātṛ or to the Prastotṛ either with the formula, *ṛksāmāyor upastaraṇam asi mithunasya prajātyai*, or without reciting any formula. [21. 18 — As for the injunction that he should then hand over the two darbha blades either to the Udgātṛ or to the Prastotṛ: The prior alternative is (recommended) by Bodhāyana; the posterior one by Śāliki. As for the injunction that he should hand them over either with the formula, *ṛksāmāyor upastaraṇam asi mithunasya prajātyai*, or without reciting any formula: The prior alternative is (recommended) by Śāliki; the posterior one by Bodhāyana.] Then he should recite the formula in connection with the formal introduction (of the Stotra), namely, *vāyur hirmkartā gñih prastotā prajāpatiḥ sāmā bṛhaspatir udgātā viśve devā upagātāro marutaḥ pratihartāra indro nidhanam te devāḥ prāṇabhṛtaḥ prāṇam mayi dadhatv om studhvam*. [14. 11 — He (=the sacrificer) should murmur the formula in connection with the formal introduction, namely, *vāyur hirmkartā....* This Bahiṣpavamāna here is threefold.] [14. 9 — When the chanter says, “O Brahman, we are going to chant the Stotra, o Praśāstṛ”, then should the Brahman impel with *deva savitar etat te prāha tat pra ca suva pra ca yaja bṛhaspatir brahmā* ”*yuṣmatyā ṛco mā gāta tanūpāt sāmnaḥ satyā va āśiṣaḥ santu satyā ākūtaya ṛtaṁ ca satyaṁ ca vadata stuta devasya savituḥ prasave*, (adding) *bhūr indravantaḥ stuta* at the morning-pressing, *bhuvar indravantaḥ stuta* at the midday-pressing, and *suvar indravantaḥ stuta* at the third pressing. After the Stotra has been chanted, he (=the Adhvaryu) should make him (=the sacrificer) recite the Stutasya Doha, namely, *stutasya stutam asy ūrjam mahyam stutaṁ duhāmā mā stutasya stutaṁ gamyāt*. After the Śāstra has been recited, he should make him recite the Śastrasya Doha, namely, *śastrasya śāstram asy ūrjam mahyam śāstram duhāmā mā śastrasya śāstram gamyāt*. He should make him recite the addition to both these, namely, *indriyāvanto vanāmahe dhukṣīmahi prajām iṣaṁ sā me satyāśīr deveṣu bhūyād brahmavarcasaṁ mā gamyāt*. Then he should murmur (the formula relating to) the “re-seizing” of the sacrifice, namely, *yajño babhūva sa ā babhūva sa pra jajñe sa vāvṛdhe | sa devānām adhipatir babhūva so asmāṁ adhipatīn karotu vyaṁ syāma patayo rayiṇām*. It is said in the *Brāhmaṇa*: The sacrifice, verily, milks out the lord of sacrifice; the lord of sacrifice, verily, milks out the sacrifice. He who sacrifices without knowing the milk of Stotra and Śāstra — him the sacrifice milks out; he having sacrificed becomes more wretched. He who sacrifices knowing the milk of these two milks out the sacrifice; he having sacrificed becomes wealthier. (The sacrificer) therefore says: *stutasya stutam asy...* (and) *śastrasya śāstram asy...*; this, verily, constitutes the milk of Stotra and Śāstra; he, who knowing this sacrifices, verily, milks out the sacrifice;

having sacrificed he becomes wealthier. So says the *Brāhmaṇa*.] [14. 20 — It is said in the *Brāhmaṇa*: The seers, indeed, did not see Indra directly. Him did Vasiṣṭha see directly. He (= Indra) said, "I shall communicate to you the *Brāhmaṇa* whereby the people who have you as their Purohita will be procreated; (but) do thou not announce me to the other seers." Unto him (= Vasiṣṭha) did he communicate these Stomabhāga formulas. Thereafter the people who had Vasiṣṭha as their Purohita were procreated. Therefore they say that the duties of the Brahman should be assigned to a Vasiṣṭha. When one says, "O Brahman, we are going to chant the Stotra, o Praśāstr", then should the Brahman impel. He should recite the formula, *deva savitar...*, each time, take up (and attach to it) one each from the Anuvāka beginning with *raśmir asi kṣayāya tvā kṣayaṃ jinva*, and thus impel.] [23. 7 — As for the impelling: Bodhāyana, indeed, says that the Brahman should impel with both, namely, the Vasiṣṭha formula and the *sāvitra* formula. Śāliki says (that he should do so) only with the *sāvitra* formula.] [14. 20 — He, impelling in this very manner, impels the Agniṣṭoma with twelve (formulas).] When (the chanting of) its fifth (verse) has started, he should make the sacrificer recite *śyeno 'si gāyatrachandā anu tvā rabhe svasti mā saṃ pārāya*. [14. 6 — It is said in the *Brāhmaṇa*: Whoever, indeed, sacrifices knowing the *anvāroha* formulas of the *pavamāna* (-Stotras) ascends the *pavamāna* (-Stotras); he is not severed from the *pavamāna* (-Stotras). When the chanting of the fifth (verse) in the *Bahiṣpavamāna* has started, he should make the sacrificer recite the formula, *śyeno 'si gāyatrachandā anu tvā rabhe svasti mā saṃ pārāya*.] [21. 18 — As for the injunction that, when (the chanting of) the fifth (verse) has started, he should make him recite the formula: (The view expressed in) the sūtra (is that) of Bodhāyana. Śāliki says that he should make him recite it when (the chanting of) any verse whichever has started.] At this juncture, he (=the Adhvaryu) should recite the *daśahotṛ* formula.

BHĀRADVĀJA -

[13. 17. 2-12] — The Adhvaryu should sit down in front of the Prastotr and, handing over to him a handful of sacrificial grass, initiate the chanting of the Stotra with the formula beginning with *vāyur himkartā* and ending with *te devāḥ prāṇabhṛtaḥ prāṇaṃ mayi dadhatu, somaḥ pavate*. With this very formula should he initiate (the chanting of) all the Stotras. Except in the case of the *pavamāna*-Stotras, he should say, "Do you start", following the formula. The relevant officiating priests should chant, gazing at the *cātvāla*. Four officiating priests should help in the chanting of the Stotra. They should do so from the (four) quarters. It is said in the *Brāhmaṇa* that the Adhvaryu should not help (in the chanting). The other officiating priests should help (in the chanting) with (the utterance of) *o*; the sacrificer with (the utterance of) *ho*. While the Stotra is being chanted, the sacrificer should murmur the *anvāroha*.



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formula, namely, *śyeno 'si gāyatrachandāḥ*.... He should follow the chanting with the formula, *stutasya stutam asi*.... With this very formula should he follow (the chanting of) all the Stotras.

[15. 4. 1-5] — When the Prastotṛ addresses the Brahman with *brahman stoṣyāmaḥ praśāstaḥ*, the latter should impel the chanting with the words, *hiṃ deva savitar etat te prāha tat pra ca suva pra ca yaja bṛhaspatir brahmā "yuṣmatyā rco mā gāta tanūpāt sāmnaḥ satyā va āśiṣaḥ santu satyā ākūtaya ṛtaṃ ca satyaṃ ca vadata stuta devasya savituḥ prasave / raśmir asi kṣayāya tvā kṣayam jinva om stuta*. In this very manner should he give the impulse in respect of each Stotra. Similarly he should recite each successive Stomabhāga. It is said in the *Brāhmaṇa* that he should recite twelve Stomabhāgas in the Agniṣṭoma; thirteen in the Atyagniṣṭoma; fifteen in the Ukthya; sixteen in the Ṣoḍaśin; seventeen in the Vājapeya; twenty-nine in the Atirātra; and thirty-three in the Aptoryāma. After the Bahispavamāna has been chanted, he should step beyond the Uttaravedi along the rear and sit down towards the south. He should remain there only until the offering of the omentum of the Savanīya animal.

ĀPASTAMBA -

[12. 17. 5-18] — Gazing at the *cātvāla*, they should chant the Stotra; or (they should do so) remaining upon the northern shoulder of the altar. Then the Adhvaryu should formally introduce the Stotra. He should hand over the handful of sacrificial grass to the Prastotṛ with *vāyur hiṃkartā*.... The procedure for the formal introduction should be like this at all the *pavamānas*. The Adhvaryu should formally dedicate the Stotras other than the *pavamānas*, each by means of two blades of sacrificial grass and with the formula, *asarjy asarji vāg asarjy aindraṃ saho 'sarjy upāvartadhvam*. It is said in the *Brāhmaṇa*: "Therefore, a Brāhmaṇa should sit by (at the chanting of) the Bahispavamāna; because it is a means of purification. Whomsoever he might hate, him he should keep away from the Bahispavamāna." The sacrificer should accompany the Bahispavamāna being chanted. There should be at least four persons accompanying the chanting. The Adhvaryu should not (accompany the chanting). Before the Bahispavamāna (-chanting), the sacrificer should murmur the formulas, *vasvyai hiṃkuru tasyai prastuhi tasyai stuhi tasyai me 'varuddhyai*; he should also loudly recite the *daśahoṭṛ* formula; while the Stotra is being chanted, he should murmur the *daśahoṭṛ* formula. While the middle portion of the Stotra is being chanted, he should murmur the *anvāroha* formula, namely, *śyeno 'si gāyatrachandā*.... At the second (= the midday) Pavamāna, he should murmur the second (*anvāroha* formula); and at the third, the third. Now a perennial injunction: (the sacrificer) should follow a Stotra with the formula, *stutasya stutam asy*...; and a Śāstra with the formula, *śastrasya śāstram asy*.... To both these formulas, he should append the formula, *indriyāvanto vanāmahe*....

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[14. 9. 7-10. 4] — When it is said, “ O Brahman, we are going to chant the Stotra, o Praśāstr̥ ”, the Brahman should quickly go over the formulas, *deva savitar etat te prāha....* He should impel (the chanting) with the formula, *raśmir asi kṣayāya tvā kṣayaṃ jinva, om̐ stuta*. This should be the procedure in respect of all the Stotras. In respect of each following Stotra, he should (respectively) employ one of the following Stomabhāga formulas — twelve in the Agniṣṭoma, fifteen in the Ukthya, sixteen in the Ṣoḍaśin, seventeen in the Vājapeya, twenty-nine in the Atirātra, and thirty-three in the Aptoryāma.

SATYĀSĀDHA —

[8. 4] — They should sit down to the south of the *cātvāla*, within the altar, and look intently at the *cātvāla*. The Bahiṣpavamāna should be chanted. Handing over the handful of sacrificial grass to the Prastotr̥ with *vāyur him-kartā...*, the Adhvaryu should formally introduce the Stotra with *asarjy asarji vāg asarjy aindraṃ saho 'sarji* and saying “ Do you commence.” (He should say to the sacrificer) “ Do thou approach (the chanters), o sacrificer ”. He should do so in respect of all the *pavamāna* (-Stotras). (He should formally introduce) the other Stotras by means of two blades of sacrificial grass with (the above formula and saying) “ Do you commence ”. The Brāhmaṇas (= the other officiating priests) should together move towards (the chanters of) the Bahiṣpavamāna. They (thereby) hinder the hateful one.

[10. 4] — Before (the chanting of) the Bahiṣpavamāna, the sacrificer should murmur *vasvyai him̐ kuru tasyai prastuhi tasyai me 'varuddhyai*, the *vyāhṛtis*, and the *daśahotr̥* formula. He should take hold of (the Udgātr̥) while (the Bahiṣpavamāna is) being chanted, with *śyeno 'si gāyatrachandā anu tvā 'rabhe syasti mā saṃ pāraya*. Or (he should do so) while the middle Stotriyā (is being chanted). He should follow (each of) the Stotras, after it has been chanted, with the formula *stutasya stutam asi*. He should follow (each of) the Śastras with *śastrasya śastram asi*. (In the latter case) he should append, every time, to the formula the words, *indriyāvanto vanāmahe*.

[10. 8] — ...while the Bahiṣpavamāna is being chanted, the Brahman should remain towards the south.

When he is addressed with the words, *brahman stoṣyāmi*, the Brahman should impel (the chanters with) *deva savitar etat te prāha tat pra ca suva pra ca yaja bṛhaspatir brahmā 'yuṣmatyā r̥co mā gāta tanūpāt sāmnaḥ satya va āśiṣaḥ santu satyā ākūtaya ṛtaṃ ca satyaṃ ca vadata stuta devasya savituḥ prasava om̐ stuta*. This is the procedure in respect of all the Stotras.

There are thirty-one Stomabhāga formulas, namely, *raśmir asi kṣayāya tvā kṣayaṃ jinva*, etc.; the Brahman should add each succeeding formula (after the words, *devasya savituḥ prasave*, and before the words, *om̐ stuta*) in respect of

each Stotra. There should be twelve Stomabhāgas in the Agniṣṭoma, thirteen in the Atyagniṣṭoma, fifteen in the Ukthya, sixteen in the Ṣoḍaśin, seventeen in the Vājapeya, twenty-nine in the Atirātra, and thirty-three in the Aptoryāma. After the Bahiṣpavamāna has been chanted, the Brahman should return by the same route by which he had gone out, step beyond along the rear of the Uttaravedi, and sit down towards the south for the Savanīya animal-sacrifice; he should remain (there) until the offering of the omentum.

VAIKHĀNASA -

[15. 19-20] — They should sit down to the south of the *cātvāla*, within the altar, upon the northern shoulder of the altar, and, looking at the *cātvāla*, chant the Bahiṣpavamāna which is a *trivṛt* Stoma. Formally introducing the *pavamāna*-Stotras, the Adhvaryu should hand over a handful of sacrificial grass to the Prastotṛ with *vāyur himkartā*.... Formally introducing the other Stotras, he should hand over two darbha blades with *asarjy asarji*.... Before the Bahiṣpavamāna, the sacrificer should murmur the formula, *vasvyai himkuru*..., the *vyāhṛtis*, and the *daśahotṛ* formula. After the fifth (verse of any of the *pavamāna*-Stotras) has been chanted, he should murmur the formula, *śyeno 'si gāyatrachandā anu tvā 'rabhe svasti mā saṁ pārāya*, according to the indication. Therefore, a person knowing thus should attend (the chanting of) the Bahiṣpavamāna; verily, the Bahiṣpavamāna is purifying. He purifies himself. So is it said in the *Brāhmaṇa*¹ except with reference to the Adhvaryu. The sacrificer should follow the whole Stotra with *stutasya stutam asy*... and the whole Śastra with *śastrasya śastram asy*...; to both these formulas he should append the formula, *indriyāvanto*....

MĀNAVA -

[2. 3. 6. 6-11] — The Adhvaryu, handing over to the Prastotṛ the handful of darbha grass, should formally introduce the Stotra with *somaḥ pavate*.... The Adhvaryu should not join in the chanting. Before the Bahiṣpavamāna, the sacrificer should murmur the *daśahotṛ* formula and the formulas, *vasvyai himkuru*... and *śyeno 'si gāyatrachandā anu tvā 'rabhe svasti mā saṁ pārāya*. When the Stotra is about to be chanted, the Unnetṛ should stretch out the strainer over the Pūtabhṛt and pour down (into it the Soma from) the Ādhavanīya. He should wipe it (= the Ādhavanīya) round and place it upside down. He should hold away from the Bahiṣpavamāna whomsoever he might hate.

KĀTYĀYANA -

[9. 6. 34-7. 3] — While the Udgātṛs are murmuring (the relevant formulas), the Adhvaryu, handing over two darbha blades to the Prastotṛ, should formally introduce the *pavamāna*-Stotra with *somaḥ pavate*.... (He should do so) in

¹ 1. TS VI. 4. 9. 2.

respect of all (the *pavamāna*-Stotras). Or he should do so without handing over the darbha blades. Or he should do so, handing over (to the Prastotṛ) a handful of kuśa grass. The two (that is, the Adhvaryu and the Pratiprasthātṛ) should sit down in front of the Udgātṛs, facing towards the west; the sacrificer should sit down to the south (of those two). While the *pavamāna* is being chanted, the Unnetṛ should pour in the Soma from the Ādhavanīya into the Pūtabhṛt, after having first placed a strainer over the latter.

[11. 1. 19-21] — Addressed by the Prastotṛ (with *brahman stoṣyāmaḥ*), the Brahman should impel with *etaṁ te deva savitaḥ stutaḥ savituḥ prasave....* Or he should say *deva savitar etad bṛhaspate preti* (instead of *etaṁ te deva savitar*, and then impel with *stutaḥ savituḥ prasave*). Or, at each Mantra, he should say *raśminā satyāya....*

ĀŚVALĀYANA -

[5. 2. 11, 12, 14] — Addressed for acquiescence with the words, “O Brahman, we shall chant, o Praśāstṛ”, the two acquiesce. At the morning-pressing, the Brahman murmurs the formula, *bhūr indravantaḥ savitrprasūtā*, and then acquiesces with the words, “Yes, do you chant”. The Maitrāvaruṇa should murmur the formula, *stuta devena savitrā prasūtā ṛtaṁ ca satyaṁ ca vadata / āyuṣmatya ṛco mā gāta tanūnapāt sāmna om*, and (then say) loudly, “Do you chant”.

[1. 12. 22-24] — (The Brahman remains with his speech restrained, at the chanting of the *pavamāna*, from the time of the formal introduction) up to (the time of) the conclusion (of the chanting). (He also remains with his speech restrained) in whatever rite is performed in the accompaniment of Mantras. (The restraining of speech by the Brahman on) other (occasions is similar to that) by the Hotṛ.

ŚĀNKHĀYANA -

[6. 8. 3-14] — They chant the Bahiṣpavamāna (sitting) to the north of the Ādhavanīya fire. The Brahman and the Maitrāvaruṇa sit down to the south. After they have been addressed with the words, “O Brahman, we shall chant, o Praśāstṛ”, they murmur the formula, *āyuṣmatya ṛco mā gāta tanūpāḥ sāmnaḥ stuta devasya savituḥ prasave*, (and then say loudly) “Om, do you chant”. This is the impulse (to be given in respect) of all Stotras. The sacrificer, who is about to move near the *pavamānas* (murmurs) *asato mā sad gamaya tamaso mā jyotir gamayā 'ntān mā 'nantam gamaya mṛtyor mā 'mṛtaṁ gamaya*. After the Bahiṣpavamāna has been chanted, (the sacrificer murmurs the formula,) *śyeno 'si patvā gāyatrachandā anu tvā 'rabhe / svasti mā saṁ pārāyā 'sya yajñasyo 'ḍṛcam*; after the midday (*pavamāna*), *suparṇo 'si patvā triṣṭupchandā....*; (and) after the ārbhava (that is, the third *pavamāna*), *sakhā 'si patvā jagacchandā....*. The ending (of all these formulas) is similar. After the Bahiṣpavamāna has been chanted, the Hotṛ

should murmur the formulas *upahūtā devā asya somasya pavamānasya vicakṣa-
nasya bhakṣa upa mān devā hvayantām asya somasya pavamānsya vicakṣaṇasya
bhakṣe manasā tvā bhakṣayāmi vācā tvā bhakṣayāmi prāṇena tvā bhakṣayāmi
cakṣuṣā tvā bhakṣayāmi śrotreṇa tvā bhakṣayāmi*.

LĀṬYĀYANA -

[1. 11. 18-12. 7; 12. 10-17; 2. 1. 2, 3, 6-11; 2. 2. 6, 8; 5. 11. 16] — On having reached the *cātvāla* region, after the Adhvaryu has sat down, they should sit down towards the west of him with the formula, *yo ma ātmā...* — the Prastotṛ facing towards the west (and) the Udgātṛ facing towards the north. The Pratihartṛ should pass along the west of the Udgātṛ (who has sat down) and then sit down looking at (that is, in the direction of) the one-eighth region (namely) the south-east. (They should all sit down) putting their left thighs downwards, looking at the joint of the heaven and the earth, and holding their faces straight. In this very manner should they sit down at (the chanting of) all the Stotras.¹ To the rear of the Udgātṛs there should be seated at least three co-chanters. Some teachers (recommend) at least four. They (whether three or four) should co-chant with the letter *ho*, (uttered) in low tone and uninterruptedly, stopping at (the chanting of) the concluding portions. The Udgātṛs should chant the Stotras in a higher tone thrice removed from it (= the low tone). Or, at the morning-pressing, (they should chant) in the same tone (as that of the co-chanters, that is, in the low tone). Or they should chant in a higher tone once removed from the low tone.

1. For Lāṭ. 1. 11. 24-29, Drāh. reads (3. 4. 1-15) : (In connection with all the Stotras) there should be at least four co-chanters. For, the *Bhāṭṭavi-Brahmaṇa* says: "Whoever chants a Sāman which is not co-chanted is robbed of (that Sāman); the poetic (*bhāvuka*) Udgātṛ (thereby) becomes rough (-bodied); one should (therefore) have the Sāman extended in pitch through the co-chanters. The pitch is, verily, the breath (of the Sāman). The Sāman stretches over by means of the breath itself. The Sāman which is co-chanted becomes most beautiful; therefore, too, should the Sāman be co-chanted". There should be four co-chanters; there are four quarters; and the *Brahmaṇa* says: "They co-chant by means of (= through or from) the four quarters". Or there should be six (co-chanters); there are six seasons; and the *Brahmaṇa* says: "The seasons are the co-chanters". Or they should be as many as would together extend the pitch. They should co-chant with the letter *ho* (uttered uninterruptedly through the chanting); the sacrificer should do so with *om*. Having sat down between the two assistants (of the Udgātṛ, namely, the Prastotṛ and the Pratihartṛ) and covering up the intervals between the (five) divisions (of the Sāman), the co-chanters should chant in low pitch. The Udgātṛ should be in the middle one of the three pitches, except at the morning-pressing. (It should be in) the low pitch itself at the morning-pressing. At each Nidhana, verily, should the co-chanters stop. Some teachers say that, even there (that is, in the case of the Nidhanas), if the Nidhanas are constituted of only one letter, they should not stop.

The Udgātṛs should chant their respective divisions of the Sāman without breathing in. (If absolutely necessary) they may breathe in within a word or within a *Stobha*. (One should) not breathe in) between two words or between two *Stobhas*. (Or) wherever (the breathing in) becomes necessary, one, being fatigued, may not do (the chanting without breathing in).

After having received the *prastara* (from the Adhvaryu), the Prastotṛ should hand it over to the Udgātṛ with the words, "O Brahman, we shall chant the Stotras, o Praśāstr."¹ The Udgātṛ should strike his left shank with that *prastara* and then initiate the Stoma with the formula *agnes tejasā*.... Then he should murmur the formula, *annam kariṣyāmi*.... (All the Udgātṛs) should intently look at the *cātvāla* and the waterpitcher without reciting any formula. (They should intently look) at Āditya with the formula, *sāmā 'si prati mā bhāhi*, or without reciting any formula. They should utter *hiṃ* once and then chant the Bahiṣpavamāna.

The last (Stotriyā of the Bahiṣpavamāna) should have (four) letters of the Rathantara and should have the utterance of *hiṃ* emitted without *ākāra*. After the prelude of the Stotra (*prastāva*), the Udgātṛ should additionally chant four letters (similar to those of the Rathantara). After having chanted the Stotra, the Udgātṛ should murmur the formula, *annam akaram*.... He should make the sacrificer touch the *prastara* and then recite the formula, *śyeno' si*.... On all occasions, after having chanted the Stotra, they should invite the sacrificer. Looking at the spectators and his associates, he should murmur the formula, *saṃ varcasā*...; (and looking) at Āditya (= the sun), the formula, *namo gandharvāya*.... If (Āditya = the sun) is hidden, (he should look) merely at the region (where he was expected to be seen).

Dhānamjaya recommends modification (in the formula *agnes tejasā*... as follows:) *agnes tejasā brhaspatis tvā*... at the morning-pressing; *indrasye 'ndriyena brhaspatis tvā*... at the midday-pressing; and *sūryasya (varcasā brhaspatis tvā*...) at the third pressing. Śāṇḍilya says that, at each pressing, (one should proceed) with all (the three portions of the formula), as prescribed in the scripture.

After having chanted the Bahiṣpavamāna, the Udgātṛ should take up blades of grass out of the *prastara*, cut them off at both ends (so that they become) four *aṅgulas* in length, and then cast them away upon the *cātvāla* with the formula, *yadi stutaṃ yadi vā 'dya suṣṭutam arvāk stutaṃ yadi vā 'tiṣṭutam yat taylor anyena divam ā ruheme 'mam anyena jayema lokam*. There only (that is, into the *cātvāla*) should they pour down the waterpitcher with the verse, *samudraṃ vaḥ pra hiṇomi svām yonim abhi gacchatā | ariṣṭās tanvā bhūyāśma mā parāsece no dhanam*. Outside the Vēdi, they should step forth, facing towards the north, an odd number of steps below ten. After having gone over to the Āgnīdhriya,² they should study (murmur) the verses of the Bahiṣpavamāna.

1. Drāh. 3. 4. 16 (≡ Lāṭ. 1. 12. 1) adds *uktva* after *iti*. After having received the *prastara* (from the Adhvaryu) and after having said, "O Brahman, we shall chant the Stotras, o Praśāstr", the Prastotṛ should hand over (the *prastara*) to the Udgātṛ.

2. Drāh. 4. 1. 10 (≡ Lāṭ. 2. 1. 9) adds at the beginning of the sūtra *abhidakṣiṇam ārtiya* : after having turned round by the right and after having gone to the Āgnīdhriya....

THE BAHISPAVAMĀNA-STOTRA

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If one suspects that a (rival) person has cursed him (*anuvyāhāriṣīt*), he should strike against him (= the curser), in the Āgnīdhriya, the thunderbolt in the form of an (exorcistic) oblation with the formula, *yajña śam ca ta upa ca te namaś ca te satyo 'si satyasamskṛtas tasya te ya ūnam yo 'kṛtam yo 'tiriktam adarśat tasya prāṇenā 'pyāyasva svāhā*. Dhānamjayya says that one should not practise exorcism (in this way).

They should chant the Stotras in low tone at the morning-pressing, and in increasingly higher tones respectively at the next two pressings.

At this time (that is, after the Bahiṣpavamāna has been chanted, the officiating priests) take food.

After the Bahiṣpavamāna has been chanted, (the Brahman) goes there only (that is, to the place from where he had come,) and remains there.¹

DRĀHYĀYAṆA -

3. 3. 27-4. 22, 24-31 ; 4. 1. 2-4, 7-12, 18, 21 ; 15. 3. 16 = LĀṬ. 1. 11.
18-12. 7 ; 12. 10-17 ; 2. 1. 2, 3, 6-11 ; 2. 2. 6, 8 ; 5. 11. 16.

JAIMINĪYA -

[1. 10, 11] — To the south of the *cātvāla* one strews blades of grass together with (= and places upon them) a water-pitcher. Upon those (blades of grass) they should sit down with the proper procedure of sitting down — the Udgātṛ (with his face) turned towards the north; the Prastotṛ towards the east, facing towards the west; and the Pratihartṛ towards the west, facing towards the east. After having received the *stotra* (= two blades of sacrificial grass) (from the Adhvaryu, the Udgātṛ) should murmur the formula of the Bahiṣpavamāna, namely, *bhūr bhuvah svar madhu kariṣyāmi madhu janayiṣyāmi madhu bhaviṣyati bhadraṁ bhadram iṣam ūrjaṁ somodgayodgāya soma mahyaṁ tejase mahyaṁ brahmavarcasāya mahyam annādyāya mahyaṁ bhūmne mahyaṁ puṣṭyai mahyaṁ prajananāya prajānām bhūmne prajānām puṣṭyai prajānām mahyaṁ prajananāya prajānām bhūmne prajānām puṣṭyai prajananāya somasya rājño rājyāya mama grāmaṇeyāya / diśaḥ pradiśa ādiśo vidiśa uddiśo diśi*. In connection with the Stotras involving repetition of chants (he should murmur) *praty eti vāg bhūh bhuvah svar om*. With *diśa stha śrotram me mā himsiṣṭha*, he should touch the co-chanters.

Then (the Adhvaryu) calls out : “O Brahman, we shall chant the Stotra, o Praśāstr”. The Prastotṛ (also) says (this) to the Brahman. After the (formula of) impulse has been uttered, one should commence chanting. The Udgātṛs should utter *him* once and chant the Bahiṣpavamāna unrepeatedly (*parāṇ*). The *retasyā* (= the first Stotriyā of each Tṛca (of the Bahiṣpavamāna) should not

1. Drāh. 15. 3. 16 (= Lāṭ 5. 11. 16-17) om. *tatrai 'va gatvā 'śīta* after *bahiṣpavamāne* (na).

be characterised by the utterance of *himi*; the other Gāyatra (verses) should be characterised by the utterance of *himi*.

After (the Bahiṣpavamāna) has been chanted, the Udgātṛ should cause the sacrificer to recite the verse, *śyeno 'si gāyatrachandā anu tvā rabhe svasti mā sam pāraya*, and the formula, *mā stutasya stutam gamyād indravanto vanāmahe dhukṣīmahi prajāṃ iṣam āpaṃ sam āpaṃ sāmna sam āpaṃ* (after the morning *pavamāna*); the formula, *vṛṣako 'si triṣṭupchandā...*, after the midday *pavamāna*; the formula, *svaro 'si gayo 'si jagatīchandā...*, after the *ārbhava* (= the third) *pavamāna*; and the formula, *stutasya stutam asy ūrjasvat payasvat*, after the Stotras involving repetition of chants have been recited. While chanting, (the Prastotṛ) should intimate to the Adhvaryu the middlemost (Stotriyā) among the *pavamānas*, and to the Hotṛ the last one among the Stotras involving repetition of chants. Then the Udgātṛ should pour down the waterpitcher into the *cātvāla* with the formula, *samudraṃ vaḥ pra hiṇomy akṣitā svām yonim apigacchatā 'riṣṭā asmākaṃ vīrāḥ santu mā parāseci na svam*. When, verily, another (officiating priest) may be getting up, (the Udgātṛ) should take hold of him while he is getting up and (thus) get up after him. After having got up, he should make the sacrificer step up along the northern end of the altar – (with) the right foot within the altar with *mā svargal lokād avacchaitṣīḥ*, and the left outside the altar with *mā 'smād*.

VAITĀNA –

[17. 1-4; 7-11] — They (= the officiating priests mentioned above and the sacrificer) sit down towards the south of the *cātvāla*. Murmuring (the triplet) *doṣo gāya...*, the Brahman should look at the Udgātṛ. After the formal introduction of the Stotras, the Prastotṛ addresses the Brahman (with the words): “O Brahman, we shall chant, o Praśāstṛ”. At that stage, the Brahman should say *raśmir asi kṣayāya tvā kṣayaṃ jinva | savitrprasūtā bṛhaspataye stuta | deva savitar etat te prāha tat pra ca suva pra ca yaja | āyusmatyā ṛco mā apagāyā tanūpāt sāmnaḥ | satyā va āśiṣaḥ santu satyā ākūtayaḥ | ṛtaṃ ca satyaṃ ca vadata | bṛhaspate 'numaty om bhūr janad indravantaḥ*, and then impel with “Do you chant the Stotra” – in the first tone (at the morning-pressing), in the middle tone at the midday-pressing, and in the highest tone at the third pressing.

In the case of two rivals performing the Soma-sacrifice at the same time, the Brahman, murmuring, over and above the Stomabhāgas, the formulas, *stute 'še stuto 'rje stuta devasya savituḥ save | bṛhaspatiṃ vaḥ prajāpatiṃ vo vasūn vo devān rudrān vo devān ādityān vo devān sādhyān vo devān āptyān vo devān viśvān vo devān sarvān vo devān viśvatas pari havāmahe | janebhyo 'smākam astu kevala itaḥ kṛṇotu vīryam*, should gaze at the Brahman of the others (that is, of the rival sacrificer). He should follow (the chanting of) the Stotra with

the formulas, *stutasya stutam asy ūrjasyat payasvat / ūrjam mahyam stutam duhām ā mā stutasya stutam gamet / indriyāvanto havāmahe dhukṣimahi prajām iṣam / sā me satyāśīr deveṣv astu / brahmavarcasam mā gamayet*. (He should recite the verse,) *indrasya kukṣir...*, after the Soma has been poured out into the Pūtabhṛt. After the Bahiṣpavamāna has been chanted, he should make the sacrificer recite the verse, *śyeno 'si...*, (at the morning-pressing); the verse, *vṛṣā 'si...*, at the midday-pressing; and the verse, *ṛbhur asi...*, (at the third pressing) after the Ārbhava-stotra has been chanted. The Anubrāhmaṇins (that is, those who accept the authority of the secondary *Brāhmaṇas*) employ (in these cases) the formulas prescribed in the *Brāhmaṇa*.¹

65. RITES ENDING WITH THE OFFERING OF THE OMENTUM OF THE SAVANĪYA ANIMAL

BAUDHĀYANA -

[7. 8] — After the Sāman has been chanted, he (= the Adhvaryu) should give out the call: "O Āgnīdhra, do thou spread out the sacred fires (on the Dhiṣṇyas), strew the sacrificial grass, and render the Savanīya *puro-ḍāśas* perfect. O Pratiprasthātr, may the animal be nearby". The two should act in accordance with the call. Then he (= the Adhvaryu) should touch water and say: "Come, o sacrificer". He should cause the sacrificer to enter the Havirdhāna by the eastern door and pray to the entire king Soma with the verse, *viṣṇo tvam no antamaḥ*.... [14. 5— It is said in the *Brāhmaṇa*: (The place) of sacrifice is, indeed, rendered into an abode in that they move out for the Bahiṣpavamāna after having taken up (Soma-juice in) the cups (and vessels). They go outwards; they chant (the Bahiṣpavamāna) in successive verses. After having returned, he prays with the verse relating to Viṣṇu. The sacrifice, indeed, is Viṣṇu. Sacrifice, verily, did he perform. He says: *viṣṇo tvam no antamaḥ śarma yaccha saḥantya / pra te dhārā madhuścuta utsam duhrate akṣitam*. Whatever of him (= of Soma) withers while he (= Soma) is lying (in the receptacles), that of him, verily, he causes to swell by means of this. So says the *Brāhmaṇa*.] Then he should take hold of the Āśvina cup. It should be two-angled. Into it he should take up Soma from the Droṇakalaśa by means of the drawing spoon, with the verse, *yā vām kaśā*..., immediately following it up with the formula *upayāmagr̥hīto 'sy aśvibhyāṁ tvā juṣṭam gr̥hṇāmi*. After having wiped it round, he should

1. *Gopatha-Br* 1. 5. 12, 14.

place it with *eṣa te yonir mādhvībhīyām tvā*. Then he should touch water and say: "Come, o sacrificer". He should hasten up towards the Āhavanīya fire, take up four spoonfuls of clarified butter into the ladle, mentally go over the *saptahotṛ* formula, and, while the sacrificer has taken hold of him from behind, offer (an oblation) on the Āhavanīya fire with *svāhā*. [21. 18 — As for the offering with the *saptahotṛ* formula: (The view expressed in) the sūtra (is that) of Bodhāyana. Śālīki says that one should make the offering with the *saptahotṛ* formula verily at each (Soma-) pressing.] Then he should proceed with (the recitation of) the *avakāśa* formulas, (that is) of the Anuvāka beginning with *paribhūr agniṁ paribhūr indram*.... [14. 8 — Then he (= the sacrificer) should pray to the entire king Soma with *paribhūr agniṁ paribhūr indram paribhūr viśvān devān paribhūr māṁ saha brahmavarcaśena sa naḥ pavasva śaṁ gave śaṁ janāya śaṁ arvate śaṁ rājann oṣadhībhyo 'cehinnasya te rayipate suvīryasya rāyaspoṣasya daditāraḥ syāma | tasya me rāsya tasya te bhakṣīya tasya ta idam unmrje*. Four are the desires mentioned in the *Brāhmaṇa*; specifying that desire from among those which one entertains, should he rub up (his face). Then he should proceed with the *avakāśa* formulas. He should gaze at the Upāṁśu cup with *prāṇāya me varcodā varcase pavasva*; at the Antaryāma cup with *apānāya*...; at the Upāṁśusavan (crushing stone) with *vyānāya*...; at the Aindraṇyāya cup with *vāce*...; at the Maitrāvaruṇa cup with *dakṣakratubhyām*...; at the Āśvina cup with *śrotrāya*...; at the Śukra cup and the Manthin cup with *cakṣurbhyām*...; at the Āgrayāṇa vessel with *ātmane*...; at the Ukthya vessel with *aṅgebhyaḥ*...; at the Dhruva vessel with *āyuse*...; (and) at the two Rtu cups with *pratiṣṭhāyai*, (only) at the midday-pressing (and) not at the morning-pressing. With *vīryāya*, he should gaze either at the Atigrāhya cup or at the Śoḍaśin cup; with *viṣṇor jaṭharam asi*, at the Droṇakalaśa; with *indrasya jaṭharam asi*, at the Ādhavanīya; and with *viśveṣāṁ devānāṁ jaṭharam asi*, at the Pūtabhṛt. Then he should pray verily to the entire king Soma with *ko 'si ko nāma kasmai tvā kāya tvā yaṁ tvā somenā 'tīṛpaṁ yaṁ tvā somenā 'mīmadaṁ suprajāḥ prajāyā bhūyāsaṁ suvīro vīraiḥ suvarcā varcasā supoṣaḥ poṣair viśvebhyo me rūpebhyo varcodā varcase pavasva tasya me rāsya tasya te bhakṣīya tasya ta idam unmrje*. Four are the desires mentioned in the *Brāhmaṇa*; specifying that desire from among those which one entertains, does one rub up (his face) with (one of the following formulas, namely,) *āyur unmrje*, *bhūtim unmrje*, *brahmavarcaśam unmrje*, *amuṣya prāṇam unmrje*, *idam unmrje*. (He should substitute the word denoting his desire in the accusative case for the word *idam* in this formula.) Whomsoever, verily, he gratifies, he (namely, Prajāpati), being gratified, deprives him (= the person against whom the sacrificer may be practising exorcism) of his *prāṇa* and *apāna*, speech, skill and will-power, (two) eyes, (two) ears, *ātman*, limbs, and (even) life. Instantaneously does he expire. So says the *Brāhmaṇa*.¹]

1, *TBr* 3. 2. 3. 10.

Then he (= the Ādhvaryu) should take up (spoonfuls of clarified butter) into the Pracaraṇī ladle nine times. Then the Āgnīdhra should spread out the embers from the Āgnīdhriyā Dhiṣṇya upon the (other) Dhiṣṇyas in the order in which the latter had been raised up. [21. 18 — As for the spreading out (of fires) upon the Dhiṣṇyas: Bodhāyana, indeed, says that one should take up the embers from the Āgnīdhriyā (fire), scatter (some) out of these upon the Āgnīdhriyā Dhiṣṇya, and then upon the other (Dhiṣṇyas) in the order in which the latter had been raised up; after having spread out the fires upon the Dhiṣṇyas, he should end with the northern one (that is, he should again scatter upon the Āgnīdhriyā Dhiṣṇya). In this connection, Śālīki, indeed, says that one should take up the embers from the Āgnīdhriyā (fire), scatter (some) out of these upon the Āgnīdhriyā Dhiṣṇya, and then upon the other (Dhiṣṇyas) in the order in which the latter had been raised up; (but) after having spread out the fires upon the Dhiṣṇyas, he should not end with the northern one (that is, he should not again scatter upon the Āgnīdhriyā Dhiṣṇya).] Then sitting in front (of the Dhiṣṇyas) with his face turned towards the west, he (= the Adhvaryu) should offer *āghāra* libations on the Dhiṣṇyas, on which the sacred fires have been spread out, with the same Mantras with which the Dhiṣṇyas had been raised up. If, verily, he offers (the libations) with the Mantras with which he had raised up the Dhiṣṇyas, he should offer on the Āgnīdhriyā¹ in the end with *sapta te*.... If (however) he offers (the libations) merely with *svāhā*, he should offer, in the end, on the Āgnīdhriyā (also) with *svāhā* itself, for the sake of ending in the north. [21. 18 — As for the offering of *āghāra* libations on the Dhiṣṇyas (on which the sacred fires have been spread out): The prior alternative (namely, offering with the Mantras is recommended) by Bodhāyana, the posterior (namely, offering with *svāhā*) by Śālīki.] [25. 19 — This doctrine is followed up to the offering of *āghāra* libations on the Dhiṣṇyas and also the *sampāta*. How, indeed, is the offering of *āghāra* libations on the Dhiṣṇyas, with the Mantras, with which the Dhiṣṇyas had been raised up, accomplished? One should offer *āghāra* libation with *vibhūve pravāhaṇāya svāhā* (and then merely recite the remaining portion of the formula, namely,) *raudreṇa 'nikena pāhi mā 'gne pipṛhi mā mā mā himṣiḥ*.²] He should place the Pracaraṇī ladle upon the chin of the northern *havirdhāna*-cart. Then he should spread out the *prṣṭhyā* along the *sāmkāśina* path, in an unbroken line from the Gārhapatya fire up to the Āhavanīya fire.

2. [7. 9] — Then the Adhvaryu, with the cord in his hand, should go towards the sacrificial post. Having raised upwards the earlier cord and winding round (the new one) at the height of the navel, he should say: "Do thou recite verses for (the sacrificial post) being wound round". After having left (the contact with) the sacrificial post to which *svaru* has been fixed up³, he should formally

¹ 1. So, in some manuscripts; the printed text reads *agnīdhre*.

² 2. Cf. TS 1. 3. 3; BaudhŚS 6. 29.

³ 3. See: Śrautakośa, Vol. I, English Section, p. 794.

dedicate the animal for Agni. [21. 18— As for the accomplishment of the girdling and the *svāru* : Bodhāyana says that the sacrificial post is the criterion in respect of the accomplishment of the girdling and the *svāru*; Śālīki says that the animal (is the criterion); Aupamanyava says that the sacrificial procedure (is the criterion); Aupamanyavīputra says that the divinity (is the criterion).] The sacrificial ritual up to the *pravara* should be similar.¹ He should choose the Hotṛ in the well-established manner. [25. 19 — As for the injunction that he should choose seven (hotṛs): The Hotṛ himself is the seventh among them.] Then he should cause (the Āgnīdhra) to announce with *o śrāvaya*, (and after the latter has responded with) *astu śrauṣaṭ*, (he should say) *asvinā 'dhvaryū ādhvaryavāt* (and add) *aham cā 'sau ca mānuṣau*, mentioning (in the place of *asau*) the name of the Pratiprasthātṛ. Then he should cause (the Āgnīdhra) to announce with *o śrāvaya*, (and after the latter has responded with) *astu śrauṣaṭ*, (he should say) *mitrāvaruṇau praśāstārau praśāstrāt* (and add) *asau mānuṣaḥ*, mentioning the name of the Maitrāvaruṇa (in the place of *asau*). Then he should cause (the Āgnīdhra) to announce with *o śrāvaya*, (and after the latter has responded with) *astu śrauṣaṭ* (he should say) *indro brahmā brāhmaṇāt* (and add) *asau mānuṣaḥ*, mentioning the name of the Brāhmaṇāchhamṣin (in the place of *asau*). Then he should cause (the Āgnīdhra) to announce with *o śrāvaya*, (and after the latter has responded with) *astu śrauṣaṭ*, (he should say) *marutaḥ potṛāt* (and add) *asau mānuṣaḥ*, mentioning the name of the Potṛ (in the place of *asau*). Then he should cause (the Āgnīdhra) to announce with *o śrāvaya*, (and after the latter has responded with) *astu śrauṣaṭ*, (he should say) *gnāvo neṣṭrāt* (and add) *asau mānuṣaḥ*, mentioning the name of the Neṣṭṛ (in the place of *asau*). Then he should cause (the Āgnīdhra) to announce with *o śrāvaya*, (and after the latter has responded with) *astu śrauṣaṭ*, (he should say) *agnir āgnīdhrāt* (and add) *asau mānuṣaḥ*, mentioning the name of the Āgnīdhra (in the place of *asau*). Each one of these officiating priests, immediately after he has been formally chosen, should offer the oblations pertaining to the choosing. The two Adhvaryus (that is, the Adhvaryu and the Pratiprasthātṛ) should offer (these oblations) with the verses, *juṣṭo vāco bhūyāsam...*, *ṛcā stomam samardhaya...*, and *sūryo mā devo devebhyaḥ pātu....* [14. 5 — Then he should offer the two oblations pertaining to the choosing respectively with the two verses, *juṣṭo vāco bhūyāsam ...* and *ṛcā stomam samardhaya....* The third (is offered) at a later stage. We shall mention it at that stage only.] [14.21— At this stage, he should offer this third oblation pertaining to the choosing with *sūryo mā devo devebhyaḥ pātu vāyur antarikṣād yajamāno 'gnir mā pātu cakṣuṣaḥ svāhā*. One who wants to practise exorcism should offer, by means of a vessel made of *kārṣmarya* wood, the milk of a brown cow having a brown calf, with *sakṣa śūṣa savitar*

1. See: Śrautakośa, Vol. I, English Section, p. 806.

viśvacarṣaṇa etebhiḥ soma nāmabhir vidhema te tebhiḥ soma nāmabhir vidhema te svāhā Directly tearing up his (= of the person against whom exorcism is practised) heart, it would draw out (his) entrails. Verily, he slays that enemy. With reference to that one among the officiating priests with whom he might have rivalry, he should say: *mā 'sya camasam anuprasṛpatād abhimarśanaṁ kariṣyāmi* (Do not carry his goblet towards him; I shall take hold of it.) With this very formula should he offer his (that priest's) goblet. King Soma flows out from above or from below in his case (that is, he vomits or excretes Soma).] Others should offer the oblations (pertaining to the choosing) according to their respective Vedas. Then he (= the Adhvaryu) should cause (the Āgnīdhra) to announce with *o śrāvaya*, (and after the latter has responded with) *astu śrauṣaṭ*, recite the Mantra,¹ *agnir ha daivīnām viśām puraetā 'yaṁ sunvan yajamāno manuṣyānām taylor asthūri gārhapatyam dīdayac chatam himā dvā yū rādhamśīt samprīcānāv asamprīcānau tanvaḥ*. The sacrificial procedure should be similar up to (the offering of) the omentum. After the Adhvaryu has performed (the rite in connection) with the omentum,² and after he has cast away upon the fire the two omentum-forks, they (the officiating priests) should step across and sprinkle themselves with water at the *cātvāla*.

BHĀRADVĀJA -

[13. 17. 13-19. 10]—After the Stotra has been chanted, the Adhvaryu should get up and say: "O Āgnīdhra, do thou spread out the sacred fires (on the Dhiṣṇyas); strew the sacrificial grass; render the *puroḍāśas* perfect; o Prati-prasthātṛ, do thou come over with the animal". After having come back (to his place) the sacrificer should pray to king Soma with *viṣṇo tvaṁ no antamaḥ....* The Āgnīdhra should bring over the embers from the Āgnīdhra fire and spread out the fires on the Dhiṣṇyas in the order in which the latter had been raised up. Sitting towards the east with his face turned towards the west, the Prati-prasthātṛ should pour down *āghāra* libations upon the Dhiṣṇyas. He should take up king Soma from the Droṇakalaśa by means of the drawing spoon and (offer *āghāra* libations with that Soma) upon the Āhavanīya fire, the Āgnīdhra fire, and the Hotṛ's Dhiṣṇya; (he should offer *āghāra* libations) with five spoonfuls of clarified butter upon the other (Dhiṣṇyas) and (again) with Soma upon the Mārjālīya. The Mantras which had been employed at the raising up (of the various Dhiṣṇyas) should be employed (also) at the offering of *āghāra* libations (upon the respective Dhiṣṇyas). (The Āgnīdhra) should wash the utensils (for the preparation) of the Savanīya (*puroḍāśas*) and arrange such of them as are required for the preparation of the oblations (to be made) of grains. The Adhvaryu should get two strainers ready and then give out the call: "O sacri-

1. He does not formally choose the sacrificer, nor does he mention his name in the Mantra.

2. See: *Śrautakośa*, Vol. I, English Section, pp. 817 ff.

ficer, do thou restrain speech." With his speech restrained, he (= the Adhvaryu) should touch the utensils.

Thereafter the Adhvaryu should pour out (grains for the preparation of) the Savanīya (-offerings): *dhānās* for *harivat* Indra; *karambha* for *pūṣaṇvat* Indra; *parivāpa* for Sarasvatī Bhārati; and a cake on eight potsherds for Indra at the morning-pressing, on eleven potsherds at the midday-pressing, and on twelve potsherds at the third pressing — or, as the next best alternative, on eleven potsherds at all the pressings. *Mantha* is called *karambha*; *lājas* (are called) *parivāpa*. The procedure up to the pouring out (of the grains into the mortar) should be similar. (The Āgnīdhra) should pour out barley (into the mortar), lay down a potsherd for (the parching of) *lājas*, mix up half the quantity of paddy with water which has been duly purified with the relevant *yajus*-formulas, and pour out (that paddy upon the potsherd). While pouring out the paddy, he should murmur the formula prescribed for putting the oblation-material over the fire, and, while taking it out, the formula prescribed for taking down the oblation from over the fire. He should pour out clarified butter over the parched *lājas* and then take them down from over the fire. He should render all the oblations perfect at the appropriate time. The procedure up to the pounding should be similar. After having pounded the barley-grains, the Adhvaryu should remove the husks of the *lājas* by means of his two hands. In this connection, there should be recited the formula relating to the pouring out (into the mortar), the formula relating to the pounding, the formula relating to the pouring out (upon the winnowing basket), and the formula relating to the husking. The formulas relating to the mortar and the pestle should be recited with reference to the two hands. Thereafter he should pound the paddy intended for the *puroḍāśa*. He should go through whichever rites are to be performed up to the pouring out of the rice-grains upon the lower crushing stone, lay down the potsherd for the *karambha*, and then pour out upon that potsherd half the quantity of barley-grains for (the preparation of) the *karambha*. (The procedure for) the parching has already been explained. They should crush the *dhānās* in the manner (adopted) in connection with the flour. The procedure up to the laying down of the potsherds should be similar. One should first lay down the potsherd for the *dhānās* and then those for the *puroḍāśa*. He should prepare the *āmikṣā*. He should pour out the oblation (-materials) into different vessels. He should purify them.

The Adhvaryu should mix up (with water the flour for) the *mantha* and the *puroḍāśa*. He should (first) pour out (the barley-grains for) the *dhānās* and then place the *puroḍāśa* over the fire. Verily in the same manner, he should (first) take down the *dhānās* and then take down the *puroḍāśa* (from over the fire). The Āgnīdhra himself should strew the sacrificial grass along the *prṣṭhyā*. He (= the Adhvaryu) should render the

puroḍāśa (and the other oblations) perfect. He should take up the cup for Aśvins (filling it in with the Soma drawn) from the Droṇakalaśa by means of the drawing spoon, (either) with the Anuvāka beginning with *yā vām kaśā madhumaty...* or with the next one. Henceforth one should take up the cups (filling them in with the Soma drawn) from the Droṇakalaśa itself by means of the drawing spoon, except for the cups to be filled in from the stream. The Adhvaryu should take up the cup for Aśvins, wind the sacrificial post round with (a cord) of three strands, and formally dedicate the Savanīya animal — to Agni in the Agniṣṭoma; to Indra-Agni as the second in the Ukthya; a ram to Indra as the third in the Śoḍaśin; a female-sheep to Sarasvatī as the fourth in the Atirātra. Or one should fix up eleven sacrificial posts measured out in conformity with (the front side of) the altar. The procedure up to the offering of the omentum should be similar.

[15. 4. 6] — After the omentum has been offered, the Brahman should sprinkle himself with water at the place where other officiating priests sprinkle themselves with water.

ĀPASTAMBA —

[12. 17. 19–18. 15] — After the Stotra has been chanted, the Adhvaryu should give out the call: “O Āgnīdhra, do thou spread out the sacred fires; do thou strew the sacrificial grass; do thou render the *puroḍāśa*, etc., perfect”. Now the view of some teachers (is as follows): After the Stotra has been chanted, the Adhvaryu, standing up, should say: “O Āgnīdhra, do thou spread out the sacred fires; do thou strew the sacrificial grass; do thou render the *puroḍāśa*, etc., perfect. O Pratiprasthātr, do thou come over with the animal”. They should act according to the call.

The Āgnīdhra should spread out the sacred fires upon the Dhiṣṇyas from out of the Āgnīdhriya (fire). (He should do so) by means of embers at the first two pressings; by means of burning grass-bunches at the third. He should pour these out upon the Dhiṣṇyas made of earth. (He should do so) in the order in which the Dhiṣṇyas had been raised up. The Adhvaryu should take up five spoonfuls of clarified butter into the Pracaraṇī ladle and king Soma from the Droṇakalaśa (into a vessel) by means of the drawing spoon and, sitting towards the east (of each Dhiṣṇya) with his face turned towards the west, pour out *āghāra* libations upon the Dhiṣṇyas with the same formulas (with which the Dhiṣṇyas had been raised up). Or (he should do so) without reciting any formulas. He should pour out *āghāra* libations with Soma upon the Āhavanīya fire, the fire on the Āgnīdhra's Dhiṣṇya, the fire on the Hotṛ's Dhiṣṇya, and the fire on the Mārjālīya; with clarified butter upon the other (Dhiṣṇyas). The Āgnīdhra should strew sacrificial grass in a continuous line along the *prṣṭhyā* beginning from the Gārhapatya fire up to the Āhavanīya fire, with the formula,

yajñasya samītatir asi yajñasya tvā samītatyai strīṇāmi samītatyai tvā yajñasya. After having come back, the sacrificer should pray to king Soma with the verse relating to Viṣṇu, namely, *viṣṇo tvaṁ no antamaḥ*.... The Adhvaryu should touch the Soma-vessels with that very verse and then take up the Āśvina cup. The verse (and formula) and the formulas relating to the taking up and the placing should be (respectively) *yā vāṁ kaśā*... and (*upayāmagr̥hīto 'si*, and *eṣa te yoniḥ*...). The cups, which are not filled in from the stream, should be filled in (with Soma) from the Dronakalaśa by means of the drawing spoon, except when there is a specific injunction (to the contrary). The Adhvaryu should wind round the sacrificial post a three-stranded cord and then formally dedicate the Savanīya animal for Agni—for Indra-Agni in the Ukthya, for Indra in the Ṣoḍaśin, and for Sarasvatī in the Atirātra. Some teachers prescribe that one should offer these animals (not individually in the various sacrifices, but) adding one more successively (to the preceding one or ones)—they should immolate a he-goat for Agni in the Agniṣṭoma, a he-goat for Indra as the second one in the Ukthya, a he-lamb for Indra as the third one in the Ṣoḍaśin, and a she-lamb for Sarasvatī as the fourth in the Atirātra. After having gone through the rites up to the one relating to the omentum, and after the omentum has been offered, they should sprinkle themselves with water and together move forward (towards the Sadas) for the morning-pressing.

[14. 10. 5]—After the *pavamāna*-Stotra has been chanted, the Brahman should go out by the same route by which he had come in, step beyond the Uttarvedī along the south, and then sit down. He should remain there up to the offering of the omentum of the Savanīya animal.

SATYĀṢĀDHA —

[8. 5]—After the *Bahiṣpavamāna* has been chanted, the Adhvaryu should stand up and give out the call: “O Āgnīdhra, do thou spread out the sacred fires; do thou strew the sacrificial grass; (and) do thou render the Savanīya *puroḍāśa*, etc., perfect; o Pratiprasthātṛ, do thou come hither with the (Savanīya), animal”. After having entered into the Havirdhāna, he should pray to the cups with *viṣṇo tvaṁ no antamaḥ*... and touch the (Soma-) containers. The Āgnīdhra should carry away embers from the Āgnīdhriya and spread them out upon the various Dhiṣṇyas, in the order in which these latter had been raised up, with the same Mantras (as had been employed at the raising up of the Dhiṣṇyas). The Adhvaryu should take up into a goblet king Soma four times and five spoonfuls of clarified butter (into the Pracaraṇī), sit down towards the east facing towards the west, and offer *āghāra* libations upon the Dhiṣṇyas, in the order in which they had been raised up, with the same Mantras (as had been employed at the raising up of the Dhiṣṇyas)—with Soma upon the Āhavanīya fire, the Āgnīdhriya, the Hotriya, and the Mārjāliya and with clarified butter upon the other (Dhiṣṇyas). Having passed over (the Mārjāliya).

he should utter *vaṣaṭ*. (The Mantra for) the partaking of Soma (which) has already been explained (should be recited by him). The Āgnīdhra should strew the sacrificial grass along the *pr̥ṣṭhyā* in a continuous line, and then render the Savanīya *puroḍāśa*, etc., perfect. (The Pratiprasthātṛ) should come over with the animal. The Adhvaryu should take up the Āśvina cup with the verse, *yā vām kaśā madhumaty...* He should pour out (Soma) as base taking it out of the Droṇakalaśa by means of the drawing spoon, draw up (Soma) from the Pūtabhṛt, and pour over Soma taken out of the Droṇakalaśa (by means of the drawing spoon). This is the procedure in respect of all the cups. He should place it (at its proper place), wind the sacrificial post round with a three-stranded cord, and then formally dedicate the Savanīya animal (intended) for Agni. There is no (definite) rule regarding its colour (etc.).

[10. 8] — After the omentum has been offered, the Brahman should sprinkle himself with water, enter the Sadas by the eastern door, go round along the front of the Praśāstr's Dhiṣṇya, and sit down towards the south; he should remain there until the conclusion (of the pressing).

VAIKHĀNASA -

[15. 20-21] — At the end of the chanting of the Stotra, the Adhvaryu, standing, should give out the call: "O Āgnīdhra, do thou spread out the sacred fires, strew the sacrificial grass, and render the Savanīya *puroḍāśa*, etc., perfect; o Pratiprasthātṛ, do thou come over with the animal." The Āgnīdhra should spread out the sacred fires upon the Dhiṣṇyas, in the order in which they (= the Dhiṣṇyas) had been raised up and with those very formulas with which they had been raised up - at the first two pressings by means of the embers taken out from the Āgnīdhriya fire and at the third pressing by means of the (burning) splinters. The Adhvaryu should take up into the Hotṛ's goblet king Soma from the Droṇakalaśa, five times, by means of the drawing spoon, and into the Pracaraṇi ladle four spoonfuls of clarified butter, and, sitting down towards the east with his face turned towards the west, pour out *āghāra* libations upon the Dhiṣṇyas, in the order in which they had been raised up and with those very formulas - upon the Āhavanīya fire, the Āgnīdhriya, the Hotṛiya, and the Mārjālīya with Soma and upon the others with clarified butter. After having passed over (the Mārjālīya), he should utter *vaṣaṭ*. When the Soma to be partaken of is being carried over (to him) by another person, the formulas for the gazing at and the taking up (to be recited by the Adhvaryu) should be respectively *bhakṣe 'hi...* and *aśvinos tvā....* If the Soma is already with him (= the Adhvaryu), he should gaze at it with *soma nṛcakṣasam tvā*. He should partake of all the Somas, at the three pressings, with the formula, *mandrābhibhūtiḥ...*, in accordance with the indications (in it). Or, he should partake of it, on all occasions, with *vāgdevī somasya pibatu*. After having partaken of it, he should touch himself

(on the chest) with *hinya me...*, wash the vessel upon the Mārjālīya, and then put it down in its place. With *yajñasya samtatir asi*, the Āgnīdhra should strew the sacrificial grass, in an unbroken line, along the *pr̥ṣṭhyā*, from the Gārhapatya fire up to the Āhavanīya fire and then render the Savanīya *puroḍāśa*, etc., perfect. After having come back with the verse relating to Viṣṇu, the sacrificer should pray to the cups with the verse, *viṣṇo tvam no antamaḥ....* The Adhvaryu should touch the Soma-cups together (with the same verse). The Pratiprasthātṛ should come over with the animal. With the verse, *yā vām kaśā madhumaty...*, the Adhvaryu should take up the Āśvina cup. He should pour down (Soma) as base into the two-cornered cup, from the Droṇakalaśa by means of the drawing spoon, fill it in with the Soma from the Pūtabhṛt, and then pour out over it Soma from the Droṇakalaśa. Such should be the procedure in connection with all the cups which are not to be filled in from the stream. He should wind the sacrificial post, which was procured on the day of initiation, round with a three-stranded cord and then formally dedicate that Savanīya (animal) with the formula, *agnaye tvā juṣṭam upākaromi*.

MĀNAVA -

[2. 3. 6. 12-20] — After the Stotra has been chanted, the Adhvaryu should give out the call: "O Āgnīdhra, do thou spread out the sacred fires, strew the sacrificial grass, and render the *puroḍāśa* (etc.,) perfect; o Pratiprasthātṛ, do thou procure the animal". The Āgnīdhra should spread out the embers from the Āgnīdhriya Dhiṣṇya upon the other Dhiṣṇyas beginning with that of the Hotṛ, in the order in which they had been raised up, enter by the eastern doors having visibility, step round along the north of the Hotṛ's Dhiṣṇya, and then strew a continuous line of grass from the pin of the *pr̥ṣṭhya* up to the Uttaravedī. He should fill in the Āśvina cup from the Droṇakalaśa by means of the drawing spoon with *yā vām kaśā...* and place it with *eṣa te yonir mādhvībhyām tvā*. He should touch the (Soma-) containers with the verse relating to Viṣṇu, namely, *viṣṇo tvam no antamaḥ śarma yaccha yaśaś ca | pra te dhārā madhuścuta utsam duhrate akṣitim*, pull up the cord, wind the sacrificial post round with the three-stranded (cord), and then formally dedicate the animals — a goat for Agni in the Agniṣṭoma; the second one (a goat) for Indra-Agni in the Ukthya; the third one, a ram, for Indra in the Śoḍaśin; and the fourth one, an ewe, for Sarasvatī in the Atirātra. The procedure up to the *pravara* (= choosing of the Hotṛ and the Hotrakas) is well established. The Adhvaryu should take up eight splinters of sacrificial faggot, cause (the Āgnīdhra) to announce, and (after the latter has responded) choose with the formulas beginning with the call for the Ṛtu-libations — the Hotṛ as prescribed in the scriptures; after having uttered inaudibly his own name and that of the Pratiprasthātṛ with *āśvināv adhvaryū ādhvaryavād* and loudly the word, *mānuṣau*, the Adhvaryu should throw a splinter into the fire; (he should choose) the Āgnīdhra with *agnir agnīd āgnīdhṛāt*; the Prasāstṛ

with *mitrāvaruṇau praśāstārau praśāstrāt*; the Brāhmaṇacchamsin with *indro brahmā brāhmaṇāt*; the Potṛ with *marutaḥ potāraḥ potrāt*; (and) the Neṣṭṛ with *gnāvo neṣṭriyo neṣṭrāt*. The Adhvaryu should say: *agnir devinām viśām puraetā 'yaṁ sunvan yajamāno manuṣyāṇām tayoṛ asthūri nau gārhapatyam dīdāyaṁ śataṁ himā dvā yū rādhāṁsi saṁprñcānā saṁprñcānau tanvaḥ*; the sacrificer should say: "May it be mine". After having been chosen, each officiating priest should offer oblations – (the first) by means of the spoon with *juṣṭo vāco bhūyāsam...*; the second with *svāhā sarasvatyai*; and the third with *reā stomam samardhaya...*. In the Savanīya (animal-sacrifice), one should not prepare for *paśu-puroḍāśa* after (the offering of the omentum). The procedure up to the offering of the omentum is well established.

KĀTYĀYANA –

[9. 7. 4–8. 16] — At the end of the chanting of the Stotra, the Adhvaryu (getting up) should give out the call: "O Āgnīdhra, do thou spread out the sacred fires, strew the sacrificial grass, and render the *puroḍāśa*, etc., perfect; o Pratiprasthāṭṛ, do thou come hither with the animal". The Āgnīdhra should pour out embers from his Dhiṣṇya upon the other Dhiṣṇyas in the order in which those Dhiṣṇyas had been raised up. He should strew sacrificial grass along the *prṣṭhyā* (beginning with the western and ending with the eastern end). While he (= the Adhvaryu) has been taken hold of from behind by the sacrificer or (while he has not been so taken hold of), he should take up the Āśvina cup with *yā vām...*. He should make the sacrificer gaze at the cups, in the order in which they had been taken up, making him recite the Avakāśa formulas, with *prāṇāya me*, etc., respectively appended to the formulas. (The Adhvaryu should recite *prāṇāya me varcodā varcase pavasva* and then say to the sacrificer: "Do thou gaze at the Upāṁśu cup". Thereupon, the sacrificer, gazing at the Upāṁśu, should recite the formula *prāṇāya me*, in a raised voice. This procedure should be followed, *mutatis mutandis*, in respect of the other cups.) (He should make the sacrificer gaze) at the Upāṁśusavana as the second (in the order); at the Āśvina cup as the sixth; at the Śukra and the Manthin simultaneously; and at the Pūtabhṛt and the Ādhavanīya (simultaneously,) with *viśvābhyo me...*. (He should make the sacrificer gaze) at the Droṇakalaśa, (making him recite the formula) *ko 'si...*. The sacrificer should murmur *bhūr bhuvah svah*. The Adhvaryu should make only such sacrificers recite the Avakāśa formulas and gaze at the cups as are well known (through their family traditions), as are dear (to him), and as have carried out their studies.

The Adhvaryu should hide the Dhruva (under grass, piece of cloth, etc.), remove the earlier cord from the sacrificial post, and then again wind (a new cord) round it. In the Agniṣṭoma, the Savanīya animal should be one dedicated to Agni; in the Ukthya, the second (Savanīya animal) should be one dedicated to Indra-Agni; in the Ṣoḍaśin, the third (should be) a ram dedicated to

Indra; in the Atirātra, the fourth (should be an animal) or a female-lamb (dedicated) to Sarasvatī. This is the specification of sacrificial animals (*stomāyana*). After having gone through the rite (of the animal-offering) up to the mentioning of the name of the Hotṛ, the Adhvaryu should cause (the Āgnīdhra) to announce (with *o śrāvaya*) in respect of each of the other officiating priests and then formally choose them according to the (different) indicatory marks. (While choosing) he should say: *aśvinā 'dhvaryū ādhvaryavāt* (in respect of the Adhvaryu and the Pratiprasthāṛ); *mitrāvaruṇau praśāstārau praśāstrāt* (in respect of the Praśāstr); *īndro brahmā brāhmaṇāt*, in respect of the Brāhmaṇacchaṁsin; *marutaḥ potrāt* (in respect of the Potṛ); *gnāvo neṣṭrāt* (in respect of the Neṣṭṛ); *agnir āgnīdhrāt* (in respect of the Āgnīdhra); and *agnir ha daivīnām* ... in respect of the sacrificer. (After they have been chosen, the Hotṛ and the others) should, in the order in which they have been chosen, each offer two *pravṛta* oblations (on the Āhavanīya fire) – (the first) with *juṣṭo vāce bhūyāsam juṣṭo vācaspataye devi vāg yat te vāco madhumattamaṁ juṣṭatamaṁ tasmīn mā dhāḥ svāhā sarasvatyai*, the second with *pāvakā na....* After having gone through the rites ending with the sprinkling of themselves with water in connection with the offering of the omentum, (the officiating priests) together with the sacrificer should pray to the Dhiṣṇyas respectively with *vibhūr asi* (and other relevant formulas). After having gone through the rite of the gazing at the (various) things ending with the rubbish-heap,¹ (the Adhvaryu should do) the touching of the Sadas with *vāg asi*. He should touch the two (eastern) door-posts with *ṛtasya dvārau*. The following formulas should be employed for reciting over. The Adhvaryu should recite over Sūrya (the formula) *adhvanām adhvapate...*. (The sacrificer should recite over) the officiating priests (the formula) *mitrayasa mā....*

ŚĀNKHĀYANA –

[5. 10. 35] — The Pravargya (may be performed, for the first time) after the Bahiṣpavamāna has been chanted and (for the second time) after the midday (*pavamāna*).

LĀṬYĀYANA –

[5. 9. 15; 11. 17] — In that very manner (that is, as after the omentum of the Agniṣomīya animal has been offered), in the latter part of the night, after the clarified butter, etc. have been brought into (the Mahāvedi) and after the omentum of the Savanīya animal has been offered, there take place the seating and the sprinkling of the body with water (on the part of the Brahman).

After the omentum (of the Savanīya animal) has been offered, he should sprinkle his body with water, pray to the Dhiṣṇyas, (and enter into the Sadas); the seating in the Sadas (thereafter is prescribed).

1. Cf. *KaṭhS* 8. 6. 23-24.

DRĀHYĀYANA -

15. 1. 17, 18; 2. 1; 3. 16 (partly) = LĀṬ. 5. 9. 15; 11. 17.

VAITĀNA -

[17. 12-18. 6] — Then the Adhvaryu says : “ O Āgnīdhra, do thou spread out the sacred fires; do thou strew the sacrificial grass; do thou render the *puroḍāśa*, etc., perfect ”. The Āgnīdhra, facing towards the west, spreads out the sacred fires — by means of the embers from the Āgnīdhriya fire at the (first) two pressings and by means of the (fuel-) splinters at the third pressing — on the Dhiṣṇyas of the Hotṛ, the Maitrāvaruṇa, the Brāhmaṇacchamsin, the Potṛ, the Neṣṭṛ, and the Acchāvāka, and on the Mārjālīya (-Dhiṣṇya). There only (that is, into the Āgnīdhra fire itself) does he bring back (the remaining embers). After having strewn (the sacrificial grass) along the *prṣṭhyā*, he renders the *puroḍāśa* etc., perfect. The Brahman should follow the sacred fires, which have been spread out (on the various Dhiṣṇyas), (at the morning-pressing) with the formulas, *ye agnayo vihr̥tā dhiṣṇyāḥ pr̥thivīm anu | te naḥ pāntu te no 'vantu tebhyo namas te no mā him̐siṣuḥ*, and, at the later two pressings, with the verse, *punar mai 'tv indriyam....* (This he should do while remaining) towards the west of the Āhavanīya fire. So is it said (in the *Brāhmaṇa*). (The officiating priests who have been) formally chosen should offer the *pravṛta* oblations with the formulas, *juṣṭo vāce bhūyāsam̐ juṣṭo vācaspataye devi vāg yad vāco madhumattamaḥ tasmīn mā dhāḥ svāhā | vāce svāhā vācaspataye svāhā sarasvatyai svāhā*; (they should offer) the fourth (oblation) mentally. Some teachers prescribe that (they should offer) seven oblations, with the (following additional) formulas, *sarasvate svāhā, mahobhyaḥ svāhā, sam̐ mahobhyaḥ svāhā*, (and the verse,) *ṛcā stomam....*

66. THE HAUTRA RELATING TO THE OFFERING
OF THE OMENTUM OF THE SAVANIYA ANIMAL

ĀŚVALĀYANA -

[5. 3. 1-7, 9-12] — Then they proceed (with the rites connected) with the Savanīya animal. To whichever divinity it may belong, in the Agniṣṭoma, (it is) assigned to Agni; in the Ukthya, a second one is assigned to Indra-Agni; in the Śoḍaśin, a third one — a ram — is assigned to Indra; in the Atirātra, a fourth one — an ewe — is assigned to Sarasvatī. These four are called *kratupaśus*. The rites beginning with the winding round (of the sacrificial post) up to the sprinkling with water at the *cātvāla*, excluding the handing over of the staff, are

prescribed in connection with the Agniṣomīya animal. (The Hotṛ) should sit down, utter *abhihiṁkāra*,¹ and then recite, three times, the verse relating to the winding round (of the sacrificial post). In the procedure relating to the Iṣṭi, the word *sunvat* should be inserted before the word *yajamāna* (in the relevant case) in the rites beginning with the invocation of the divinities: (thus) *āvaha devānt sunvate yajamānāya*. (This injunction does) not (hold good) in respect of the formulas, *prāvitram sādhu te yajamāna devatā...* and *omanvatī te 'smin yajñe yajamāna....* Before the mention of the Ājyapa divinities, he should invoke the divinities belonging to each of the three Soma-pressings (in the following manner): *indram vasumantam āvaha, indram rudravantam āvaha, indram ādityavāntam ṛbhumantam vibhumantam vājavantam bṛhaspativantam viśvadevyāvāntam āvaha*. One may repeat (the invocation of) these (Savanadevatās) only in the Sūktavāka. The utterers of *vaṣaṭ* (that is, the Hotṛakas), other than the Acchāvāka, offer the *pravṛta* oblations.

[14. 2] — In a Soma-sacrifice, (the Brahman), after having returned from the Bahiṣpavamāna (-chanting), (goes through the rite of casting away a darbha blade from his seat and sitting down with the relevant formulas).

ŚĀNKHĀYANA -

[6. 9] — The Savanīya (animal) is dedicated to Agni or to Indra-Agni, or it is connected with the Ekādaśinī. At the tying up of the eleven animals in the Ekādaśinī to one single sacrificial post, the verse relating to the winding round (of the post) is repeated three times for each animal, because of the ropes being separate. At the tying up of the eleven animals each to a separate sacrificial post, he should recite the verse relating to the winding round (only) with reference to the sacrificial post which has been raised up near the sacred fire, and then recite the seven verses with reference to each of the nine sacrificial posts. With reference to the eleventh (post), he should recite, between the verse relating to the winding round and the Pragātha, the remaining portion of the hymn (beginning with) *yān vo naraḥ....* He should follow the post lying aside (that is, the supplementary twelfth post) with the last verse (of the hymn). In case the sacrificial posts, which are not being wound round, are raised up on the preceding day, he should conclude the recitation with the former verse. Or, aiming at continuity, he should expectantly stop just with the half-verse. (In that case) he should successively recite verses of the same type. If the Adhvaryu's call is modified, the Hotṛ should recite verses as in respect of the last (sacrificial post). After having invoked the divinity to whom the animal is dedicated and (also) Vanaspati, he should invoke the divinities of the (Soma-) pressings with the formulas, *indram vasumantam āvaha, indram rudravantam āvaha, indram ādityavāntam ṛbhumantam vibhumantam vājavantam bṛhaspatimantam viśvadevyāvāntam*

1. Cf. *AśvSS* 1. 2. 3, 4. See *Śrautakośa*, Vol. I, English Section, Part I, p. 348.

āvaha. (The divinities of the Soma-pressings) should not be inserted in the other places of insertion. Or, (they may be optionally inserted) in the Sūkta-vāka. Each officiating priest touches the two Adhvaryus and, in the order in which the priests were chosen, offers the two *pravṛta* oblations – the first with the formula, *juṣṭo vāco bhūyāsaṁ juṣṭo vācaspace devi vāg yat te vāco madhumattamaṁ tasmin no adya dhāt svāhā sarasvatyai*, and the last (= the second) without reciting any formula.

67. THE AUDGĀTRA RELATING TO THE OFFERING OF THE OMENTUM OF THE SAVANĪYA ANIMAL

68. ENTERING INTO THE SADAS

BAUDHĀYANA –

[7. 9-11] — Then the Adhvaryu should make the sacrificer pray to the wooden sword, the hammer (,and other implements), (placed) near the rubbish-heap, with *sphyah svastir vighanaḥ svastiḥ parśur vediḥ paraśur naḥ svastiḥ | yajñīyā yajñakṛta stha te mā 'smin yajña upahvayadhvam upa mā dyāvāpṛthivī hvāyetām upā 'stāvaḥ kalaśaḥ somo agnir upa devā upa yajña upa mā hotrā upahava hvayan-tām*. [21. 14 — As for the praying to the wooden sword, the hammer (,and other implements): (The view expressed in) the sūtra (is that) of Śāliki. In this connection, Bodhāyana, indeed, says that he should do the northern tracing out of the Uttaravedi, which is equipped with fire, level it, prop up the wooden sword across, and then make the sacrificer pray to the wooden sword, the hammer (,and other implements) (placed) near the rubbish heap.] Then he (= the sacrificer) should pray to the Ābhavānīya fire with *namo 'gnaye makhaghne makhasya mā yaśo 'ryāt*; to the fire on the Āgnīdhra's Dhiṣṇya with *namo rudrāya makhaghne namaskṛtyā mā pāhi*; (and) to the fire on the Hotṛ's Dhiṣṇya with *nama indrāya makhaghna indriyaṁ me vīryaṁ mā nirvadhīḥ*. Then, after having turned towards the east he should murmur *ṛḍhe sthaḥ śithire samīci mā 'mhasas pātāṁ sūryo mā devo divyād amhasas pātu vāyur antarikṣād agniḥ pṛthivyā yamaḥ pitṛbhyaḥ sarasvatī manuṣyebhyaḥ*. Then, after having turned by the right, he should touch the eastern doors of the Sadas with *devī dvārau mā mā samtāptam*. [21. 19 — As for the moving towards: (The view expressed in) the sūtra (is

that) of Bodhāyana. Śālīki says that the sacrificer should remain verily at the western doors.] Then he should enter the Sadas with *namaḥ sadase namaḥ sadasaspataye namaḥ sakhīnāṁ purogāṇāṁ cakṣuṣe namo dive namaḥ pṛthivyai*. Then he should cast away a blade of grass from his seat out of the Sadas, with *ahe daidhiṣavyo 'd atas tiṣṭhā 'nyasya sadane sīda yo 'smat pākatarah*. He should sit down with *un nivata ud udvataś ca geṣam*. Then he should gaze at these two (namely, the heaven and the earth) with *pātaṁ mā dyāvāpṛthivī adyā 'hnaḥ*. Then he should look away at the southern half with *āganta pitarah pitṛmān ahaṁ yuṣmābhīr bhūyāsaṁ suprajaso mayā yūyaṁ bhūyāsta*. Then he should look away at the northern half for the sake of the completion of the rite towards the north. [14. 8 — The prayer (-mantras) in connection with the wooden sword, the hammer (,and other implements) have been already prescribed; (so too) have been prescribed (the prayer-mantras) in connection with the entering into the Sadas.]

Then these two Adhvaryus, (namely, the Adhvaryu and the Pratiprasthātṛ) should, beginning with the Āhavanīya fire, pray, in the very same manner (as the sacrificer), to the Āhavanīya fire; so, to the fire on the Āgnīdhra's Dhiṣṇya; so, to the fire on the Hotṛ's Dhiṣṇya. In the same manner, after having turned towards the east, the two should murmur (the relevant formula). In the same manner, after having turned by the right, the two should touch the eastern doors of the Sadas. In the same manner, the two should enter the Sadas. In the same manner, the two should cast away two blades of grass (one each) from their seats out of the Sadas. The Adhvaryu should sit down leaning upon, verily, the southern arm (of the door); the Pratiprasthātṛ should sit down leaning upon) the northern (arm). In the same manner, the two (should gaze at these two (namely, the heaven and the earth). In the same manner, the two should look away at the southern half, and (then away at) the northern half for the sake of the completion of the rite towards the north.

Then the *vaṣaṭ*-utterers should, beginning with the Āhavanīya fire, pray, in the very same manner (as the sacrificer and the two Adhvaryus), to the Āhavanīya fire; so, to the fire on the Āgnīdhra's Dhiṣṇya; they should go round that fire along the north. In the same manner, (they should pray) to the fire on the Hotṛ's Dhiṣṇya. In the same manner, after having turned towards the east, they should murmur (the relevant formula). In the same manner, after having turned by the right, they should touch the eastern doors of the Sadas. In the same manner, they should enter the Sadas. After having gone round along the front of the Dhiṣṇyas and the north of the Dhiṣṇya of the Acchāvāka, they should, in the same manner, cast away blades of grass (one each) from their seats out of the Sadas. In the same manner, they should sit down to the rear of their respective Dhiṣṇyas. In the same manner, they should gaze at these two (namely, the heaven and the earth). In the same manner, they should look

away at the southern half, and (then away at) the northern half for the sake of the completion of the rite towards the north.

Then the non-*vaṣaṭ*-utterers, namely, all these Udgātṛs, the Brahman, and the Sadasya, should, beginning with the Āhavanīya fire, pray, in the very same manner (as the sacrificer, etc.) to the Āhavanīya fire. In the same manner, (they should pray) to the fire on the Āgnīdhra's Dhiṣṇya; they should go round that fire along the north. In the same manner, (they should pray) to the fire on the Hotṛ's Dhiṣṇya. In the same manner, after having turned towards the east, they should murmur (the relevant formula). In the same manner, after having turned by the right, they should go round the Sadas along the north and, in the same manner, touch the western doors of the Sadas. In the same manner, they should enter the Sadas. In the same manner, they should cast away out of the Sadas blades of grass (one each) from their seats. The Udgātṛs should sit down round the Audumbarī itself. The Brahman and the Sadasya should sit down towards the south facing towards the north. In the same manner, they should gaze at these two (namely, the heaven and the earth). In the same manner, they should look away at the southern half, and (then away at) the northern half for the sake of the completion of the rite towards the north. Now, (as regards) their¹ passage along (the north of each of the Dhiṣṇyas) before the conclusion of the Soma-pressing (*visamsthitasamcara*). Those who have no Dhiṣṇyas of their own (should move) between the Dhiṣṇya of the Hotṛ and that of the Brāhmaṇacchaṁsin. Those who have Dhiṣṇyas of their own should respectively go round their own Dhiṣṇyas along the north. After the Soma-pressing has been concluded, they should move out in the same way as they had entered. [21. 19 — As for (the entering into the Sadas) in connection with the distribution of Soma in the Ukthya vessel at the third pressing: Bodhāyana indeed says that one should certainly enter (formally) for the distribution of Soma in the Ukthya vessel relating to the third pressing, for the Ṣoḍaśin (-cup), for the succession (of Soma-offerings) at night (in the Atitrātra sacrifice), and also for (the offering at) the Rāthantara Samdhi. In this connection, Śālīki, indeed, says that (all) this constitutes just the further extension of the third pressing. That one enters (the Sadas) at the third pressing — that itself constitutes the entering in connection with these.² Aupamanyava says that, at the morning-pressing itself, one should enter (the Sadas) for all the pressings.] [25. 19 — How, indeed, should the movement of these before the conclusion of the Soma-pressing be? Those who have no Dhiṣṇyas of their own (should move) between the Dhiṣṇya of the Hotṛ and that of the Brāhmaṇacchaṁsin. Those who have Dhiṣṇyas of their own should respectively step round their own Dhiṣṇyas along the north.]

1. So in some MSS; the printed text reads *athaitēṣām*.

2. So in the manuscript; the printed text reads *°meva teṣām*.

BHĀRADVĀJA -

[13. 19. 11-21. 14] — After the omentum has been offered, (the Adhvaryu, the sacrificer, and the others belonging to the *Taittirīya* recension, who are going to enter the Sadas) should, while they are about to enter (the Sadas), gaze at (the Soma-juice contained in) the various receptacles — at the Droṇakalaśa and the Ādhavanīya with *dyau samudrau vitatāv ajūryau...* and at the Pūtabhṛt with *dve dradhasī....* They should pray to the entire quantity of Soma with the formula beginning with *paribhūr agnīm paribhūr indram...* and ending with *tasya ta idam unmrje....* (They should gaze) at the Upāṁśu cup with *prāṇāya me...*; at the Antaryāma with *apānāya me...*; at the Upāṁśusavana with *vyānāya me...*; at the cup for Indra-Vāyu with *vāce me...*; at the cup for Mitra-Varuṇa with *dakṣa-kratubhyām me...*; at the Śukra and the Manthin with *cakṣurbhyām me...*; at the cup for Aśvins with *śrotāya me...*; at the Āgrayaṇa with *ātmane me...*; at the Ukthya with *aṅgebhyo me...*; at the Dhruva with *āyuse me...*; at the Atigrāhyas respectively with *tejase me...*, *ojase me...* and *varcase me...*; if the sacrifice is a Ṣoḍaśin, at the Ṣoḍaśin cup with *vīryāya me...*; at the Droṇakalaśa with *viṣṇor jaṭharam asi...*; at the Ādhavanīya with *indrasya jaṭharam asi...*; and at the Pūtabhṛt with *viśveṣāṁ devānām jaṭharam asi....* They should pray to the entire quantity of Soma with the formulas beginning with *ko 'si ko nāma...* and ending with *tasya ta idam unmrje*. It is said in the *Brāhmaṇa*¹ that (the sacrificer) who seeks to prevail (over others) should gaze; who is desirous of *brahman*-splendour should gaze; who is ill (and desires to be free from illness) should gaze: who wants to practise exorcism should gaze.

Thereafter they should pray to other substances — to the implements used for preparing the altar (and then cast away) on the rubbish-heap respectively with the Mantras, *sphyaḥ svastiḥ*, *vighanaḥ svastiḥ*, etc., conforming to the nature (of the substances); to all the implements with *yajñīyā yajñakṛta stha te mā 'smīn yajña upahvayadhvam*; to Dyāvāpṛthivī with *upa mā dyāvāpṛthivī hvayetām*; to the āstāva (= the place of the chanting of the Bahiṣpavamāna) with *upā 'stāvah...*; to the Droṇakalaśa with *...kalaśaḥ...*; to the Soma with *...somaḥ...*; to the Ādhavanīya fire with *...agniḥ...*; (to the divinities and) to the sacrifice (respectively) with *upa devāḥ...* and *upa yajñāḥ...*; and to the Hotrakas with *upa mā hotrā upahavē hvayantām*. He should employ the modifications (of the verbal form), *hvaya-tām* (singular), *hvayetām* (dual), and *hvayantām* (plural) (as would be relevant). He should pray to the Ādhavanīya fire with *namo 'gnaye makhaghne...*; to the Āgnīdhriya fire with *namo rudrāya makhaghne...*; to the fire on the Hotr's Dhiṣṇya with *nama indrāya makhaghne...*; to Dyāvāpṛthivī with *dr̥dhe sthaḥ śithire samīci mā 'mhasas pātam*; to Āditya with *sūryo mā devo divyād amhasas pātu*; to Vāyu with *vāyur antarikṣāt...*; to Agni with *agniḥ pṛthivyāḥ...*; to

1. TS III. 2. 3. 3-4.

Yama with *yamaḥ pitṛbhyaḥ*...; to Sarasvatī with *sarasvatī manuṣyebhyaḥ*...; to the two doors of the Sadas with *devī dvārau mā mā saṁ tāptam*; to the Sadas with *namaḥ sadase*...; to the sacrificer with *namaḥ sadaspataye*; to the officiating priests with *namaḥ sakhinām purogāṇām cakṣuṣe*...; to Dyauḥ with *namo dive*...; and to Pṛthivī with *namaḥ pṛthivyai*. After having entered the Sadas, he (= the sacrificer) should pray to the spot where he would seat himself, with *ahē daidhiṣavyo 'd atas tiṣṭhā 'nyasya sadane sīda yo 'smat pākatarah*. He should step beyond along the front of the Praśāstr's Dhiṣṇya and sit down with *un nivata ud udvataś ca geṣam*. He should gaze at Dyāvāpṛthivī with *pātaraṁ mā dyāvāpṛthivī adyā 'hnaḥ*. He should look away towards the southern half of the Sadas with *ā ganta pitaraḥ pitṛmān aham yuṣmābhir bhūyāsaṁ suprajaso mayā yūyam bhūyāsta*.

[15. 4. 7; 5. 1] — When the relevant officiating priests together move towards the Sadas for the morning-pressing, the Brahman should go round along the south of the two *havirdhāna*-carts, along the south of the Mārjālīya, and along the south of the Sadas, enter the Sadas by the western door, step beyond along the rear of the Praśāstr's Dhiṣṇya, and then sit down towards the south. So (says) Āśmarathya. The Brahman should step beyond along the rear of the Uttaravedi, go round along the north of the two *havirdhāna* carts and along the south of the Mārjālīya, enter the Sadas by the eastern door, step beyond along the front of the Praśāstr's Dhiṣṇya, and then sit down towards the south. So (says) Ālekhana.

By this (sūtra are also prescribed the route, etc.,) in connection with the later two pressings.

ĀPASTAMBA -

[12. 18. 16-20. 11] — When they are about to move forward (towards the Sadas), they should gaze at the cups (and other Soma-vessels) — at the Pūtabhṛt and the Ādhavanīya with *dvau samudrau*...; at the Droṇakalaśa with *dve dradhasi*...; at the entire (quantity of) king Soma with *paribhūr agnim*...; at the Upāmsu cup with *prāṇāya me*...; at the Antaryāma cup with *apānāya me*...; at the Upāmsusavana with *vyānāya me*...; at the Aindra-vāyava cup with *vāce me*...; at the Maitrāvaruṇa cup with *dakṣakratubhyām me*...; at the Śukra and the Manthin with *cakṣurbhyām me*...; at the Āśvina cup with *śrotāya me*...; at the Āgrayaṇa with *ātmane me*...; at the Ukthya with *aṅgebhyo me*...; at the Dhruva with *āyuse me*...; at the sacrificial butter (in the ladles) with *tejase me varcodā varcase pavasva*; at the *prṣadājya* with *paśubhyo me varcodā varcase pavasva*; at all the cups with *puṣṭyai me varcodāḥ pavadhvam*; at the two Rtu-cups with *stanābhyām me varcodau pavethām*; at the (three) Atigrāhyas and the Śoḍaśin (respectively) with (the four formulæ, namely,) *tejase me...*, *ojase me...*, *varcase me...*, and *vīryāya me varcodā varcase pavasva*; at the Droṇakalaśa with *viṣṇor jaṭharam asi*...; at the Ādhavanīya with *indrasya jaṭharam asi*...

at the Pūtabhṛt with *viśveṣāṃ devānāṃ jaṭharam asi...*; at the Āhavanīya fire with *ko 'si ko nāma...*; at the entire (quantity of) king Soma with the verse, *soma tvāṃ vr̥ṇīmaha udgātāraṃ nṛcakṣasaṃ pārayā naḥ svastaye*, and the formula, *viśvebhyo me rūpebhyaḥ*.

(The sacrificer) who is desirous of becoming superior, who is desirous of *brahman*-splendour, who is ill (and desires to be free from illness), (or) who is desirous of practising exorcism should gaze (at the various cups and vessels). The sacrificer should pray to all the cups with the formulas containing the word *śṛta* – to the Upāṃśu and the Antaryāma with *śṛtau sthaḥ prāṇāpānau me śrīṇītam*; to the Upāṃśusavana with *śṛto 'si vyānaṃ me śrīṇāhi*; to the Aindra-vāyava with *śṛto 'si vācaṃ śrīṇāhi*; to the Maitrāvaruṇa with *śṛto 'si dakṣakratū me śrīṇāhi*; to the Śukra and the Manthin with *śṛtau sthaś cakṣuṣī me śrīṇītam*; to the Āśvina with *śṛto 'si śrotraṃ me śrīṇāhi*; to the Āgrayana with *śṛto 'sy ātmānaṃ me śrīṇāhi*; to the Ukthya with *śṛto 'sy aṅgāni me śrīṇāhi*; to the Dhruva with *śṛto 'sy āyur me śrīṇāhi*; to the clarified butter (in the ladles) with *śṛtam asi tejo me śrīṇāhi*; to the *prṣadājya* with *śṛtam asi paśūn me śrīṇāhi*; to all the cups with *śṛtā stha puṣṭim me śrīṇīta*; to the Droṇakalaśa with *prajāpater jaṭharam asi śṛto 'si sa mā śrīṇāhi*; to the Ādhavanīya with *indrasya jaṭharam asi śṛto 'si sa mā śrīṇāhi*; to the Pūtabhṛt with *viśveṣāṃ devānāṃ jaṭharam asi śṛto 'si sa mā śrīṇāhi*; and to the entire (quantity of) king Soma with the formula, *śṛtas tvāṃ śṛto 'ham śṛto me prāṇaḥ śṛto me 'pānaḥ śṛto me vyānaḥ śṛtaṃ me cakṣuḥ śṛtaṃ me śrotraṃ śṛtā me vāk śṛto ma ātmā śṛtaṃ me haviḥ śṛto me somaḥ śṛtā me grahāḥ*, and with the verses, *inam indra sutam piba jyeṣṭham amartyam madam | śukrasya tvā 'bhya 'kṣaran dhārā ṛtasya sādane || vṛṣā soma dyumāṇ asi vṛṣā deva vṛṣavrataḥ | vṛṣā dharmāṇi dadhiṣe || vṛṣṇas te vṛṣṇyam śavo vṛṣā vane vṛṣā made | sa tvāṃ vṛṣan vṛse 'd asi || aśvo na cakrado vṛṣā saṃ gā indo sam arvataḥ | vi no rāye duro vṛdhi*. He should pray (to the respective divinities) according to the indications (in the formulas) with the formulas, *agniḥ pavitraṃ sa mā punātu*, *somaḥ pavitraṃ sa mā punātu*, *sūryaḥ pavitraṃ sa mā punātu*, *upahūtā gāva upahūto 'ham gavām*. After having cast away upon the rubbish-heap the implements by means of which the altar was prepared, he should pray (to them) respectively with the formulas, *sphyah svastir...*, etc. (He should pray) to Dyāvāprthivī with *upa mā dyāvāprthivī...*, to the place of the chanting of the Bahiṣpavamāna with *upā 'stāvaḥ...*, to the Droṇakalaśa with... *kalaśaḥ...*, to Soma with... *somaḥ...*, to Agni with... *agniḥ...*, to the gods with *upa devāḥ...*, to the sacrifice with *upa yajñāḥ...*, and to the Hotrakas with *upa mā hotrā...*; he should append to each of these formulas either the word *hvayatām* (singular) or *hvayetām* (dual) or *hvayantām* (plural) according to the indication (in that formula).

He should pray to the Āhavanīya fire with *namo 'gnaye makhaghne...*; to the fire on the Āgnidhra's Dhiṣṇya with *namo rudrāya makhaghne...*, to the

fire on the Hotṛ's Dhiṣṇya with *nama indrāya makhaghna...*, (and) to Dyāvā-prthivī with *dṛdhe sthaḥ śithire samīci...*; (he should also pray to) Sūrya, Vāyu, Agni, Yama, Sarasvatī, and the two doors of the Sadas (respectively with the relevant formulas); he should append to each of these formulas either the word *pātam* or *pātu* according to the indication (in that formula). When he is about to move forward (towards the Sadas), he should murmur the formula, *draṣṭre namaḥ*; after having moved forward (and entered into the Sadas, he should murmur the formula, *upadraṣṭre namaḥ*. The seat of the sacrificer should be to the west of the Brahman's seat; or to the east of it. (The sacrificer) should pray to the Sadas with *namaḥ sadase*, to the Brahman with *namaḥ sadasaspataye*, to the (other) officiating priests with *namaḥ sakhīnām purogāṇām...*, (and) to Dyāvā-prthivī with *namo dive namaḥ prthiviyai*, cast away a blade of grass from the seat with *ahe daidhiṣavya...*, and then sit down with *un nivata ud udvataś ca geṣam*. After having sat down, he should murmur the formula, *pātam mā dyāvāprthivī adyā 'hnaḥ*. He should look away at the southern half (of the Sadas) with *ā ganta pitarah pitṛmān....* Both the Adhvaryu and the sacrificer should murmur these formulas (namely, those beginning with *agniḥ pavitram...*); or, as the next best alternative, only the sacrificer.

[14. 10. 6] — After the omentum has been offered, the Brahman should sprinkle himself with water, and, while they are moving forward together (towards the Sadas) for the morning-pressing, he should pray with the *grahāvākāśa*¹ and the *śṛtaṁkāra*² formulas, go along the north of the Havirdhāna, go round the Mārjālīya Dhiṣṇya along the south, enter the Sadas by the eastern door, step beyond towards the south along the front of the Praśāstr's Dhiṣṇya, and then sit down.

SATYĀŚĀDHA -

[8. 5] — After the omentum has been offered, those (belonging to the Taittirīya recension), who are about to move towards (the Sadas), should pray with the *grahāvākāśa* formulas and then together move towards (the Sadas) - (they should pray) to the Droṇakalāśa and the Ādhavanīya with *dvau samudrau...*, to the Pūtabhṛt with *dve dradhasī...*, to the entire Soma with *paribhūr agnim...*, to the Upāṁśu cup with *prāṇāya me*, to the Antaryāma with *apānāya me*, to the Upāṁśusavana stone with *vyānāya me*, to the Aindravāyava cup with *vāce me*, to the Maitrāvaruṇa cup with *dakṣakratubhyām me*, to the Śukra and the Manthin with *cakṣurbhyām me*, to the Āśvina cup with *śrotrāya me*, to the Āgrayaṇa vessel with *ātmane me*, to the Ukthya with *aṅgebhyo me*, to the Dhruva with *āyuse me*, to the Atigrāhyas (either) with *vīryāya me* or respectively

1. ĀpSS 12. 18. 17-19.

2. ĀpSS 12. 1. 9. 5.

with the three formulas, *tejase me*, *ojase me*, and *varcase me*. They should join to each of the formulas the words, *varcodā varcase pavasva*. (They should pray) to the Droṇakalaśa with *viṣṇor jaṭharam asi...*, to the Ādhavanīya with *indrasya jaṭharam asi...*, and to the Pūtabhṛt with *viśveṣāṇi devānāṃ jaṭharam asi...*; they should join to each of these Mantras the words, *varcodā me varcase pavasva*. (They should pray) to the entire (quantity of) king Soma, without specification, with *ko 'si ko nāma....* (The sacrificer) who desires to prevail, who is desirous of *brahmaṇ*-splendour, who is ill (and desires to be free from illness), who is desirous of food, or who wants to practise exorcism should look intently (at the various utensils). (They, that is, those who have moved towards the Sadas, should pray) to the implements which were used for the preparation of the altar and which were subsequently cast away on the rubbish heap, with the formulas, *sphyaḥ svastir*, etc., (respectively) in accordance with the nature (of those implements), and to all the implements (together) with *yajñīyā yajñakṛtaḥ stha*. (They should pray) to Dyāvāpṛthivī with *upa mā dyāvāpṛthivī...*, to the place, where they chant the Bahiṣpavamāna, with *upā 'stāvaḥ...*, to the Droṇakalaśa with *upa kalaśaḥ...*, to Soma with *upa somaḥ...*, to Agni with *upā 'gniḥ...*, to the Devas with *upa devāḥ...*, to the sacrifice with *upa yajñaḥ...*, to the Hotrakas with *upa mā hotrā upahave...*; they should join to each of these formulas the word, *hvayatām* (singular), *hvayetām* (dual), or *hvayantām* (plural), according to the form (that is, the number of the subject). He should pray to the Āhavanīya fire with *namo 'gnaye makhaghne makhasya mā yaśo 'ryāt*; to the Āgnīdhṛīya fire with *namo rudrāya makhaghne namaskṛtyā mā pāhi*; to the Hotṛīya fire with *nama indrāya makhaghne indriyaṃ me vīryaṃ mā nirvadhīḥ*; to the Mārjālīya with *namo yamāya makhaghne namaskṛtyā mā pāhi*; and to the two Soma-pressing boards with *ṛḍhe sthaḥ śithire....* (The view) of some teachers is that he should look at the heaven and the earth (with this last formula). (He should pray) to Sūrya with *sūryo mā devodivyād āmhasas pātu*; to Vāyu with *vāyur antarikṣād*; to Agni with *agniḥ pṛthivyāḥ*; to Yama with *yamaḥ pītṛbhyaḥ*; and to Sarasvatī with *sarasvatī manuṣyebhyaḥ*; they should join the word *pātu* to each of the formulas. They should pray to the two door-posts of the Sadas with *devī dvārau...*; to the Sadas with *namaḥ sadase*; to Sadasaspati with *namaḥ sadasaspataye*; to the officiating priests with *namaḥ sakhīnāṃ purogāṇāṃ cakṣuse*; to Dyauḥ with *namo dive*; to Pṛthivī with *namaḥ pṛthivyai*. He should cast away, with *ahe daidhiṣavya...*, a blade of grass or a clod from the place where he would sit down, touch water, and then sit down with *un nivata ud udvataś ca geṣam*.

After having entered the Sadas, he should look away at the southern half with *ā ganta pitarāḥ....* At this stage, (the Adhvaryu should give out the call for) the dissection of the animal. The animal being cooked should remain (being cooked gradually) through all the pressings; or it should be cooked at the third pressing.

VAIKHĀNASA -

[15. 21-24] — After the omentum has been offered, they should move forward (towards the Sadas) for the morning-pressing. The sacrificer¹ should gaze at (the Soma-juice taken up in) the cups and vessels, with the *grahāvakāśa* formulas, namely, *dvau samudrau...*, etc. — at the Pūtabhṛt and the Ādhavanīya with *dvau samudrau...*; at the Droṇakalaśa with *dve dradhasī...*; and at the entire quantity of Soma with *poribhūr agniṁ...*. (He should gaze) at the Upāṁśu cup with *prāṇāya me...*; at the Antaryāma cup with *apānāya me...*; at the stone resembling a creature with *vyānāya me...*; at the Aindraṇyāya cup with *vāce me...*; at the Maitrāvaruṇa cup with *dakṣakratubhyāṁ me...*; at the Śukra and the Manthin with *cakṣurbhyāṁ me...*; at the Āśvina cup with *śrotrāya me...*; at the Āgrayāṇa (vessel) with *ātmane me...*; at the Ukthya with *anṛgebhyo me...*; at the Dhruva with *āyuse me...*; at (the ladles filled with) clarified butter with *tejase me varcodā varcase pavasva*; at the *prṣadājya* with *paśubhyo me varcodā varcase pavasva*; at all the cups with *puṣṭyai me varcodā varcase pavadhvam*; at the two Ṛtu-cups with *stanābhyāṁ me varcodau varcase pavethām*; at the Śoḍaśin with *vīryāya me...*; at the Atigrāhyas with *tejase me...*, *ojase me...*, *varcase me...*; at the Droṇakalaśa with *viṣṇor jaṭharam asi...*; at the Ādhavanīya with *indrasya jaṭharam asi...*; and at the Pūtabhṛt with *viśveṣāṁ devānām...*. He should append to all these formulas the words, *varcodā varcase pavasva*. With *ko 'si ko nāma...*, (he should gaze either) at the entire quantity of king Soma or at the Āhavanīya. (The sacrificer) who desires to prevail (over others), or who is desirous of *brahman*-splendour, or who is ill, or who wants to practise exorcism should gaze at the entire quantity of king Soma.

After having cast away upon the rubbish-heap the implements used for the preparation of the altar, the Adhvaryu should pray to them respectively with the formulas *sphyah svastiḥ*, etc., conforming to their nature. He should pray to all the sacrificial implements with the formula, *yajñīyā yajñakṛtaḥ stha...*; to Dyāvapṛthivī with *upa mā dyāvāpṛthivī...*; to the place at the northern shoulder of the altar where the Bahiṣpavamāna is to be chanted, with *upā 'stāvaḥ...*; to the Droṇakalaśa with *upa kalaśaḥ...*; to the Soma with *upa somaḥ...*; to Agni with *upā 'gniḥ...*; to the gods with *upa devāḥ...*; to the sacrifice with *upa yajñaḥ...*; to the Hotrakas with *upa mā hotrā upahave hvayantām*. He should append to each of the formulas the word *hvayantām* or *hveyetām* or *hvayatām* in conformity with (the number of) the entity concerned. He should pray to the Āhavanīya fire with *namo 'gnaye makhaghne...*; to the Āgnīdhriya fire with *namo rudrāya makhaghne...*; to the Hotriya with *nama indrāya makhaghne...*; to the Mārjāliya with *namo yamāya makhaghne namaskṛtyā mā pāhi*; either to Dyāvapṛthivī or to the two pressing boards with *dr̥dhe sthaḥ śithire samīci...*; to Sūrya with *sūryo*

1. And also others belonging to the Taittirīya recension.

mā devo divyād aṇhasas pātu; to Vāyu with *vāyur antarikṣāt*...; to Agni with *agniḥ pṛthivyāḥ*...; to Yama with *yamaḥ pitṛbhyaḥ*...; to Sarasvatī with *sarasvatī manuṣyebhyaḥ*.... He should append to each of these formulas the word *pātu*. He should pray to the two door-posts of the eastern door of the Sadas with *devī dvārau*...; to the Sadas with *namaḥ sadase*; to the Brahman with *namaḥ sadas-pataye*; to the officiating priests with *namaḥ sakhinām purogāṇām cakṣuṣe*; to Dyau with *namo dive*; and to Pṛthivī with *namaḥ pṛthivyai*.

After having prayed, the sacrificer (standing) towards the east of the Brahman's seat and towards the west of the sacrificer's seat, should cast away a blade of grass from his seat or a clod outside the seat, with *ahe daidhiṣavyo*..., and then sit down with the formula, *un nivata ud udvataś ca geṣam*. After having sat down he should murmur the formula, *pātām mā dyāvāpṛthivī*.... Some teachers (say that) he should intently look at Dyāvāpṛthivī. He should look away at the southern half with *āganta pitarāḥ pitṛmān*.... The Adhvaryu should go through the actions beginning with the casting away of a blade of grass verily along the west of the southern door-post of the eastern door and then murmur the formula like the sacrificer. Similarly the Pratiprasthātṛ should pray to the entities beginning with the Āhavanīya fire, sit down to the north of the door-post, go through the actions beginning with the casting away of a blade of grass, and then murmur the formula. The *vaṣaṭ*-utterers also should similarly sit down, each by the side of his own Dhiṣṇya, and then murmur the formula. In the same manner, the Udgātṛs should sit down round the post of *udumbara*. Similarly the Brahman and the Sadasya should sit down towards the south facing towards the north. At this stage, (the Adhvaryu should give out the call in connection with) the dissection of the animal. It should be then placed over the fire for cooking. It should remain being cooked throughout all the Soma-pressings.

MĀNAVA -

[2. 3. 6. 21-7. 7] — After the omentum has been offered, the officiating priests and the sacrificer should sprinkle themselves with water at the *cātvāla* and then pray to the Dhiṣṇyas. The sacrificer should gaze at the cups (and vessels) with the *avakāśa* formulas: at the Upāṁśu and the Antaryāma, with *prāṇāpānābhyām me varcodasau pavethām*; at the Upāṁśusavana, with *vyānāya me varcodāḥ pavasva*; at the Aindravāyava, with *vāce me varcodāḥ pavasva*; at the Maitrāvaruṇa, with *dakṣakratubhyām me varcodāḥ pavasva*; at the Āśvina, with *śrotrāya me varcodāḥ pavasva*; at the Śukra and the Manthin, with *cakṣurbhyām me varcodasau pavethām*; at the Āgrayaṇa (vessel), with *ātmane me varcodāḥ pavasva*; at the Ukthya, with *aṅgebhyo me varcodāḥ pavasva*; at the Dhruva, with *āyuse me varodāḥ pavasva*; at the Droṇakalaśa, with *viṣṇor jaṭharam asi varcase me varcodāḥ pavasva*; at the Ādhavanīya, with *indrasya jaṭharam asi varcase me varcodāḥ pavasva*; (and) at the Pūtabhṛt, with *viśveṣām devāḥ*

jaṭharam asi varcase me varcodāḥ pavasva. To each of these formulas, he should append the words : *ko 'si katamo 'si katamo vā nāmā 'si yaṁ tvā somenā 'tīrpan yaṁ tvā somenā 'mīmādan supoṣaḥ poṣaiḥ syāt suvīro vīraiḥ suprajāḥ prajāyā sucakṣāś cakṣuṣā tvā 'vekṣe.* (He should gaze) at the clarified butter with *tejase me varcodāḥ pavasva*; at the *prṣadājya*, with *paśubhyo me varcodāḥ pavasva*; at the Havirdhāna, with *āyur br̥hat tad aśīya tan mām avatu tasya nāmnā vṛścāvo yo asmān dveṣṭi yaṁ ca vayaṁ dviṣmaḥ*; at the Āgnīdhra's Dhiṣṇya, with *viśvāyur vāmādevyaṁ tad aśīya tan mām avatu ... dviṣmaḥ*; at the Sadas, with *āyuhpatiḥ rathantaraṁ tad aśīya ... vayaṁ dviṣmo bhuvanam asi vḥ prathasva namaḥ sade namaḥ sadaspataye*; (and) at the two door-posts, with *dr̥ḍhe stho 'śithire samīci aṁhasas pātāṁ mā mā dyāvāprthivī samtāptāṁ mā mā 'dyā 'bhi śvaś ca caratam.* Looking at the southern half of the Sadas, they should murmur the formula : *namaḥ pitṛbhyaḥ pūrvasadbhyaḥ namo aparasadbhya āganta pitarāḥ somyāsas teṣāṁ vaḥ prativittā ariṣṭāḥ syāma supitaro vayaṁ yuṣmābhir bhūyāsma saprajaso yūyam asmābhir bhūyāsta pitaro hoyi pitaro hoyi pitaro hoyi*; (looking) at the Dhiṣṇyas, (they should murmur the verse :) *ghorā ṛṣayo namo astv adya yebhyaś cakṣur yeṣāṁ tapa uccabhīmam | br̥haspate mahiṣa dyuman namo namo viśvakarmaṇe ma u pātv asmān*; (looking) at Āditya, (they should murmur :) *svasti vayaṁ tvayā vasema deva soma sūrya gāyatryā tvā śamīsmahi*; facing towards the east and looking at the pitchers, (they should murmur the verse :) *upa mā dyāvāprthivī hvayetām upā 'stāvāḥ kalaśaḥ somadhānaḥ | upa mā hotrā upahave hvayantām upahūtā gāva upahūto 'haṁ gavām.* After having entered into the Sadas, they should sit down. The sacrificer should sit down to the south-east of the Hotṛ's Dhiṣṇya, and the Adhvaryu and the Pratiprasthātṛ (should sit down) to (his) north.

KĀTYĀYANA -

[9. 8. 17-9. 1] — (The Adhvaryu should recite over) the Dhiṣṇyas (the formula) *agnayaḥ saḡarāḥ*. This (rite is called) moving forward (*sarpaṇa*). In respect of the two later pressings (there should be the moving forward) beginning (either) with the touching of the Sadas or (with the praying to the Dhiṣṇyas).

[11. 1. 22-28] — The moving forward (should be done) in that direction, by (the door in) which direction the entry (has been done). (The Brahman should) go round along the east of the sacrificial post if (he has entered) by the western door. He should sit down towards the right of the Praśāstṛ; the others (should sit down) to the rear of their respective Dhiṣṇyas. So should also the Neṣṭṛ (sit down to the rear of his Dhiṣṇya). Before the conclusion of the Soma-pressing, the moving about (of the Brahman should) always be along the north of the Praśāstṛ's Dhiṣṇya or (along the south) except in connection with the *pavamāna*-Stotras. The others (should move along the north of) their respective (Dhiṣṇyas).

ĀŚVALĀYANA -

[5. 3. 13-23, 26-30] — After having sprinkled themselves with water at the *cātivāla* (and standing) on the Adhvaryu's path (= the region between the Havirdhāna and the Āgnīdhriya), they pray to the Dhiṣṇyas beginning with Āditya — first to Āditya, with the formula, *adhvanām adhvapate śreṣṭhaḥ svasty asyā 'dhvanah pāram aśiya*; to the sacrificial post, Āditya, the Āhavanīya fire, and the churned out fire,¹ with the formula, *agnayaḥ saḡarāḥ saḡarā agnayaḥ saḡarāḥ stha saḡareṇa nāmnā pāta mā 'gnayaḥ pipṛta mā 'gnayo namo vo astu mā mā himsiṣṭa*; turning round by the left (they pray with the formula, *agnayaḥ saḡarāḥ...*) to the Śāmitra fire, the place where the excrements of the animal are thrown out, the *cātivāla*, and the rubbish heap; in the same manner (that is, with the same formula), turning round by the right (they pray) to the Āgnīdhriya, the place where the Acchāvāka speaks out, the southern Mārjālīya, and the mound. After having gone round along the north of the Āgnīdhriya and having reached (the Sadas), they touch the Sadas with *urv antarikṣam vihi*. After having touched the two door-posts (of the eastern door) they pray in the same manner (that is, with the same formula) to the other fires (that is, to the Śālāmukhiya, etc.). Not looking at (the entities) which have been prayed to and which have not been prayed to (but) looking in various directions, (they pray with the same formula). The Hotṛ, the Maitrāvaruṇa, the Brāhmaṇācchamsin, the Potṛ, and the Neṣṭṛ move forward towards (and enter into) the Sadas by the eastern door, murmuring the verse, *urum no lokam anu neṣi vidvān....* After having walked along the north of all the Dhiṣṇyas and along the west of each preceding of the above-mentioned priests after he has sat down, they sit down to the rear of their respective Dhiṣṇyas and murmur the verse and the formula, *yo adya saumyo vadho 'ghāyūnām ud īrati / viṣūkuham iva dhanvanā vy asyāḥ paripanthinam // sadasaspataye namaḥ*. In the same manner (that is, after having gone through the rites beginning with the prayer and ending with the murmuring), after having moved forward towards (and entered into the Sadas) by the western door, the Brahman sits down to the south-east of the Maitrāvaruṇa.

[1. 4. 3] — After having entered (into the Sadas), the Hotṛ (should cast away a blade of grass from his seat and then sit down).

ŚĀNKHĀYANA -

[6. 12, 13] — After having prayed to the Dhiṣṇyas, they move forward towards the Sadas. Standing in front of the two *havirdhāna*-carts and gazing at (the various objects they pray to them with the following formulas): to the Āhavanīya fire with *saṁrā! asi kṛśāno raudreṇā 'nikena pāhi mā agne pipṛhi mā*

1. According to the commentator, Nārāyaṇa, *nirmanthya* means the place where the fire is churned out.

namas te 'stu mā mā himsiṣṭh. The portion beginning with *raudreṇā 'nikena* forms the concluding part (of each of the following formulas); or it may not form the concluding part. (They pray) to the fire which, after having been churned out, has been put into (the Āhavanīya fire), with *apijo 'si duvasvān*; to the place where the Stotras are chanted with *pariṣadyo 'si pavamānaḥ*; to the *cātvāla* with *pratakṣvā 'si nabhasvān*; to the Śāmitra fire with *kavyo 'si havya-sūdana*; to the rubbish-heap with *samuhyo 'si viśvabharā*; (and) having turned round by the right, to (the Dhiṣṇya of) the Āgnīdhra with *vibhūr asi prāvāhana*. While about to enter into the Sadas, they touch the upper part (of the door) with *divasprṣṭham asi mā mā saṁ tāpsīḥ*. After having touched the two door-posts (they pray to them) with *ṛtasya dvārau mā mā saṁ tāptam*. Those who step beyond along the west of the Dhiṣṇyas go along the north of the Āgnīdhra's Dhiṣṇya. (They pray) to the spot where the Acchāvāka would be seated, with *malimluco 'si sagara*; to the Hotṛ's Dhiṣṇya with *vahnir asi havyavāhana*; to that of the Maitrāvaruṇa with *śvātro 'si pracetāḥ*; to that of the Brāhmaṇa-chhamsin with *tutho 'si viśvavedāḥ*; to that of the Potṛ with *uśig asi kavir asi*; to that of the Neṣṭṛ with *avasyur asi duvasvān asi*; to that of the Acchāvāka with *amhāriri asi bambhāriḥ*; having looked intently at the Mārjālīya (they pray) to it with *śundhyur asi mārjālīya*; to the seat of the Brahman with *śundhyur asy upasadyaḥ*; to the Udumbara-post with *ṛtadhāmā 'si svarjyotiḥ*; having looked along the Sadas (they pray) to it with *samudro 'si viśva-vyacāḥ*; to the Śālāmukhīya fire with *ajo 'sy ekapād*; to the Prājahita fire with *ahir asi budhnyāḥ*; to the fire over which the vrata-milk is boiled, with *annadā 'sy annapatiḥ*; to all (the Dhiṣṇyas together), with *agnayaḥ sagarāḥ sagarāḥ stha sagareṇa nāmnā raudreṇā 'nikena pāta mā 'gnayaḥ pipṛta mā namo vo 'stu mā mā himsiṣṭa*.

After having prayed to Āditya with the formula, *adhvano adhipatir asi svasti no 'dyā 'smin devayāne pathi stāt*, the Maitrāvaruṇa and others, excluding the Acchāvāka, move forward towards the north (and enter) into the Sadas by the eastern door. Murmuring the formula, *viśve devā anu mā pra sarpata...*, and (the three verses), *indra tridhātu śaraṇam...*, *yata indra bhayāmahe...*, and *sadaspatim adbhutam...*, they go forward along the front and along the north of all the Dhiṣṇyas. They go forward – one, who has a Dhiṣṇya to the south of that of the other, preceding the latter – and sit down to the west of their respective Dhiṣṇyas. The Brahman goes along the north of the Sadas, enters into the Sadas by the western door, proceeds along the south of the Maitrāvaruṇa, and sits at his assigned seat. They do not go out of the Sadas by the western door while the Soma-pressing has still not been concluded. (The passage for) the movement, while the Soma-pressing has still not been concluded, of those who do not have their own Dhiṣṇyas (lies) between the Dhiṣṇyas of the Hotṛ and the Maitrāvaruṇa; (that for) the movement of those who have their own Dhiṣṇyas (lies) along the north of their respective Dhiṣṇyas; (if these latter have to go) towards

the north, (they pass) along the western half of the Āgnīdhra's Dhiṣṇya ; or along that of the Mārjālīya (if they have to go) towards the south. And they return without changing (the route by which they have gone). After the morning-pressing, they move forward (and enter into the Sadas) going through the rites beginning with the praying to all (the Dhiṣṇyas). At the night-rounds and at the Āśvina-śastra, there is no praying to Āditya.

LĀṬYĀYANA -

[2. 2. 10, 12-14; 2. 16-3. 12; 3. 14-4. 10, 16, 17; 5. 5. 2; 5. 10. 18, 19] - After the omentum (of the Savanīya animal) has been offered, they should pray to the Dhiṣṇyas. After having prayed to the Āhavanīya fire with the formula, *saṁrāḍ asi...*, they should go towards the north, and, facing towards the north, pray to the place where the Stotras are chanted, the *cātvāla*, and the Śāmitra respectively with the formulas, *stuto*¹..., *nabho*..., and *asaṁmrṣto*.... With *vibhur asi...*, they should pray to the Āgnīdhriya. The (passage for) movement, on all occasions, is along the north of it (= the Āgnīdhriya).

Standing in the eastern door of the Sadas with their faces turned towards the west, (they should pray) to the Hotṛ's Dhiṣṇya with the formula, *vahnir*...; to the Maitrāvaruṇa's (Dhiṣṇya) with the formula, *śvātro*...; to the northern² Dhiṣṇyas of the Brāhmaṇacchamsin and others (= the Potṛ, the Neṣṭṛ, and the Acchāvāka) respectively with the formulas, *tutho*..., *uṣig*..., and *andharir*³..., and *avasyur*...; standing there only, (they should pray) to the Mārjālīya with the formula, *śundhyur*...; to the Audumbarī (post) with the formula, *ṛtadhāmā*...; to the Brahman's seat with *samudro*...; after having gone along the north of the Sadas and standing within the altar with their faces turned towards the west, (they should pray) to the Prājahita fire with *ahir*...; to the Gārhapatya fire with *ajo*...; to the place of the Dakṣiṇa fire with *sagarā*...; (and) to the southern end of the altar with *kavyo*.... Standing there only and gazing at all these (Dhiṣṇyas) together, (they should murmur) the formula, *pāta mā*.... Śāṇḍilya says that they should murmur this formula after having prayed to each (of these Dhiṣṇyas, beginning with the Āhavanīya), changing the plural forms in that formula to singular forms.

If they adopt (for the prayers of the Dhiṣṇyas) the formulas of the Raurukīya Śākha, they should pray first to Āditya with the formula, *adhvanām*.... After having prayed to the Āhavanīya fire (as per the earlier injunction), (they should pray) verily to that very (fire) either with the formula, *apijo 'si jāyamānaḥ*..., or with the formula, *apijo 'si navajātaḥ*..., - this being intended for the fire which they (having churned out) put into the Āhavanīya fire. When (they pray) to

1. Drāh. (4. 2. 3.) reads *tutho*.

2. So, according to the commentary on *Lāṭyāyana*; according to the commentary on *DrṣṢ*, *udañcaḥ* means "standing with their faces turned towards the north."

3. *arighār* (?)

the *cātvāla*, (they should) thereafter (pray also) to the rubbish-heap, with the formula, *tumulo 'syā 'kranda kṛtvā....* When (they pray) to the Śāmitra fire, (they should) thereafter (pray also) to the place where they bury the excrements of the animal, with the formula, *ūvadhyagoho 'si pāṛthivah....* When (they pray) to the Āgnīdhriya, (they should) thereafter (pray also) to the place, sitting where the Acchāvāka desires the call from the Hotṛ, with the formula, *upahavyo 'si namasyah....*, or with the formula, *upahavyo 'si tanūpāḥ....* When (they pray) to the Brahman's seat, (they should) thereafter (pray also) to the Sadasya's (seat) with *sadasyo 'si malimlucaḥ....* When (they pray) to the southern end of the altar, (they should) thereafter (pray also) to the enclosure of the sacrificer's wife with the formula, *prājāpatyam asi*; to the Sadas with the formula, *aindram asi*; to the Havirdhāna with the formula, *vaiṣṇavam asi*; and to the Āgnīdhriya either with the formula, *aindrāgnam asi*, or with the formula, *vaiśvadevam asi*. Thereafter, in the very same manner (as before), (they should pray) with the entire formula, namely, *sarve sthaḥ somyāsaḥ sarve somaṁ pibata sarve somasya pītim ānaśadhve*; the portion of the formula, *pāta mā....*, is common with the other Śākhā. They should clean the two western door-posts (of the Sadas) with *ṛtasya dvārau sthaḥ* and then enter (into the Sadas) with *mā mā saṁtāptam*.¹ They should go along the south of the Audumbarī and sit down towards the north of it with *namaḥ sakhibhyaḥ....* At this time² (that is, immediately after the praying to the Dhiṣṇyas), the Pratihartṛ should go along the east of the Prastotṛ.³ At this time, (all Udgātṛs) should together invite (and respond to one another). Except in the Sattras, (they should do so) mutually. All (Udgātṛs should invite) the sacrificer. When they pray to the Dhiṣṇyas, they should go through all these rites beginning with the cleaning of the door-posts. If the Udgātṛ himself does the duties of the sacrificer and of the Brahman, he should pray to the Āgnīdhriya and step round along the east of it. After having prayed to the Dhiṣṇyas in the Sadas, from that very place he should pray to those in the enclosure of the sacrificer's wife, looking at them. The other two (= the Prastotṛ and the Pratihartṛ should pray to the Dhiṣṇyas) in another manner (that is, remaining within the altar and facing towards the west).

Dhānamjaya says that, after having cleaned the two eastern door-posts (of the Sadas) with *ṛtasya dvārau sthaḥ*, (the Udgātṛ as sacrificer) should sit down in front of the southern (door-post), facing towards the north.⁴ Śāṇḍilya says (that he should sit down) to the rear (of the southern door-post), facing towards the west.⁵ (The formulas relating to) the entering (into the Sadas) and the sitting down have (already) been prescribed.

1. Drāh. 4. 3. 10 (≡ Lāt. 2. 3. 9) adds *sadasaḥ* after *dvārabāhū* and *sadaḥ* before *praviseyuh*.

2. *etasyām* (*velāyām*); some commentators explain *etasyām* with *audumbaryām*.

3. Drāh. 4. 3. 12 (≡ Lāt. 2. 3. 11) om. *etasyām*.

4. Drāh. 4.4.5 (≡ Lāt. 2.4.1) adds *sadasaḥ* after *dvārabāhū*; reads *śāṇḍilyaḥ* for *dhānamjayaḥ*.

5. Drāh. 4. 4. 6 (≡ Lāt. 2. 4. 2) ins. *tasyai 'va* before *paśāt*; reads *dhānamjayaḥ* for *śāṇḍilyaḥ*.

(As Brahman) he should go by the route of the officiating priests and perform, in a similar manner, the rites beginning with the praying to all (the Dhiṣṇyas). However, in the southern half of the Sadas, the sitting down (of the Brahman should take place) before (that of the Udgātṛs); the sitting down opposite to the Prastotṛ should be done in the manner of the sitting down of the Brahman. (That is to say, he) should cast away a blade of grass towards the south with the formula, *nirastaḥ parāvasuḥ*, and sit down with the formula, *ā vasoḥ sadane sīdāmi*. After having recited the formula, *bhūr bhuvah svar bṛhaspatir brahmā 'haṁ mānuṣaḥ*, he should go to the Audumbarī and then sit down (with the forementioned formula).¹ The other two (= the Prastotṛ and the Pratihartṛ) should sit down after him (with the forementioned formula itself). (If the Udgātṛ himself is doing the duties of the sacrificer and the Brahman,) he should wish to do everything like the sitting down on the relevant seats in this order (namely, of the sacrificer, the Brahman, and the Udgātṛ). If he feels exhausted, (he should do all this) sitting down at the Audumbarī itself. Praying to the Dhiṣṇyas in this very manner, the Sadasya should enter (into the Sadas) after the Brahman or after the Brāhmaṇacchamsin.

While (the rites relating to) the pressing have not yet been completed, the passage (for going out of the Sadas) is between the Dhiṣṇya of the Hotṛ and that of the Maitrāvaruṇa (and then) by the eastern door. Thereafter (that is, during the pressing,) one should enter the Sadas in the same way as he had gone out.

(The duties of the Brahman are similar to those of the Udgātṛ in respect of) the looking at and the stepping beyond the altar, the passage for movement, the praying to the Dhiṣṇyas, the acceptance of Dakṣiṇā, the partaking of Soma, and whatever follows after the release of Stoma except the chanting of the Sāmans.

While they are moving out (after the pressing), (the Brahman) takes hold of (the Pratihartṛ) from behind. His (= the Brahman's) duties are similar to those of the Prastotṛ until before the sitting down.

DRĀHYĀYAṆA -

4. 2. 1, 3-5; 4. 2. 7-4. 18, 25, 26; 14. 1. 3; 15. 2. 18, 19 ÷ LĀṬ. 2. 2. 10, 12-14; 2. 16-3. 12; 3. 14-4. 10, 16, 17; 5. 5. 2; 5. 10. 18-19.

JAIMINĪYA -

[1. 12-14] — When (the rite in connection) with the (offering of) the omentum of the Savanīya animal is concluded, then the Udgātṛs should sprinkle

1. Drāh. 4. 4. 13 (≡ Lāṭ. 2. 4. 6) ins. (in the formula) *namaḥ sakhibhyaḥ pūrasādbhyo namo 'parasādbhyo* before *bhūr bhuvah*, and adds *om* after *mānuṣaḥ*.

themselves with water at the *cātvāla* with the (five) verses: *āpo hi śṭhā mayo-bhuvās tā na ūrje dadhātana / mahe raṇāya cakṣase //*, *yo vaḥ śivatamo rasas tasya bhājayate 'ha naḥ / uśatir iva mātaraḥ //*, *tasmā aram gamāma vo yasya kṣayāya jinvatha / āpo janayathā ca naḥ //*, *idam āpaḥ pravahatā 'vadyam ca malam ca yat / yad vā 'bhi dudrohā 'nṛtaṁ yad vā śepe abhīruṇam //*, and *āpo mā tasmād enaso viśvān muñcantv amhasaḥ*.

After having entered (into the Sadas) according to the procedure of entering (each one of the Udgātṛs) should step up upon the altar with the formula relating to the stepping up upon the altar, namely, *mṛdā śithirā devānām vedir asi namas te astu mā mā himsīḥ*. He should pray to Āditya with the formula, *adhvanām adhyapate svasti me 'smin devayāne pathi kṛṇu raudreṇā 'nīkena svasty agne paridehi*. He should pray to the Dhiṣṇyas—to the Āhavanīya with *samrād asi kṛśān ūraudreṇā 'nīkena pāhi mā 'gne pipṛhi mā namas te astu mā mā himsīḥ*; to the place, where the Bahiṣpavamāna is chanted, with *tuttho 'si janadhā...*; to the *cātvāla* with *nabho 'si pratakṛvā...*; to the Śāmitra with *asamrṣṭo 'si havya-sūdana...*; and to the rubbish-heap with *kṛṣṇo 'sy ākhareṣṭha...*. He should turn round along the right arm (= by the right) with the formula, *aindrīm āvṛtam anv āvarte*, go round along the north of the Āgnīdhra, and, standing to the west, (with his face) turned towards the east, should pray to the Āgnīdhra with *vibhūr asi pravāhanaḥ*. Standing in front of the Sadas (with his face) turned towards the west, (he should pray) to the Dhiṣṇya of the Hotṛ with *vahnir asi havyavāhanaḥ...*; to that of the Maitravaruṇa with *śvātro 'si pracetāḥ...*, to that of the Brāhmaṇacchamsin with *tuttho 'si viśvavedāḥ...*; to that of the Potṛ with *uśig asi kaviḥ...*; to that of the Neṣṭṛ with *aṅghārīr asi bambhariḥ...*; to that of the Acchāvāka with *avasyur asi duvasvān...*; to the Mārjālīya with *śundhyur asi mārjālīyaḥ...*; to the Audumbarī with *ṛtadhāmā 'si svarjyotiḥ...*; to the place, where the Stotras are chanted, with *pariṣadyo 'sy āstāva...*; to the Brahman's seat with *samudro 'sy uruvyacāḥ...*; and to the Hotṛ's seat with *samudro 'si viśvavyacāḥ...*. He should go round along the north of the Sadas, and, standing to the west of it (with his face) turned towards the west, he should pray to the Gārhapatya with *ajo 'sy ekapād...*; to the Prājahita with *ahir asi budhnyaḥ...*; to the other Prājahita with *sagaro 'si budhnyaḥ...*; and to the southern end of the altar with *kavyo 'si kavyavāhanaḥ...*. After having turned round along the left shoulder (= by the left), he should pray to all the Dhiṣṇyas (together) with *agnayaḥ sagarāḥ sagarair nāmabhī raudrair anīkaiḥ pāta mā 'gnayaḥ pipṛta mā / namo vo astu mā mā himsīṣṭha*. He should look at the two doors (= door-posts) of the Sadas together with *ṛtasya dvārau vijihāthām mā mā samitāptam lokam me lokakṛtau kṛṇutam*.

After having entered into the Sadas with the verse, *sadasaspatim adbhutam priyam indrasya kāmnyam / sanim medhām ayāsiṣam*, they should go round along the south of the Audumbarī and sit down towards the north, according

to the procedure of sitting down,— the Udgātṛ with his face turned towards the north, the Prastotṛ to his east facing towards the west, and the Pratihartṛ to his west facing towards the south.

VAITĀNA -

[18.7-18]— At the end of the offering of the omentum and the sprinkling of their bodies with water, (the concerned officiating priests and the sacrificer) get up and pray to Āditya with the verse, *divasprṣṭhe....*. After having stepped over with the verse, *mā prā gāma....*, (they pray) to the Āhavanīya fire, the churned out fire, the sacrificial post, and Āditya with the formulas, *agnayaḥ saḡarāḥ sṭha saḡareṇa nāmnā raudreṇā 'nīkena pāta mā 'gnayaḥ pipṛta mā 'gnayo gopāyata mā namo vo 'stu mā mā himsiṣṭa*. They step forth towards the Sadas along the north of the Āgnīdhriya fire. The officiating priests having their own Dhiṣṇyas and the sacrificer move forward towards (and enter into the Sadas) by the eastern door; the others by the western (door). When they are about to move forward towards (and enter into) the Sadas, they pay homage to the Dhiṣṇyas with *dhiṣṇebhyo namo namaḥ*. While moving forward, (they pay homage) to Draṣṭṛ (= Agni) with *draṣṭre namaḥ*; (and) to Upaśrotṛ (= Vāyu) with *upaśrotre namaḥ*. With the formula, *agnayaḥ saḡarāḥ sṭha....*, they pray to the *cātvāla*, the rubbish heap, the Śāmitra fire, the place where the excrements of the animal are to be thrown away, the place where the Bahiṣpavamāna was chanted, the Āgnīdhriya, and the place from where the Acchāvāka addresses, (so too) to the Mārjālīya mound and other Dhiṣṇyas. With *urv antarikṣam vīhi*, they touch the Sadas; and, with *devīr dvāro mā mā samtāptam lokam me lokakṛtau kṛṇutam*, the two door-posts. After having moved forward (and entered into the Sadas), they pay homage to Anukhyātṛ (= Āditya) with *anukhyātre namaḥ*. They step round along the north of the Dhiṣṇyas, move forward each towards his own Dhiṣṇya, and then pay homage to Upadraṣṭṛ (= the Brahman) with *upadraṣṭe namaḥ*. After having sat down, they murmur the verse, *abhi tve 'ndra....*. The sacrificer (follows) a Stotra (which is being chanted, with the same verse, namely, *abhi tve 'ndra....*). The Sadasya, seated to the south of the Brahman, (murmurs the same verse). He utters the word, *janat*, mentally, after the following of the Stotra (by the sacrificer). If the rite is still not concluded, the officiating priests may go out by the eastern door along the north of their respective Dhiṣṇyas; those who have no Dhiṣṇyas (of their own, may go out) along the north of the Maitrāvaruṇa's Dhiṣṇya.

69. THE OFFERING OF THE SAVANĪYA PUROḌĀŚAS

BAUDHĀYANA -

[7.12] — After having come to know of the officiating priests who had together entered (the Sadas), the Adhvaryu should ask for the Savanīya *puroḍāśas* (that is, the *puroḍāśa* and the other oblations).¹ Then the Āgnīdhra should sit down to the rear of the Gārhapatya fire and then spread out clarified butter as base in a pan at five places. He should take down from over the fire (and place) in the middle the *puroḍāśa* for which clarified butter has been spread out as base and over which clarified butter has been poured out. (He should place) the parched barley-grains towards the east, the *karambha* towards the south, the parched rice-grains towards the west, and the *āmikṣā* towards the north. [21.19 — As for the question whether the *āmikṣā* should be characterised by the recitation of Mantra or not : Bodhāyana says that (the *āmikṣā*) should be characterised by the recitation of Mantra and that it should continue to remain through all the Soma-pressings. Śālīki says that it should be prepared without any Mantra being recited and that it should continue to remain through all the Soma-pressings. Aupamanyava says that it should be characterised by the recitation of Mantra and that it should be offered only at the morning-pressing. As for the taking down of the Savanīya oblations from over the fire : (The view expressed in) the sūtra (is that) of Bodhāyana. Śālīki says that one should take them down from over the fire (and place them) verily into different pans.] [25.20 — As for the fact here that they make known the alternative prescribed by Bodhāyana, namely, that one should take down the Savanīya oblations from over the fire (and place them all verily) into one and the same pan : This should be regarded as the perfecting of the *puroḍāśa* itself. One should take down from over the fire (and place) in the middle the *puroḍāśa* for which clarified butter has been spread out as base and over which clarified butter has been poured out; (he should place) the parched barley-grains towards the east, the *karambha* towards the south, the parched rice-grains towards the west, and the *āmikṣā* towards the north.] (The Āgnīdhra) should take these up together, carry them away by the eastern door, go round along the north of the Sadas, bring (them) round along the north of the Āgnīdhra's Dhiṣṇya, and place them within the altar. Then, spreading out clarified butter as base in the Juhū and the Upabhr̥t (the Adhvaryu) should say : “ In the morning do thou recite the relevant verses in respect of the *puroḍāśas* being cut out for Indra at the morning-pressing ”. [21.19 — As for the words, “ in the morning ” (*prātaḥ*) and “ at the morning-pressing ” (*prātaḥsāvasya*) : (The view expressed in) the sūtra (is that) of

¹ 1. Here, as also in similar contexts in the other *Sūtras*, the word *puroḍāśas* (plural) is to be understood in the sense of ‘ *puroḍāśa* and other oblations ’.

Bodhāyana. Śālīki says that the Adhvaryu should utter only the words, "at the morning-pressing."] [25.20 — Along which way, indeed, should one move carrying these? The path of the oblations is well known. Now the other one. One should carry (them) away by the eastern door, bring (them) into the Sadas by the western door, carry (them) round along the front of the *vaṣaṭ*-utterers, along the rear of the Dhiṣṇyas, and along the north of the Acchāvāka's Dhiṣṇya, hand (them) over to another, return by the same route by which he had gone, go round along the north of the Sadas, carry (them) away by the eastern door, bring (them) round along the north of the Āgnīdhriya, and then place (them) within the altar. If the Adhvaryu has entered the Havirdhāna, he should verily say : "Do thou depart; may I not carry these along round thee.] He should cut out two portions of the *puroḍāśa*; two of the parched barley-grains; two of the *karambha*; two of the parched rice-grains; and two of the *āmikṣā*. [21.19 — As for following together (the concluding rites in connection with) the Savanīya (*puroḍāśas*) : Bodhāyana says that one should follow them together. Śālīki says that one should not follow them together.] He should pour out clarified butter over (the portions). He should besmear (the remaining oblations). Then he should cut out one portion from the northern half of each of the Savanīya *puroḍāśas* (and put those portions) into the Upabṛ̥ṣṭ for the *sviṣṭakṛt* oblation. He should pour out clarified butter over them two times. He should not besmear (the remaining oblations). He should step beyond, cause (the Āgnīdhra) to announce, and (after the latter has responded) say (to the Maitrāvaruṇa) : "Do thou address a call (to the Hotṛ to recite the Yājyā) relating to the *puroḍāśas* set forth for Indra, in the morning, at the morning-pressing". After the *vaṣaṭ* has been uttered, he should offer (them). Then, taking up together (into the Juhū the portions from the Upabṛ̥ṣṭ), he should say : "Do thou recite (the Puroṇuvākya in connection with the offering) to Agni". He should cause (the Āgnīdhra) to announce and (after the latter has responded) say (to the Maitrāvaruṇa) : "Do thou address a call (to the Hotṛ to recite the Yājyā relating to the offering) to Agni". After the *vaṣaṭ* has been uttered, he should make the offering upon the eastern half of the northern half (of the Uttaravedi) beyond the prior (that is, earlier) oblations. Then he should step beyond towards the north, place the two ladles in their respective places, put down the Idā together in the pan, and send forth the *puroḍāśas* towards the west (to the Hotṛ). Some teachers, saying that the Idā represents animals, indeed, (prescribe that the relevant priests and the sacrificer) should together follow (it for invocation).

BHĀRADVĀJA —

[13. 21. 15–20] — After having placed the Savanīya (*puroḍāśas*), the Adhvaryu should give out the call : "Do thou recite, in the morning, the Puroṇuvākya relating to the *puroḍāśas* for Indra at the morning-pressing". He should spread out clarified butter as base into the Juhū and then cut out portions of all

the oblations. He should cut out a portion of the *āmikṣā* and then cut out a portion of the *vājina*; or (he may) not (cut out a portion) of the *vājina*. He should cut out portions, pour out clarified butter over them, step beyond, then cause (the Āgnīdhra) to announce, (and after the latter has responded) say (to the Maitrāvaruṇa): "Do thou address a call (to the Hotṛ to recite the Yājyā) relating to the *puroḍāśas* which have been set forth for Indra, in the morning, at the morning pressing." (And) in connection with the *sviṣṭakṛt*, he should give out the call (to the Maitrāvaruṇa): "Do thou recite the Puroṇuvākyā (relating to the *sviṣṭakṛt* offering) to Agni"; and "Do thou address a call (to the Hotṛ to recite the Yājyā relating to the *sviṣṭakṛt* offering) to Agni". One view is that the Adhvaryu should apportion the *Idā* at this very stage; the other view is that he should do so at a later stage.

ĀPASTAMBA -

[12. 20. 12-17] — At this stage, the Pratiprasthātr should place the Savanīya (*puroḍāśas*). The Adhvaryu should proceed (with the rite in connection) with them. He should cut out portions for the various divinities from all the *puroḍāśas* in the Juhū; those for the *sviṣṭakṛt*, in the Upabhṛt. The two calls to be given out by the Adhvaryu (to the Maitrāvaruṇa) should be: "Do thou recite the Puroṇuvākyā relating to the *puroḍāśas* for Indra, in the morning, at the morning-pressing", and "Do thou address a call (to the Hotṛ to recite the Yājyā) relating to the *puroḍāśas* for Indra, in the morning, at the morning-pressing". Or (they should be): "Do thou recite the Puroṇuvākyā relating to the *puroḍāśas* being cut out for Indra, in the morning, at the morning-pressing", and "Do thou address a call (to the Hotṛ to recite the Yājyā) relating to the *puroḍāśas* brought forth for Indra, in the morning, at the morning-pressing". The two calls (to be given by the Adhvaryu to the Maitrāvaruṇa) in connection with the *sviṣṭakṛt* should be: "Do thou recite the Puroṇuvākyā (relating to the *sviṣṭakṛt*) for Agni", and "Do thou address a call (to the Hotṛ to recite the Yājyā relating to the *sviṣṭakṛt*) for Agni". After having cut out portions for the Prāśitra, (the Adhvaryu should cut out portions for) the *Idā*; (he should) not (cut out) the sacrificer's portion.

SATYĀSĀDHA -

[8. 6] — After having placed the *puroḍāśa*, etc., the Adhvaryu should cut them out and proceed (with their offering). He should spread out clarified butter as base into the Juhū and the Upabhṛt, cut out portions (from the oblations), pour out clarified butter over them, and then give out the call (to the Maitrāvaruṇa), "Do thou recite the Puroṇuvākyā relating to the offering of the *puroḍāśa*, etc., to Indra, in the morning, at the morning-pressing" and "Do thou address a call (to the Hotṛ to recite the Yājyā) relating to the offering of the *puroḍāśa*, etc., to Indra, in the morning, at the morning-pressing". He should

pour out the oblation-portions in the Upabhṛt into the Juhū and then give out the calls (to the Maitrāvaruṇa) in connection with the *sviṣṭakṛt* — “Do thou recite the Puroṇvākya relating to the offering to Agni”, “Do thou address a call (to the Hotṛ to recite the Yājyā relating to the offering) to Agni”. The rites in connection with the Prāśitra and the Iḍā should be gone through; after having cut out portions for the Prāśitra, the Adhvaryu should cut out portions for the Iḍā.

VAIKHĀNASA —

[15. 25] — Then the Āgnīdhra should sit down to the west of the Gārha-patya fire and spread out clarified butter as base in the Pātrī — in the middle for the *puroḍāśa*, to the east for the parched barley-grains, to the south for the *karambha*, to the west for the parched rice-grains, and to the north for the *āmikṣā*. He should take down those (oblations from over the fire), put them down in the Pātrī upon the respective bases of spread-out clarified butter, render them perfect, take them up, go out, carry them round along the north of the Āgnīdhriya, and place them within the altar. The Adhvaryu should proceed with the offering of those (oblations). He should spread out clarified butter as base in the Juhū, cut out and put down upon it (portions of) such of those oblations as are meant for the principal divinities, and then pour out clarified butter over them; (he should do) similarly in the Upabhṛt (in respect of) the portions of the *sviṣṭakṛt*. He should give out a call (to the Maitrāvaruṇa); “Do thou recite the Puroṇvākya relating to the *puroḍāśas* for Indra, in the morning, at the morning-pressing”. He should cause (the Āgnīdhra) to announce, and, after the latter has responded, give out a call (to the Maitrāvaruṇa): “Do thou address a call (to the Hotṛ to recite the Yājyā) relating to the *puroḍāśas* which have been set forth for Indra, in the morning, at the morning-pressing”. After the *vaṣaṭ* has been uttered, he should make the offering. He should transfer to the Juhū the oblations in the Upabhṛt, and then give out a call (to the Maitrāvaruṇa) in connection with the *sviṣṭakṛt*: “Do thou recite the Puroṇvākya for Agni”. He should cause (the Āgnīdhra) to announce, and, after the latter has responded, give out a call (to the Maitrāvaruṇa): “Do thou address a call (to the Hotṛ to recite the Yājyā) for Agni”. After the *vaṣaṭ* has been uttered, he should make the offering and then cut out portions (first) for the Prāśitra and (then) for the Iḍā.

MĀNAVA —

[2. 3. 7. 8-14] — The Pratiprasthātṛ should spread out clarified butter as base in the pan and take down (and place) the Savanīya (oblations) upon it — the parched barley-grains, in the eastern half; the flour of parched barley-grains mixed up either with curds or with flowing ghee for *karambha*, in the southern half; the flour of parched barley-grains for Purivāpa, in the western half; the

purodāśa, in the middle; (and) the *āmikṣā* after allowing its watery portion to flow out, in the northern half. The Adhvaryu should render them perfect, cut them out (and take up the portions) upon the Juhū and the Upabṛ̥ṣṭ, make (the Maitrāvaruṇa) recite the Puroṇuvākya, with the call, "Do thou recite the Puroṇuvākya relating to (the offering of) the *purodāśas* for Indra, in the morning, at the morning pressing", cause (the Āgnīdhra) to announce, (and after he has responded) give out a call (to the Maitrāvaruṇa), "Do thou address (to the Hotṛ a call to recite the Yājyā) relating to (the offering of) the *purodāśas* for Indra, in the morning, at the morning-pressing", and then proceed with the offering. He (= the Adhvaryu) should pour out the portions in the Upabṛ̥ṣṭ into the Juhū, give out (to the Maitrāvaruṇa) the call, "Do thou recite the Puroṇuvākya relating to (the offering of) the *purodāśas* for Agni", and the call, "Do thou address (to the Hotṛ a call to recite the Yājyā) relating to (the offering of) the *purodāśas* set forth for Agni", and then proceed with the offering. The procedure up to the discarding of the potsherds, excepting the invocation of Idā, is well established. After having taken up either the two ladles or a goblet or a Vāyavya cup, the Adhvaryu should restrain speech until the utterance of the word *yaja*. In the Āgnīdhra's enclosure, the Āgnīdhra, with the wooden sword and (the cord of the faggot used as) the brush in his hands, standing upright, after having seized the stool towards the west, should respond (to the Adhvaryu's call to announce) with *astu śrauṣaṭ*. After the response has been made, the Adhvaryu, having stood at the southern joint of the enclosing sticks, and the Pratiprasthātṛ, (having stood) at the northern joint, should offer the oblations — the oblations of clarified butter, of the sacrificial cake, and of the animal in the middle of the fire, and the oblations of Soma on the sides.

KĀTYĀYANA —

[9. 9. 2-10] — The Adhvaryu should proceed with (the offering of) the *purodāśa* and other oblations. There should be (only) one (single) offering (of all the oblations). He should place (all the oblations) in one single pan; the *purodāśa* (should be placed) in the middle, the parched barley-grains towards the east, and the other things according to the order, by the right. He should make (the Maitrāvaruṇa) recite the Puroṇuvākya relating to (the offering of) the *purodāśas* for Indra, in the morning, at the morning-pressing. He should cause (the Āgnīdhra) to announce and (after he has done so) give out the call (to the Maitrāvaruṇa) : "Do thou address a call (to the Hotṛ to recite the Yājyā) relating to (the offering of) the *purodāśas* set forth for Indra, in the morning, at the morning-pressing". In this very manner, in respect of the (other) pressings, there should be making (the Maitrāvaruṇa) recite the Puroṇuvākya and giving out the call. He (= the Adhvaryu) should cut up (the oblations and take up the portions) in the Upabṛ̥ṣṭ, as in the case of the *paśu-purodāśa*. After having offered both (that is, the principal oblation and the *sviṣṭakṛt*

oblation), he should deposit the *puroḍāśas* upon the Hotṛ's Dhiṣṇya. Or (instead of depositing all the *puroḍāśas*, he should deposit) the *Iḍā* remaining after the cutting off (of the *Prāśitra* and the six cuttings of the *Āgnīdhra*).

LĀṬYĀYANA -

[5. 10. 20; 11. 1, 2, 4-6] — After having reached the place where the *Bahiṣpavamāna* is to be chanted (but remaining) not (very) proximate (to it), the *Brahmaṇ* sits down opposite to the *Prastotṛ*, with the relevant formula.

The *Stomabhāgas* are (made up of) the two *Anuvākas*, (namely) one beginning with) *raśmir asi...* (and the other with *tantur asi...*). After he has been addressed¹ with the words, "O Brahman, we are going to chant the *Stotras*, o *Prāśāstṛ*", the *Brahman* should follow the *Stotras* with those (*Stomabhāgas*), separately and in the proper order. The end of each (Mantra) should be: *śavitṛprasūtā bṛhaspataye sṛtā*.² (This should be the end) also of the preceding formulas (*raśmir asi...*, etc.). (To these preceding formulas) he adds either *bhūr bhuvaḥ svar bṛhaspatir brahmā 'ham mānuṣa om* or only the utterance of *om*.

DRĀHYĀYANA -

15. 2. 20; 3. 1, 2, 4-6 = LĀT. 5. 10. 20; 11. 1, 2, 4-6.

VAITĀNA -

[19. 1] — (The *Brahman* should follow with the relevant Mantra the offering) of the *Savanīya puroḍāśas* to *Indra*.

70. THE HAUTRA RELATING TO THE SAVANĪYA PUROḌĀŚAS

ĀŚVALĀYANA -

[5. 4] — They go through (the rites relating to the offering of) the *Savanīya puroḍāśas* for *Indra*, at each (Soma-) pressing. The *Puronuvākya* at the morning-pressing should be *dhānāvantaṁ karambhiṇam...*; (that) at the midday-pressing, *mādhyamīnasya savanasya dhānā...*; (and that) at the third pressing, *tṛtīye dhānāḥ savane puruṣtuta....* The call is *hotā yakṣad indraṁ hariṣā indro dhānā attu*, according to indications, at each pressing.³ Leaving out the word

1. Drāh. 15. 3. 2. (≡ Lāṭ. 5. 11. 2) reads *uktaḥ* for *ukte*.

2. Drāh. 15. 3. 4 (≡ Lāṭ. 5. 11. 4) reads (in the formula) *stutaḥ* for *sṛtā*.

3. Cf. *Khila* 5. 7. 4.

mentioning (the divinity, the Hotṛ should recite) the same (call) as the Yājyā. Whenever the Hotṛ might recite the call as the Yājyā, he should substitute the āgur (namely, *ye yajāmahe*) and the *vaṣaṭ* respectively in the place of *hotā yakṣad asau* (*asau* = the name of the relevant divinity) and *hotar yaja*. In respect of the *sviṣṭakṛt*, the Puroṇuvākyās (at the different pressings) should respectively be : *agne juṣasva no haviḥ*... (at the morning-pressing); *mādhyān-dine savane jātavedaḥ*... (at the midday-pressing); (and) *agne tṛtīye savane hi kāniṣaḥ*... (at the third pressing). The call is : *hotā yakṣad agniṁ puroḷāśā-nām*... ; and the Yājyā should be *havir agne vī 'hi*... . Some teachers recommend the use of the word *puroḷāśa* in plural in these Puroṇuvākyās. It is (however) said in the *Brāhmaṇa* that the letter of a verse verily trickles out when one modifies it ; therefore one should not modify a verse.

[1. 12. 20] — (The Brahman remains with his speech restrained) at each Soma-pressing, from *harivat* (that is from the call pertaining to the offering of the Savanīya *puroḷāśas*) up to the *Iḷā* (of the same offering).

ŚĀNKHĀYANA -

[5. 3. 7, 8] — Before the rite relating to the *Iḷā* of the *puroḷāśa* to be offered at the third pressing, the formulas to be employed at the benedictions connected with the *Iḷā* and the Sūktavāka are respectively : *upahūto 'yaṁ yajamāno 'sya yajñasyā* " *gura udṛcam aśīye 'ty āśāste* and *ayaṁ yajāmāno 'sya yajñasyā* " *gura udṛcam aśīye 'ty āśāste*. Before (the offering of) the Savanīya (-animal), one does not mention the sacrificer's name in the Sūktavāka.

[7. 1] — After having moved forward (and entered into the Sadas), they proceed (with the rites connected) with the Savanīya *puroḷāśas*. The Puroṇuvākyā should be *dhānāvantaṁ*.... As prescribed in the scripture, the call (to be addressed by the Maitrāvaruṇa to the Hotṛ) at each pressing should be *hotā yakṣad indraṁ harivā*.... He modifies it in accordance with the (particular) pressing. The Hotṛ should employ this very formula as Yājyā, omitting the words, *hotā yakṣad* and *hotar yaja*. The Puroṇuvākyā in respect of the *sviṣṭakṛt* should be *agne juṣasva no haviḥ*.... At each pressing, (in connection with the *sviṣṭakṛt*) the call (to be addressed by the Maitrāvaruṇa to the Hotṛ) should be : *hotā yakṣad agniṁ puroḷāśānām*.... The Yājyā should be : *havir agne vī 'hi*....

71. THE PROCEDURE RELATING TO THE OFFERING OF THE CUPS TO THE DIVINITY-PAIRS

BAUDHĀYANA -

[7. 12-13] — Then, coming over towards the east (of the Havirdhāna), the Adhvaryu should say : “ Do thou recite the Puroṇuvākya relating to the offering to Vāyu and Indra-Vāyu ”. Having heard this, the Pratiprasthātṛ should take out the corresponding draught¹ relating to the cup for Indra-Vāyu from the Droṇakalaśa into the vessel accessory to the vessel for Ādityas by means of the drawing spoon with *upayāmagr̥hīto 'si vākṣasad asi vākpābhyām tvā kratupābhyām asya yajñasya dhruvasyā 'dhyakṣābhyām gr̥hṇāmi*. He should take up the two cups (namely, the cup for Indra-Vāyu and its corresponding cup) and go out. The Adhvaryu should take up the two cups verily from him (= the Pratiprasthātṛ) after the latter has gone out. He should hand over the corresponding draught to the Pratiprasthātṛ standing towards the north. [21. 19 — As for the taking up of the corresponding draughts : (The view expressed in) the sūtra (is that) of Bodhāyana. Śālīki says that one should take up the corresponding draughts only for the cups for the divinity-pairs.] [25. 20 — As for this alternative procedure of Bodhāyana which they declare, namely, that, in connection with the cups for the divinity-pairs the Adhvaryu should hand over the corresponding draught to the Pratiprasthātṛ standing towards the north : When the Adhvaryu carries away the Savanīya *puroḍāśas* towards the west, then he should carry them round the Pratiprasthātṛ entering the Havirdhāna. (The Pratiprasthātṛ) should take up the two cups and go out. The Adhvaryu should take up the two cups verily from him after he has gone out. As regards the prescription that the Adhvaryu should hand over the corresponding draught to the Pratiprasthātṛ, who has stepped round and is standing towards the north : (The further procedure is that) after (the Adhvaryu and the Pratiprasthātṛ) have made the offering and poured out the remnants into each other's cup, the Pratiprasthātṛ should turn by the right and (while returning) move (his cup) round the Adhvaryu. The Adhvaryu, hastening towards the west, should move his cup round the Pratiprasthātṛ. (The procedure) after this is well established.] It is said in the *Brāhmaṇa*² that, after having taken up the Aindravāyava cup, the Adhvaryu should offer the *āghāra* libation. He should take out (clarified butter) from the *ājyasthālī* by means of the spoon, take up the cup for Indra-Vāyu (in his left hand), and then offer the *āghāra* libation with *adhvaro yajño 'yam astu devā oṣadhībhyah paśave no janāya viśvasmai bhūtāyā 'dhvaro 'si sa pinvasva ghṛtavat deva soma svāhā*. [21. 19 — As for the offering of the *āghāra* libation : (The view expressed in) the sūtra

1. *Pratinigrāhya*, as read in some MSS.; the printed text reads : *pratīnigrāhya*.

2. *TS* 3. 1. 9. 3.

(is that) of Bodhāyana. Śālīki says that one should offer the *āghāra* libation from the cup itself. Aupamanyava says (that one should take out Soma) from the Droṇakalaśa by means of the drawing spoon (and offer). Āñjīgavi says that one should only murmur the *yajus*; he should not actually offer the *āghāra* libation.] [14. 5 — It is said in the *Brāhmaṇa*¹: Some oblations which are offered are possessed of *āyatana* (that is, they have a specific libation) while some others are not possessed of *āyatana* (that is, they do not have a specific libation). Those oblations, which are characterised by the *āghāra* libation, are possessed of *āyatana*, while those, which consist of Soma, are not possessed of *āyatana*. After having taken up the cup for Indra-Vāyu, the Adhvaryu should offer the *āghāra* libation". (So it is said). (The Adhvaryu) should take up the cup for Indra-Vāyu and then offer the *āghāra* libation with *adhvāryo yajño 'yam astu devā oṣadhībhyaḥ paśave no janāya viśvasmai bhūtāyā 'dhvaro 'si sa pinvasva ghṛtavad deva soma svāhā*. "He thereby makes the oblations consisting of Soma possessed of *āyatana* and (himself) becomes possessed of *āyatana* (= specific place), who knows thus; further, indeed, does he moisten the heaven and the earth themselves with ghee; (thus) moistened, these two become sources of subsistence; whosoever knows thus (himself) becomes a source of subsistence". So says the *Brāhmaṇa*.] Then (the Adhvaryu) should cause (the Āgnīdhra) to announce with *ośrāvaya*, (and, after the latter has responded with) *astu śrauṣaṭ*, (say to the Maitrāvaruṇa) "Do thou address a call (to the Hotṛ to recite the Yājñyā relating to the offering) to Vāyu and Indra-Vāyu". After the *vaṣaṭ* has been uttered, the Adhvaryu should make the offering first (that is, alone). After the *vaṣaṭ* has been uttered the second time, both (the Adhvaryu and the Pratiprasthātṛ) should simultaneously make the offering. [25. 20 — Now these cups for the divinity-pairs are not to be characterised by the subsequent *vaṣaṭ*-utterance. When, indeed, is the subsequent *vaṣaṭ*-utterance to be made in respect of them? It is said in the *Brāhmaṇa*: "The cups for the divinity-pairs, the Ṛtu cups, that which is the Pātnīvata cup, the Āditya cup, and the Sāvitra cup — in respect of these, verily, do thou not utter the subsequent *vaṣaṭ*".] After having made the offering the Adhvaryu should make (the sacrificer) recite *yo na indravāyū abhidāsati bhrātryya utpipīte śubhas-patī idam ahaṁ tam adharaṁ pādāyāmi yathe 'ndrā 'ham uttamaś cetayāni*. Then the Pratiprasthātṛ should pour down the remnants from his cup into the Adhvaryu's cup. The Adhvaryu should pour down the half of both (these) into the Pratiprasthātṛ's cup. The Pratiprasthātṛ should pour it down into the vessel for Āditya with *devebhyas tvā*.

Then the Adhvaryu should turn by the right, hasten towards the west, hand over the cup to the Hotṛ, and, coming over towards the east, say: "Do thou

¹. TS 3. 1. 9. 2, 3.

recite the Puroṇuvākya relating to the offering to Mitra-Varuṇa". After having heard this, the Pratiprasthātṛ should take out the corresponding draught relating to the cup for Mitra-Varuṇa from the Droṇakalaśa into the cup accessory to the vessel for Āditya by means of the drawing spoon, with *upayāmagr̥hīto 'sy ṛtasadasi cakṣuṣpābhyām tvā kratupābhyām asya yajñasya dhruvasyā 'dhyakṣābhyām gr̥hṇāmi*. He should take up the two cups and go out. The Adhvaryu should take up the two cups verily from him after he has gone out. He should hand over the corresponding draught to the Pratiprasthātṛ standing towards the north. Then (the Adhvaryu) should cause (the Āgnīdhra) to announce with *ośrāvaya*, (and, after the latter has responded with) *astu śrauṣaṭ*, (say to Maitrāvaruṇa) : "Do thou address a call (to the Hotṛ to recite the Yājyā relating to the offering) to Mitra-Varuṇa". After the *vaṣaṭ* has been uttered, both should simultaneously make the offering. After having made the offering, the Adhvaryu should make (the sacrificer) recite the formula, *yo no mitrāvaruṇāv abhidāsati bhrātṛvya utpipīte śubhaspatī idam aham tam adharam pādayāmi yathe 'ndrā 'ham uttamaś cetayāni*. Then the Pratiprasthātṛ should pour down the remnants from his cup into the Adhvaryu's cup. The Adhvaryu should pour down the half of both (these portions) into the Pratiprasthātṛ's cup. The Pratiprasthātṛ should pour it down into the vessel for Āditya with *viśvebhyas tvā*.

Then the Adhvaryu should turn by the right, hasten towards the west, hand over the cup to the Hotṛ, and, coming over towards the east, say : "Do thou recite the Puroṇuvākya relating to the offering to Aśvins." After having heard this, the Pratiprasthātṛ should take out the corresponding draught relating to the cup of Aśvins from the Droṇakalaśa into the cup accessory to the vessel for Āditya by means of the drawing spoon with *upayāmagr̥hīto 'si śrutasadasi śrotrapābhyām tvā kratupābhyām asya yajñasya dhruvasyā 'dhyakṣābhyām gr̥hṇāmi*. He should take up the two cups and go out. The Adhvaryu should take up the two cups verily from him after he has gone out. He should hand over the corresponding draught to the Pratiprasthātṛ standing towards the north. Then (the Adhvaryu) should cause (the Āgnīdhra) to announce with *ośrāvaya* (and, after the latter has responded with) *astu śrauṣaṭ*, (say to the Maitrāvaruṇa) : "Do thou address a call (to the Hotṛ to recite the Yājyā relating to the offering) to Aśvins." After the *vaṣaṭ* has been uttered, both should simultaneously make the offering. After having made the offering, the Adhvaryu should make (the sacrificer) recite *yo no 'śvināv abhidāsati bhrātṛvya utpipīte śubhaspatī idam aham tam adharam pādayāmi yathe 'ndrā 'ham uttamaś cetayāni*. Then the Pratiprasthātṛ should pour down the remnants from his cup into the Adhvaryu's cup. The Adhvaryu should pour down the half of both (these portions) into the Pratiprasthātṛ's cup. The Pratiprasthātṛ should pour it down into the vessel for Āditya with *viśvebhyas tvā devebhyah*. If, indeed, the vessel is filled more than half with these remnants, he (=the Pratiprasthātṛ) should

cover it by means of the very cup (which he has emptied). If, however, it is not filled more than half with these remnants, he should fill it more than half with (the Soma-juice) from the Droṇakalaśa and then cover it by means of that very cup, with *viṣṇav urukramai 'ṣa te somas tam rakṣasva tam te duṣcākṣā mā 'va khyat*. [21. 19 — As for the covering of the *samsrāva*: (The view expressed in) the sūtra (is that) of Bodhāyana. Śālīki says that one should cover only as much *samsrāva* as there may be (in the vessel).] [14. 10 — The taking up of the corresponding draughts has been (duly) explained. The covering of the remnants has been (duly) explained. The procedure relating to the cups for the divinity-pairs has been (duly) explained.] [25. 21 — In what way, indeed, does the distribution of Stotra and Śastra take place in respect of the Upāmśu and the Antaryāma and the cups for the divinity-pairs? That (the Hotṛ) recites the Śastra inaudibly is the distribution in respect of the Upāmśu and the Antaryāma; that he recites the Praūga Śastra, in respect of the cups for the divinity-pairs.]

Then the Adhvaryu should turn by the right, hasten towards the west, hand over the cup to the Hotṛ, and, coming towards the east, say: "Do thou recite the Puroṇuvākya for (the goblets) being filled in (with Soma); (o Camasādhvaryu,) do you fill in (the goblets) after the Hotṛ's goblet; do you render them bright on both sides;¹ o Camasādhvaryu of the Acchāvāka, do thou, however, not fill in; o Pratiprasthātṛ, do thou be attached to me with four splinters (either) sprinkled over or not sprinkled over with water by means of the hand with the palm turned upwards." They should act in accordance with the calls. [25. 22 — There are four hymns connected with (the goblets) being filled in: (namely,) one at the beginning of each of the three Soma-pressings and one at the filling in of the Acchāvāka's goblet.]

BHĀRADVĀJA —

[13. 22. 1-23. 4] — Thereafter the Adhvaryu and the Pratiprasthātṛ should proceed with the cups for the divinity-pairs. The Adhvaryu should give out a call (to the Maitrāvaruṇa): "Do thou recite the Puroṇuvākya relating to the offering to Vāyu and Indra-Vāyu." The Pratiprasthātṛ should take in a portion from the cup of Indra-Vāyu by means of the Āditya cup, with *upayāmagrhitō 'si vākṣasad asi vākṣābhyām tvā kratupābhyām asya yajñasya dhrwasyā 'dhyakṣābhyām grhṇāmi*. In connection with the corresponding draughts (Pratinigrāhyas), the view of some teachers is mentioned, namely, that they should be taken up from the Droṇakalaśa and should be offered without being placed upon the mound. The Adhvaryu should take up the cup for Indra-Vāyu, draw out king Soma from the Droṇakalaśa by means of the drawing spoon, and then pour out āghāra-libation (of that Soma) upon the place where the Upāmśu

1. Cf. *BaudhŚS* 7. 13 (at the beginning of Section 73).

cup had been placed, with the verse, *adhvaro yajño 'yam astu devā oṣadhībhyah...*. In this connection, the general rule is : One should offer the oblations of clarified butter, of animals, and of *puroḍāśas* in the middle of the sacred fire; (and) the oblations of Soma at the beginning and the end (of the place) of the *āghāra*-libation. Standing at the place from where he thinks that he could make the offering without having to step forth, he should cause (the *Āgnīdhra*) to announce. After having stepped beyond and after having caused (the *Āgnīdhra*) to announce, he should say (to the *Maitrāvaruṇa*) : "Do thou address a call (to the *Hotṛ* to recite the *Yājyā*) relating to the offering to *Indra-Vāyu*". After the *vaṣaṭ* has been uttered, he should make the offering (to *Vāyu*). After the subsequent *vaṣaṭ* has been uttered, the *Adhvaryu* and the *Pratiprasthāṭṛ* should make the offering (to *Indra-Vāyu*). The sacrificer should follow the offering with the formula, *bhūr asi śreṣṭho raśmīnām prāṇapāḥ prāṇam me pāhi dhūr asi śreṣṭha raśmīnām apānapā apānam me pāhi*. If an enemy, being senior, overpowers him, he should press down his thumb with his finger, and, if (an enemy,) being junior, (overpowers him, he should press down) his finger with his thumb, with the verse, *yo na indravāyū abhidāsati...*. The *Pratiprasthāṭṛ* should pour down the remnant into the *Adhvaryu*'s cup; the *Adhvaryu* into the *Pratiprasthāṭṛ*'s cup; and the *Pratiprasthāṭṛ* into the *Āditya-sthālī* with *devebhyas tvā*. The *Adhvaryu* should hand over to the *Hotṛ* (the cup of Soma for) his partaking (of it), with *mayi vasuḥ purovasur vākpā vācam me pāhi*. With this very formula should the *Hotṛ* receive it.

In this very manner the *Adhvaryu* and the *Pratiprasthāṭṛ* should proceed with the offering of the next two cups according to the divinities. This much should be different : the *Pratiprasthāṭṛ* should take out the corresponding draught with the subsequent formula. There should be no *āghāra*-libation here. The two should make the offering (only) once each. With each succeeding formula, the *Adhvaryu* should catch hold (of the finger). With each succeeding formula, (the *Pratiprasthāṭṛ*) should pour down the remnant into the *Āditya-sthālī*. He should cover it (=the *sthālī*) up by means of that very cup with *viṣṇav urukramai 'ṣa te somas taṁ rakṣasva taṁ te duṣcaksā mā 'va khyat*. With each succeeding formula, the *Adhvaryu* should hand over to the *Hotṛ* (the cup of Soma for) his partaking of it. With each of those very formulas, the *Hotṛ* should receive it.

ĀPASTAMBA -

[12. 20. 18- 21. 22] — After having taken the *Iḍā* to the *Hotṛ*, the *Adhvaryu*, proceeding towards the *Havirdhāna*, should give out a call (to the *Maitrāvaruṇa*) : "Do thou recite the *Puronuvākya* (relating to the offering) for *Vāyu*, for *Indra-Vāyu*". The *Pratiprasthāṭṛ* should take up the corresponding draught relating to the *Aindravāyava* cup from the *Dronakalaśa* by means of the *Āditya*-vessel with *upayāmagrīto 'si vākṣasad asi...*, (but) he should

not put down (the cup). The Adhvaryu should take up the Aindravāyava cup and take in (a little quantity of) king Soma from the Droṇakalaśa into the drawing spoon; both (the Adhvaryu and the Pratiprasthātṛ) should go out (of the Havirdhāna); the Adhvaryu should remain towards the south, carry (the cup) over the southern joint of the enclosing sticks, and then pour out, by means of the drawing spoon, the āghāra libation, in the manner in which the Upāṃśu cup was offered, with the verse, *adhvaro yajño 'yam astu devā . . .* At this spot, he should offer all the Soma-oblations (in respect of which no other specific injunction occurs). Standing at the spot from where he thinks that he could make the offering without having to step forward, he should take hold of either the ladle or the Vāyavya goblet, and then cause (the Āgnīdhra) to announce. There is a generally valid rule that, either after having taken up the cup or after having filled in the goblet, he should formally introduce the Stotra. He should cause (the Āgnīdhra) to announce and, after the latter has responded, give out a call (to the Maitrāvaruṇa): "Do thou address a call (to the Hotṛ to recite the Yājyā relating to the offering) to Vāyu, Indra-Vāyu." After the *vaṣaṭ* has been uttered, he (= the Adhvaryu) should make the offering (to Vāyu); after the subsequent *vaṣaṭ* has been uttered, the two (= the Adhvaryu and the Pratiprasthātṛ) should make the offering (to Indra-Vāyu).

If the sacrificer thinks that a senior enemy has surpassed him, he should, before the offering, press down the finger with the thumb, with *yo na indravāyū abhidāsati . . .*; if (he thinks that) a junior enemy (has surpassed him), (he should press down) the thumb with the finger. After the offering has been made, he (= the sacrificer) should pray to Āditya with *bhūr asi śreṣṭho raśmī-nām prāṇapāḥ prāṇam me pāhi*. Then the Pratiprasthātṛ should pour down the remnant into the Adhvaryu's vessel, and the Adhvaryu into the Pratiprasthātṛ's. Or this may be the other way round. With *devebhyas tvā*, the Pratiprasthātṛ should pour down (the entire remnant) into the Āditya-sthālī by means of the Āditya cup. The Adhvaryu should seize the cup, hasten quickly to the Hotṛ, and hand it over to the Hotṛ with *mayi vasuḥ . . .* The Hotṛ should receive it with that very formula, place it upon his right thigh, and remain holding it down with his two hands. In the same way, the two (= the Adhvaryu and the Pratiprasthātṛ) should proceed in connection with the two subsequent cups. (In this latter case) there should not be the pouring out of the āghāra libation and the uttering of the subsequent *vaṣaṭ*. The calls should be in accordance with the divinities.

The taking up of the Pratinigrāhyas, the pressing down (of the thumb or the finger), the praying to Āditya, the pouring down, and the handing over should be done with the successive formulas and verses (as prescribed). The third formula of the prayer to Āditya should be : *vibhūr asi śreṣṭho raśmīnām vyānapā vyānam me pāhi*. With *viṣṇav urukramai 'ṣa te somas tam rakṣasva*,

the Pratiprasthātṛ should cover up the *Āditya-sthālī* by means of the *Āditya* cup. The Adhvaryu should hand over the *Āśvina* cup to the Hotṛ and, while proceeding to the Havirdhāna, give out the call : “Do thou recite the relevant verses for the cups being filled in”. He (= the Unnetṛ) should fill in nine goblets, with the Hotṛ’s goblet as the first (among them). He should pour out Soma (in the goblets) from the Dronakalaśa as base, fill in (the goblets) from the Pūtabhṛt, and (again) pour out Soma over them from the Dronakalaśa. This should be the procedure (of the filling in) in respect of all the goblets. At the time of the filling in from the stream, the following are the optional rites in connection with the cups for the divinity-pairs. If the sacrificer thinks that a senior enemy has surpassed him, the Adhvaryu should fill in the cup first by means of the Pratiprasthātṛ’s cup, offer it first, and place it first. If the Adhvaryu desires that he would make the sacrificer equal in valour with his enemy, the two (= the Adhvaryu and the Pratiprasthātṛ) should take up the cups in an even line, and the offering should be made by the two standing in an even line; after having made the offering in an even line, the two should place the cups in an even line. The sense (of the phrase ‘in an even line’) is : “at the same level”. If he desires that one who has (forcibly) usurped another’s kingdom should be thrown out and one whose kingdom is usurped should be reinstated in his kingdom, he should remove (at each time) the Adhvaryu’s cup (from its place) with the formula, “Here do I remove from such-and-such people this one of such-and-such family, the son of so-and-so”, and place the Pratiprasthātṛ’s cup in that place with the formula, “Here do I establish among such-and-such people this one of such-and-such family, the son of so-and-so”. If (any of the above-mentioned) options (is adopted), the corresponding draughts should be taken up by means of separate vessels (and not by the *Āditya* cup).

SATYĀSĀDHA -

[8. 6] — In connection with the cups for the divinity-pairs, the two Marut-vatīya cups, the *Āditya* cup, the *Sāvitra*, and the *Hāriyojana*, there should be (both) the *Puronuvākya* and the *Yājyā*. In connection with other Soma-oblations, there should be only the *Yājyā*. In connection with both (these categories of Soma-oblations), the causing (the *Āgnīdhra*) to announce and the (*Āgnīdhra*’s) response and the call (to the *Maitrāvaruṇa*) to address the call (to the Hotṛ) to recite the *Yājyā* have been (already) explained. In connection with the Soma-oblations characterised by the *Puronuvākya*, the call to recite the *Puronuvākya* has been (already) explained. After having taken up either the cup or the goblet, the Adhvaryu should cause (the *Āgnīdhra*) to announce as in the New-moon and the Full-moon sacrifices. The *Āgnīdhra* should stand in his enclosure facing towards the south and holding the wooden sword in his hand and then respond — this has been already explained. (In respect of) the *Ekadha-nas*, there should be the addressing of calls (to the Hotṛ) to recite the *Yājyās*.

In that case, the Adhvaryu should cause (the Āgnīdhra) to announce and, after the latter has responded, give out a call to the Maitrāvaruṇa to address a call (to the Hotṛ to recite the Yājyā relating to the offering) to such-and-such divinity, and he (= the Maitrāvaruṇa) should thus impel the Hotṛ. After the *vaṣaṭ* has been uttered, the Adhvaryu should offer the oblation, and after the subsequent *vaṣaṭ* has been uttered, he should (again) offer the oblation and then carry away the portion to be partaken of. This should be the procedure in respect of all the Soma-oblations. There should be no subsequent *vaṣaṭ*-utterance in respect of the cups for the divinity-pairs, the Rtu cups, the Āditya cup, and the Sāvitra cup; the subsequent *vaṣaṭ* may be either uttered or not uttered in respect of the Śukra and the Manthin and the Pātnīvata.

(The Adhvaryu and the Pratiprasthāṭṛ) should proceed (in connection) with the cups for the divinity-pairs. With *upayāmagṛhīto 'si vāyava indravāyubhyām tvā...*, the Pratiprasthāṭṛ should take out as a corresponding draught a portion from the Aindravāyava cup by means of the Āditya cup. With *upayāmagṛhīto 'si vākṣasad asi...*, he should take out the second corresponding draught from the Droṇakalaśa. The Adhvaryu should take up the Aindravāyava cup and king Soma out of the Droṇakalaśa by means of the drawing spoon, while the Pratiprasthāṭṛ (should take up) a corresponding draught. After having gone out (of the Havirdhāna) the Adhvaryu should pour the *āghāra* libation (of that Soma) by means of the drawing spoon with *adhvaro yajño 'yam astu devā...*, in the same manner as the Upāmśu cup is offered. He should give out the calls, "Do thou recite the Puroṇuvākya relating to the offering to Vāyu and to Indra-Vāyu", and "Do thou address a call (to the Hotṛ to recite the Yājyā relating to the offering) to Vāyu and to Indra-Vāyu." After the *vaṣaṭ* has been uttered, the two (= the Adhvaryu and the Pratiprasthāṭṛ) should make the offering; the two should make the offering (also) after the subsequent *vaṣaṭ* has been uttered. The Pratiprasthāṭṛ should pour down (a little of) the remnant into the Adhvaryu's cup; the Adhvaryu should pour down a portion of it into the Pratiprasthāṭṛ's cup. The Pratiprasthāṭṛ should pour down the remnant into the Āditya-vessel with *devebhyas tvā*. He should cover up the Āditya-vessel with *viṣṇav urukrama...* With *mayi vasuḥ purovasur...*, the Adhvaryu should hand over to the Hotṛ (the cup of Soma for) his partaking of it. The Hotṛ should receive it with that very formula. In the same manner, the two (= the Adhvaryu and the Pratiprasthāṭṛ) should proceed (in connection) with the next two cups, in accordance with their respective divinities. In respect of the next two cups, one should not draw out from the Droṇakalaśa; in respect of the next two (that is, in respect of the same two as mentioned above), there should not be the *āghāra*-libation. One should fill in (the next two cups only) once, respectively with each succeeding Mantra; the two should make the offering (only) once. (In connection with each of the next two cups) the Pratiprasthāṭṛ should pour down

the remnant into the Āditya-vessel respectively with (the two) succeeding Mantras; he should cover up (the Āditya-vessel) in all cases with the same Mantra (with which the remnant had been poured down into it). With each succeeding Mantra, the Adhvaryu should hand over (the Soma) to the Hotṛ for his partaking (of it); the Hotṛ should receive it with the same Mantra (with which it has been handed over to him). Or the Pratiprasthātṛ should, in all cases, cover up the Āditya-vessel with *dīteḥ putrāṇām aditer akāriṣam uruṣarmanāṁ bṛhatāṁ varūthinām / yeṣāṁ dhāmāni nihitāni dhamaśaś citrair yajanti bhuvanāṇi viśvā*.

If the sacrificer desires that evil should overcome his enemy, the Adhvaryu should take up Soma into the Pratiprasthātṛ's cup first, standing make the offering first, and, after having made the offering, place (the cup) first. If the sacrificer desires that he should be equal in valour to his enemy, the two (= the Adhvaryu and the Pratiprasthātṛ) should take up the cups simultaneously, make the offering simultaneously, and place the cups (in their proper places) simultaneously. (The view) of some teachers is that (the Pratiprasthātṛ) should take up (the corresponding draughts) at the time of the filling in of the cups (for the divinity-pairs) with the stream. At this stage, (the Adhvaryu) should destroy the cups. If the sacrificer desires that he would banish from the village (his enemy) who lives in the village and install in the village (his friend) who is outside the village, (in his sacrifice, the Adhvaryu) should remove his cup (from its place) with the words, "I remove this one, of such-and-such *gotra*, the son of such-and-such one (= mother), from such-and-such tribe", and place the Pratiprasthātṛ's cup (in its place) with the words, "I reinstate this one, of such-and-such *gotra*, son of such-and-such one (= mother), within such-and-such tribe". This procedure is outside the normal scope of ritual. After having poured down the contents of the Ādhavanīya into the Pūtabhṛt, he should cleanse the (Ādhavanīya) trough with the fringes (of the woollen strainer) and place it with its mouth downwards. The Hotṛ, the Brahman, the Udgātṛ, the sacrificer, and the Sadasya – these are the Madhyataḥkārins; the Maitrāvaruṇa, the Brāhmaṇacchamsin, the Potṛ, the Neṣṭṛ, the Acchāvāka, the Āgnīdhra – these are the Hotrakas. The persons of both these categories have their respective goblets; belonging to each one of all these persons, there is a Camasādhvaryu.

[10. 4] — After the Aindravāyava cup has been offered, the sacrificer should press down the thumb with *yo na indravāyū...*, if he is rivalling a superior; (he should press down) the finger with the thumb if he is rivalling an inferior. After the Maitrāvaruṇa cup (has been offered, he should act similarly,) with *yo no mītrāvaruṇāv...* and after the Āśvina cup (has been offered), with *yo no śvināv...*,

VAIKHĀNASA -

[15. 25-27] — After having carried it (= the *Idā*) round, the Adhvaryu, while going to the Havirdhāna in order to proceed (with the rites connected) with the cups for the divinity-pairs, should give out a call with the words : “Do thou recite the Puroṇuvākya for Vāyu and Indra-Vāyu.” Having heard it, the Pratiprasthātṛ should (fill in and) take up the corresponding draught for the Aindravāyava cup from the Droṇakalaśa into the Āditya-cup with the formula, *upayāmagr̥hīto 'si vākṣasad asi*, but should not put it down. Out of it (= Droṇakalaśa), the Adhvaryu should take up king Soma as the Aindravāyava cup by means of (that is, into) the drawing spoon. Touching the two enclosing sticks towards the north, the Pratiprasthātṛ should pour out the *āghāra* libation by means of the drawing spoon with *adhvaro yajño 'yam astu devā...*, in the same manner as the Upāṁśu cup is offered. In this manner, the Adhvaryu should offer all the Soma-oblations. He should cause (the Āgnīdhra) to announce, and, after the latter has responded, give out a call (to the Maitravaruṇa) with the words : “Do thou address a call (to the Hotṛ to recite the Yājyā relating to the offering) to Vāyu and Indra-Vāyu.” After the *vaṣaṭ* has been uttered, both (= the Adhvaryu and the Pratiprasthātṛ) should make the offering. After the subsequent *vaṣaṭ* has been uttered, while the offering is being made or after it has been made, the sacrificer should pray to Āditya with *bhūr asi...* . If the sacrificer is rivalling his superior, he should press down his thumb with his finger, after the offering has been made, with the formula, *yo na indravāyū abhidāsati...*; if his inferior, (he should do) the other way round (that is, he should press down his finger with his thumb).

Then the Pratiprasthātṛ should pour down the remnant in the cup of the corresponding draught into the Adhvaryu's cup, and the Adhvaryu into the Pratiprasthātṛ's cup. The Pratiprasthātṛ should cause (the Soma) to flow into the Āditya-vessel by means of (that is, from) the Āditya cup, with *devebhyas tvā*. The Adhvaryu should go towards the Hotṛ and hand over to him his portion of the Aindravāyava cup (for consuming), with *mayi vasuḥ purovasur...* . The Hotṛ should receive it with that (very formula), put it down upon his right lap, and remain holding it with the two hands. In the same manner, the two (= the Adhvaryu and the Pratiprasthātṛ) should proceed (with the rites connected) with the latter two (cups), in conformity with their divinities. There should (however) not be the *āghāra* libation and the utterance of the subsequent *vaṣaṭ* in respect of those two (cups).

(Soma should be taken up into) the Pratiprasthātṛ's cup (as the cup) for Mitra-Varuṇa with the formula, *upayāmagr̥hīto 'sy ṛtasad asi...* . The two calls should be : “Do thou recite the Puroṇuvākya for Mitra-Varuṇa” and “Do thou address a call (to the Hotṛ to recite the Yājyā) for Mitra-Varuṇa.” The praying to Āditya (by the sacrificer) should be done with *dhūr asi...*; the press-

ing down of the thumb, with *yo no mitrāvaruṇāv abhidāsati...*; the pouring down (of Soma by the Pratiprasthātṛ into the Āditya-vessel), with *viśvedevebhyas tvā;* (and) the handing over (to the Hotṛ) and the receiving (by him), with *mayi vasur vidadvasur...*

(Soma should be taken up into) the Pratiprasthātṛ's cup (as the cup) for Aśvins with the formula, *upayāmagṛhīto 'si śrutasad asi...*. The two calls should be: "Do thou recite the Puroṇuvākya for the two Aśvins" and "Do thou address a call (to the Hotṛ to recite the Yājyā) for the two Aśvins". The praying to Āditya (by the sacrificer) should be done with *vibhūr asi śreṣṭho raśmīnām vyānapā vyānam me pāhi;* the pressing down of the thumb, with *yo no 'śvināv abhidāsati...*; the pouring down, with *viśvebhyas tvā devebhyah;* (and) the handing over and the receiving, with *mayi vasuḥ samyadvasur...*. The Adhvaryu should cover up the Āditya-vessel, which has been filled in with Soma up to more than half, by means of the Āditya-cup, with the formula, *viṣṇav uru-krama...*. He should pour down into the Pūtabhṛt the Soma in the Ādhavanīya, wipe off the Droṇakalaśa with the woollen strainer, and then put it (= the Ādhavanīya) down with its mouth turned downwards. He should give out the call: "Do thou recite the relevant verses for (the goblets) being filled in; (o Camasādhvaryus,) fill in (the goblets) after the Hotṛ's goblet; do you render them bright on both sides; o Camasādhvaryu of the Acchāvāka, do thou not fill in; o Pratiprasthātṛ, do thou attend on me with four splinters – (two) which have been sprinkled with water by means of the hand with the palm turned upwards and (two) which have not been so sprinkled; o Unnetṛ, do thou augment the Soma". The hymn to accompany the goblets being filled in should be (the one beginning with) *ā tvā vahantu harayo vṛṣaṇam somapītaye...*. After the goblets have arrived,¹ the Hotṛakas with the Maitrāvaruṇa as the first are the Camasins. The Hotṛ, the Brahman, the Udgātṛ, the sacrificer, and the Sadasya are the *madhyataḥkārīn* Camasins. There are Camasādhvaryus, one for each person. Nine or ten goblets, excluding the goblet of the Acchāvāka, should be filled in. (Each Camasādhvaryu) should pour down as base the Soma-juice from the Droṇakalaśa by means of the drawing spoon, fill in (Soma upon it) from the Pūtabhṛt, and (again) pour over it (Soma) from the Droṇakalaśa. All the goblets (should be filled in) in this (very) manner.

MĀNAVA –

[2. 3. 8. 1-4. 1. 3] — The two (= the Adhvaryu and the Pratiprasthātṛ) should proceed with the cups for the divinity-pairs. The Pratiprasthātṛ should take up the corresponding draughts by means of the Āditya cup and offer them without putting down the cups. He should take up (the cup) with *upayāma-*

1. *upasthiteṣu* in the printed text. The meaning is not clear. Can it mean "among those who are present"?

grhīto 'si vāyava indravāyubhyām tvā. After having taken up the principal (oblation), the Adhvaryu should pour out Soma from the Dronakalaśa by means of the drawing spoon, by way of *āghāra* libation, with *adhvarō 'yaṁ yajñō 'stu devā oṣadhībhyāḥ puśubhyo me dhanāya / viśvasmai bhūtāya dhruvo 'stn devāḥ sa pinvasva ghṛtavād devayajyāyai svāhā.* He should make (the Maitravaruṇa) recite the Puroṇuvākya with the call, "Do thou recite the Puroṇuvākya (relating to the offering) for Vāyu and Indra-Vāyu", cause (the Āgnīdhra) to announce, (and after he has responded) give out the call, "Do thou address a call (to the Hotṛ to recite the Yājyā relating to the offering) for Vāyu and Indra-Vāyu", and then proceed with the offering. After the *vaṣaṭ* has been uttered, the two should make the offering. After the subsequent *vaṣaṭ* has been uttered, the two should offer and then pour down (the remnant) in each other's cup. The Pratiprasthātṛ should pour out the whole quantity into the Adhvaryu's cup. The Adhvaryu should pour down a part of it into the Pratiprasthātṛ's cup and quickly take away the quaff (to the Hotṛ). With *ayaṁ vasuḥ purovasur...*, he should hand it over to the Hotṛ. With *upayāmagrīto 'si devebhyas tvā*, the Pratiprasthātṛ should pour down the remnant into the Āditya-vessel by means of (that is, from) the Āditya-vessel. With *upayāmagrīto 'si mitrāvaruṇābhyām tvā*, he should take up (the relevant cup). After having taken up the principal (oblation), the Adhvaryu should make one recite (that is, should give out the calls to recite) the Puroṇuvākya according to the relevant divinities. The procedure up to the handing over (of the quaff to the Hotṛ) is well established. He should hand over to the Hotṛ with *ayaṁ vasur vidadvasuḥ...* With *upayāmagrīto 'si viśvedebhyas tvā*, the Pratiprasthātṛ should pour down the remnant into the Āditya-vessel by means of (that is, from) the Āditya-cup. (The Adhvaryu) should take up (the Āśvina cup) with *upayāmagrīto 'sy āśvibhyām tvā.* After having taken up the principal (oblation), the Adhvaryu should make one recite the Puroṇuvākya according to the relevant divinities. The procedure up to the handing over (of the quaff to the Hotṛ) is well established. He should hand over to the Hotṛ with *ayaṁ vasuḥ samyadvasuḥ...* With *upayāmagrīto 'si viśvebhyas tvā devebhyāḥ*, the Pratiprasthātṛ should pour down the remnant into the Āditya-vessel by means of (that is, from) the Āditya-cup. With *diteḥ putrāṇām...*, he should fill in the Āditya-vessel (with the Soma-juice) from the Dronakalaśa by means of the drawing spoon. With *upayāmagrīto 'si viṣṇoḥ tvō 'rukrame grhṇāmi*, he should touch the Āditya-vessel. With *viṣṇa urukramai 'ṣa te somas...*, the Pratiprasthātṛ should cover up the Āditya-vessel with the Āditya-cup.

Close to the Pūtabhṛt, he should place the goblets of the Madhyataḥkarins - (namely) of the Hotṛ, of the Brahman, of the Udgātṛ, and of the sacrificer. He (= the Unnetṛ) should fill in the goblets of the Hotṛkas and other goblets, except that of the Acchāvāka. He (= the Adhvaryu) should make one recite the relevant verses with the call, "Do thou recite the relevant verses relating to the goblets being filled in".

KĀTYĀYANA -

[9. 9. 11-22] — The Adhvaryu should go through (the rite connected) with the cups for the divinity-pairs. (In respect of the cup for Indra-Vāyu) he should make (the Maitrāvaruṇa) recite the Puroṇuvākya for Vāyu and Indra-Vāyu. The Pratiprasthātṛ should (each time) take up Soma from the Droṇa-kalaśa by means of (that is, into) the Āditya-cup with the formula, *upayāmagr̥hīto 'si* ..., and then follow with the offering of the cups for the divinity-pairs in the northern half. (He should) also (offer in the northern half) after subsequent *vaṣaṭ* has been uttered. (It may be argued that) causing (the Āgnīdhra) to announce, (the Āgnīdhra's) responding, and calling out (should be gone through also in connection with the utterance of the subsequent *vaṣaṭ*) because of its similarity (to the utterance of the *vaṣaṭ*). (This is countered by saying that these should not be gone through in connection with the utterance of the subsequent *vaṣaṭ*) because of (the injunction regarding) the absence of any interval (between the utterance of the *vaṣaṭ* and that of the subsequent *vaṣaṭ*). (Causing to announce, etc.) may be gone through if there is no contradiction (with the scripture). (There is, however, contradiction; therefore, it should not be gone through).

VAITĀNA -

(The Brahman should follow with the relevant verses the offerings of the cups) for the divinity-pairs. (He should follow) the two offerings of the Aindra-vāyava cup respectively with the two verses, *vāyur antarikṣasyā* ... and *indravāyū ubhāv* ..., that of the Maitrāvaruṇa cup with the verse, *mitrāvaruṇau vṛṣṭyā* ...; that of the Āśvina cup with the half verse, *āśvinā brahmaṇā* ...

72. THE HAUTRA RELATING TO THE PROCEDURE
IN CONNECTION WITH THE CUPS FOR THE DIVINITY-PAIRS

ĀŚVALĀYANA -

[5. 5. 1-14 ; 3. 1. 22] — They proceed with the rites in connection with the cups for the divinity-pairs. The two Puroṇuvākya for (the offering to Vāyu and) Indra-Vāyu should be the verses, *vāyav ā yāhi darśata* ... and *indravāyū ime sūtā* ..., which are to be recited together without breathing in and which are to be characterised by *praṇava* added to each. The calls in this connection should be *hotā yakṣad vāyum agregām* ... and *hotā yakṣad indravāyū arhantā* ..., which (also) are to be given out without breathing in. The

Yājyās should be the verses, *agram̐ pibā madhūnām...* (and *śatenā no abhiṣṭi-bhīr...*), which are to be recited without breathing in, which are to have only one *āgur*, and which are to be characterised by the utterance of *vaṣaṭ* added to each. From here onwards, at the morning-pressing, the Puroṇuvākya and the Yājyā (should be recited) without breathing in. The calls in connection with the two subsequent cups (should) also (be given out without breathing in). After having made the offering, the Adhvaryu brings over (to the Hotṛ) this cup of Soma (that is, the cup for Indra-Vāyu). The Hotṛ should take it up with *aitu vasuḥ purūvasuḥ*. After having received it, he should uncover his right thigh, place (the cup) upon it, and cover it over by means of his fingers with space in between them. In this very manner (should he act in connection with) the two subsequent cups. The receiving and the consuming out of these two cups should be done after he has covered them over with the left hand. (The Puroṇuvākya, the call, and the Yājyā in respect) of the cup for Mitra-Varuṇa (should respectively be) (the verse) *ayam̐ vāṁ mitrāvaruṇā...*, *hotā yakṣan mitrāvaruṇā...*, and (the verse) *gr̥ṇānā jamadagninā...*. The Hotṛ should receive it from the Adhvaryu (after the offering has been made) with *aitu vasur vidadyasuḥ* and carry it away along the south of the cup for Indra-Vāyu (which has been already placed); (he should do) the placing (of the cup for Mitra-Varuṇa, upon his thigh) near to himself. (The Puroṇuvākya, the call, and the Yājyā in respect) of the cup for Aśvinau (should respectively be) (the verse) *prātaryujā vi bodhayā...*, *hotā yakṣad aśvinā nāsatyā...*, and (the verse) *vāvr̥dhānā śubhaspatī...*. The Hotṛ should receive it (from the Adhvaryu after the offering has been made) with *aitu vasuḥ saṁnyadvasuḥ*, carry it away in the same manner (that is, along the south of the cup for Indra-Vāyu and the cup for Mitra-Varuṇa which have been duly placed), and then carry it round along the north of his head; (he should do) the placing (of the cup for Aśvinau upon his thigh) nearer to himself. In respect of the Puroṇuvākya, the call, and the Yājyā, the call by the Adhvaryu is obligatory. With reference to the draughts of Soma being taken in (into the goblets) the Maitrāvaruṇa should recite the (three) hymns beginning with *ā tvā vahantu...*, *asāvi devam...*, and *iho 'payāta...*, respectively at the three pressings.

(Having been impelled with the three calls characterised) by the words, *paryagni*, *stoka*, and *manotā* (respectively at the three pressings, the Maitrāvaruṇa should) also recite the *unnīyamāna* hymns.

ŚĀNKHĀYANA -

[7. 2; 7. 3. 1-4] — The cups for the divinity-pairs are (one) for Indra-Vāyu, (one) for Mitra-Varuṇa, and (one) for Aśvinau. The two Puroṇuvākya (for the offering) of the cup for Indra-Vāyu should be (the verses), *vāyav ā yāhi darśata...* and *indravāyū ime...*; the calls (to be given out) should be *hotā yakṣad vāyūm...* and *hotā yakṣad indravāyū...*; (and) the two Yājyās should be (the verses), *agram̐ pibā...* and *śatenā no....*. The Puroṇuvākya (for the offering)

of the cup for Mitra-Varuṇa should be (the verse) *ayaṁ vāṁ mitrāvaruṇā...*; the call should be *hotā yakṣan mitrāvaruṇā...*; (and) the Yājyā should be (the verse), *grṇānā jamadagninā....* The Puroṇuvākyā (for the offering) of the cup for Aśvinau should be (the verse) *prātaryujā...*; the call should be *hotā yakṣad aśvinā...*; (and) the Yājyā should be (the verse), *vāvṛdhānā....* One should recite the Puroṇuvākyās and give out the calls in respect of the cups for the divinity-pairs without breathing in. One should (also) recite the Yājyās in the same manner. The two Puroṇuvākyās in respect of the cup for Indra-Vāyu should be characterised by separate *praṇavas* (that is, by *praṇava* added to each); and the two Yājyās (in respect of it) should be characterised by separate utterances of *vaṣaṭ* (that is, by *vaṣaṭ* added to each). The murmuring before (the Yājyā), the utterance of the formula *ye yajāmahe*, and the recitation of the formula following (the Yājyā) should be done only once (though there are two Yājyā verses).

The Hotṛ should receive the cup for Indra-Vāyu (from the Adhvaryu after the offering has been made) with *aitu vasuḥ purūvasuḥ* and put it down upon his right (uncovered) thigh. (There should be) non-covering over and non-gazing at the cups for the divinity-pairs till the pouring in (into them) of the remnant. The Hotṛ should receive the cup for Mitra-Varuṇa with *aitu vasur vidadvasuḥ*, carry it away along the south of the cup for Indra-Vāyu, and then put it down (upon his thigh) to the south-west (of that cup). He should receive the cup for Aśvinau, carry it away along the south of the earlier two (cups), and then put it down (upon his thigh) to the north-west (of the cup for Indra-Vāyu). The subsequent utterance of *vaṣaṭ*, (namely,) *somasyā 'gne vīhi*, should be made in connection with all the Yājyās relating to the offering of Soma, except (in the case of) the cups for the divinity-pairs, the Ṛtuyājas, the Āditya cup and the Sāvitra cup, and the Pātnīvata.

73. THE PROCEDURE RELATING TO THE ŚUKRA AND THE MANTHIN

BAUDHĀYANA -

[7. 13-14] — They (= the Camasādhvaryus) should (draw out and) fill in first from the Droṇakalaśa itself; then from the Pūtabhṛt; then (again) from the Droṇakalaśa. They (that is, the goblets, thereby become) bright (*śukra*) on both the sides. They should fill in first the Hotṛ's goblet itself; (thereafter) other (goblets) as may be convenient. Having filled in all of them, they should

place them together upon the Uttaravedi. [21. 19 — As for the carrying of the goblets : Bodhāyana says that one should carry them towards the east along the front of the ladles. Śālīki says that one should carry them towards the north along the rear of the ladles.] Then the Pratiprasthātr should sprinkle water on two of the four splinters by means of the hand with the palm turned upwards. The (remaining) two should remain unsprinkled with water. The two (= the Adhvaryu and the Pratiprasthātr) should cover up (the cups) with the two splinters which have been sprinkled with the *prokṣaṇī* water and support (the cups) with the two unsprinkled ones. The Adhvaryu should take hold of the Śukra itself; the Pratiprasthātr of the Manthin. Having taken hold of the two cups, the two (priests) should go out. The Adhvaryu should go out leaning against the southern door-post; the Pratiprasthātr, against the northern door-post. The two should join the two cups together towards the rear of the Uttaravedi, with *āyuh saṁdhattam tan me jinvatam prāṇam saṁdhattam tam me jinvatam apānam saṁdhattam tam me jinvatam vyānam saṁdhattam tam me jinvatam cakṣuḥ saṁdhattam tan me jinvatam śrotram saṁdhattam tan me jinvatam*. [21. 20 — As for the joining together of the two cups : Bodhāyama says that the two should join together their elbows as well as the two cups. Śālīki says (that they should join together) only the two cups.] After having joined together with the six *saṁdhās* (= joining formulas) the two (priests) should step out in opposite directions. The Adhvaryu should step round along the south of the Uttaravedi with *stuto 'si janadhā devās tvā śukrapāḥ praṇayantu suvīrāḥ prajāḥ prajanayan parī 'hi śukraḥ śukraśociṣā*; the Pratiprasthātr should step round along the north of the Uttaravedi with *stuto 'si janadhā devās tvā manthipāḥ praṇayantu suprajāḥ prajāḥ prajanayan parī 'hi manthī manthiśociṣā*. The two should hasten forth upon the Uttaravedi towards the east, facing towards the west, with the verse, *indreṇa sayujo vayam sāsayāma pṛtanyataḥ/ ghnanto vṛtrāṇy aprati*, and the formula, *yat te agne tejas tenā 'ham tejasvī bhūyāsam yat te agne varcas tenā 'ham varcasvī bhūyāsam yat te agne haras tenā 'ham harasvī bhūyāsam*. [14. 20 — The hastening up in connection with the Śukra and the Manthin has been already prescribed.] Then, between the sacrificial post and the Āhavanīya fire, the two should join together the two cups with *āyuh stha āyur me dhattam āyur yajñāya dhattam āyur yajñapataye dhattam prāṇaḥ sthaḥ prāṇam me dhattam prāṇam yajñāya dhattam prāṇam yajñapataye dhattam apānaḥ stho 'pānam me... vyānaḥ stho... cakṣuḥ sthaś... śrotram sthaḥ...* After having joined them together with the six *saṁdhās* (= joining formulas), the two should step out in opposite directions, with *tau devau śukramanthinau kalpayatam daivīr viśaḥ kalpayatam mānuṣīr iṣam ūrjam asmāsu dhattam prāṇān paśuṣu prajāṁ mayi ca yajamāne ca*. Then the two should cast away the unsprinkled splinters outside the altar — the Adhvaryu with *nirastah śaṇḍaḥ sahā 'munā* : he should (thereby) mentally think of him whom the sacrificer hates; the Pratiprasthātr with *nirasto markaḥ sahā 'munā* : he should (thereby) mentally think of him whom the sacri-

ficer hates. Then the two should touch water and lay down (upon the fire) the two sprinkled splinters – the Adhvaryu with *śukrai 'ṣā te samit tayā sam idhyasva svāhā* (and) the Pratiprasthātṛ with *manthinn eṣā te samit tayā sam idhyasva svāhā*. At this time, the Camasādhvaryus should raise up their respective goblets. Then the Adhvaryu, standing towards the east with his face turned towards the west, should cause (the Āgnīdhra) to announce with *ośrāvaya* (and, after the latter has responded with) *astu śrauṣaṭ*, (say to the Maitrāvaruṇa): “Do thou address a call (to the Hotṛ to recite the Yājñyā relating to the offering) of the Somas, which are characterised by the Śukra and the Manthin filled in, which are honey-dripping, and which have been got ready for Indra, in the morning, at the morning-pressing”. [21. 20 — As for (the words) *śukravato manthivataḥ* (in the foregoing call): (The view expressed in) the sūtra (is that) of Bodhāyana. Śāliki says that one should say only *manthivataḥ*.] After the *vaṣaṭ* has been uttered, the two should make the offering simultaneously, with the verse, *sa prathamah samṁkrtir viśvakarmā sa prathamo mitro varuṇo agniḥ | sa prathamo bṛhaspatiś cikitiṣān tasmā indrāya sutam ā juhomi || svāhā*. The two should make the offering two times – (once) after the *vaṣaṭ* has been uttered and (the second time) after the subsequent *vaṣaṭ* has been uttered. In the very same manner, (the Camasādhvaryus) should offer (from out of) their goblets two times each. Then the Adhvaryu should give out the call: “Forth may the Hotṛ's goblet go (to him); forth the Brahman's (to him); forth the Udgātṛ's (to him); forth the sacrificer's (to him); forth the Sadasya's (to him); o Camasādhvaryus of the Hotṛakas, do you draw out once each from the Droṇakalaśa and then come over (to me); o Camasādhvaryu of the Hotṛ, do thou stop (for a while); do thou come, o Pratiprasthātṛ, do thou offer the remnant of the Manthin upon the northern half of the Āhavanīya fire”. They should act according to the call.

Then, after having turned round by the right, the Adhvaryu should pour down into the Hotṛ's goblet the remnant in his (Śukra) cup, with the formula, *hutaṁ tvā hute 'vanayāmy ūrjasvantaṁ devebhyo madhumantaṁ manuṣyebhyaḥ* or without reciting the formula. Then the Pratiprasthātṛ should offer on the northern half of the Āhavanīya fire the remnant of the Manthin with *eṣa te rudra bhāgo yaṁ nir ayācathās taṁ juṣasva vider gaupatyam rāyaspoṣam suvīryam samvatsarī-ṇām svastiṁ svāhā*. [21. 20 — As for the offering of the remnant of the Manthin: (The view expressed in) the sūtra (is that) of Śāliki. In this connection, Bodhāyana, indeed, says that the Pratiprasthātṛ should take out towards the north embers from the Āhavanīya fire itself and offer the remnant of the Manthin upon them.] [14. 5 — (As for the injunction that) the Pratiprasthātṛ should offer on the northern half of the Āhavanīya fire the remnant of the Manthin with *eṣa te rudra bhāgo ... svastiṁ svāhā*: It is said in the *Brāhmaṇa*¹: “Manu divided his

1. TS 3. 1. 9. 4.

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property among his sons. He did not assign any share to Nābhānediṣṭha who was living the life of Brahmācārī. He (= Nābhānediṣṭha) came to him (= Manu). He asked: 'How is it that thou hast not assigned any share to me?' (Manu) replied: 'It is not that I have not assigned any share to thee. These Āṅgīrasas here are performing a Sattrā. They do not know (anything about) the heavenly world. Unto them do thou declare this *Brāhmaṇa*. While going to the heavenly world they will give over to thee the cattle which is theirs'. He declared that (*Brāhmaṇa*) unto them". It is asked: What (*Brāhmaṇa*) did he declare unto them? He declared this unto them, (namely,) the Apāvya (-offerings), the Saṁtānī (verses), the verses to be recited in connection with the following of the drops of Soma, the verses of the Acchāvāka, of the Stotra, and of the Śāstra, (and said to them,) 'Speak the truth; may *śraddhā* not depart from you'. While he (= Nābhānediṣṭha) was moving about with the cattle, Rudra approached him on the sacrificial site. This is the explanation of the rite which has been just laid down.] [25. 18—The cups, except the Prājāpatya and the remnant of the Manthin, should be offered by one (while) standing.] Then the Adhvaryu should touch water and place the Śukra-cup and the Manthin-cup upon the mound in their respective places. The goblets of the principal officiating priests go over (to the Hotṛ).

BHĀRADVĀJA -

[13. 23. 5-25. 12]—The Unnetṛ should pour down (the Soma in) the Ādhavanīya into the Pūtabhṛt; he should (then) place the Ādhavanīya upside down. (The Adhvaryu) should give out the call: "Do thou recite the hymn for (the goblets) being filled in". (The Unnetṛ) should fill in nine goblets beginning with the Hotṛ's goblet, except the Acchāvāka's goblet. After having poured out Soma from the Droṇakalaśa as base (in each goblet), he should fill it in with the Soma from the Pūtabhṛt, and then pour out Soma over it from the Droṇakalaśa itself. In this connection, this is the general rule: Whenever the Unnetṛ has to fill in the goblets, he should fill them in in this very manner. Henceforth he should fill in all the goblets (each time). The *unnīyamāna* hymn (that is, the hymn to be recited by the Maitrāvaruṇa in connection with the goblets being filled in) is to be recited only in connection with the goblets being filled in for the first time at each pressing. After the recitation of the *unnīyamāna* hymn has been concluded, the Adhvaryu should take up the Śukra cup with *stuto 'si janadhāḥ | devās tvā śukrapāḥ praṇayantu*, and the Pratiprasthātṛ the Manthin cup with *stuto 'si janadhāḥ | devās tvā manthipāḥ praṇayantu*. With the *sāvitra* formula,¹ the two should respectively cover them (= the two cups) on the upper ends by means of the two splinters which have been sprinkled over with water by means of the hand with the palm turned upwards. The two should remove

1. Namely, *devasya tvā savituh prasave . . .*,
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the dust at the lower ends by means of the two splinters which have not been sprinkled over with water. The Adhvaryu (should do so) with *apanuttaḥ śaṇḍaḥ sahā 'munā*; (in the place of *amunā*) he should mention the name (in instrumental) of one whom he (= the sacrificer) hates. The Pratiprasthātṛ (should do so) with *apanutto markaḥ sahā 'munā*; (in the place of *amunā*) he should mention the name of one whom (the sacrificer) hates. Having covered (the cups), each one with one hand, the two should depart towards the east with *urv antarīkṣam vī 'hi*.

In front of the two *havirdhāna*-carts, the two should join together the two cups or their elbows with the formula, *brahma saṁdhattam tan me jinvatam / kṣattram saṁdhattam tan me jinvatam / iṣam saṁdhattam tām me jinvatam / ūrjam saṁdhattam tām me jinvatam / rayim saṁdhattam tām me jinvatam / puṣṭim saṁdhattam tām me jinvatam / prajām saṁdhattam tām me jinvatam / paśūn saṁdhattam tām me jinvatam*. After having placed the two cups upon the Uttaravedi, the two should tread upon the Uttaravedi (each) with (his) great toe, with the formula, *anādhṛṣṭā 'si....* The two should tread round the Uttaravedi in different directions, tearing it away as it were — the Adhvaryu along the south with *suvīrāḥ prajāḥ prajānayan parī 'hi / śukraḥ śukraśociṣā*, and the Pratiprasthātṛ along the north with *suprajāḥ prajāḥ prajānayan parī 'hi / manthī manthiśociṣā*. The sacrificer should take hold of the Śukra cup with *indreṇa sayujo vayam sāsahyāma pṛtanyataḥ*. In front of the Uttaravedi, the two should join together the two cups or their elbows with *saṁjagmānau diva ā pṛthivyā 'yuh / saṁ dhattam tan me jinvatam / prāṇam saṁ dhattam tam me jinvatam / apānam saṁ dhattam tam me jinvatam / vyānam saṁ dhattam tam me jinvatam / cakṣuḥ saṁ dhattam tan me jinvatam / śrotram saṁ dhattam tan me jinvatam / manaḥ saṁ dhattam tan me jinvatam / vācam saṁ dhattam tām me jinvatam*. Then the Adhvaryu should recite over those two (cups) the formulas, *āyuh stha āyur me dhattam / āyur yajñāya dhattam / āyur yajñapataye dhattam / prāṇaḥ sthaḥ prāṇam me dhattam / prāṇam yajñāya dhattam / prāṇam yajñapataye dhattam / cakṣuḥ sthaḥ cakṣur me dhattam / cakṣur yajñāya dhattam / śrotram sthaḥ śrotram me dhattam / śrotram yajñāya dhattam / śrotram yajñapataye dhattam*. (The Adhvaryu should further recite over the two cups the formula :) *tau devau śukramanthinau / kalpayatam daivīr viśaḥ / kalpayatam manuṣīḥ / iṣam ūrjam asmāsu dhattam / prāṇān paśuḥ / prajām māyi ca yajamāne ca*. The two should step over the Uttaravedi towards the east, facing towards the west, and cast away out of the Vedi the two splinters, which have not been sprinkled over with water, with that very formula. The two should touch water and cast away into the fire (the two splinters) which have been sprinkled over with water — the Adhvaryu with *śukrasya samid asi* and the Pratiprasthātṛ with *manthinaḥ samid asi*. With their goblets the Camasādhvāryus should stand towards the west facing towards the east. After having caused (the Āgnīdhra) to announce and after the latter has responded, the Adhvaryu should give out the call : “ (O Maitrāvaruṇa,) do thou address a call

(to the Hotṛ to recite the Yājyā relating to the offering) of the Somas, which are characterised by the Śukra and the Manthin, which are dripping sweetness, and which have been set forth for Indra, in the morning, at the morning-pressing; o Camasādhvaryus of the Madhyataḥkārins, do you offer (the goblets) after the *vaṣaṭ* has been uttered and the subsequent *vaṣaṭ* has been uttered; o Camasādhvaryus of the Hotrakas, after having offered (the goblets) once each, do you again fill them in with the bright one (that is, with the Soma from the Droṇakalaśa) and come back". After the *vaṣaṭ* has been uttered, they should make the offering. The two should respectively offer the Śukra and the Manthin—the Adhvaryu^v with the verse, *sa prathamah saṁkṛtir viśvakarmā / sa prathamō mitro varuṇo agniḥ / sa prathamō bṛhaspatiś cikityān / tasmā indrāya sutam ā juhomi svāhā*; and the Pratiprasthātṛ with the verse, (*sa prathamah saṁkṛtir ...*) *tasmai sūryāya sutam ā juhomi svāhā*. Some teachers prescribe (the offering of) the Śukra and the Manthin (also) at the subsequent *vaṣaṭ*-utterance; some others, not at the subsequent *vaṣaṭ*-utterance; still others, (the offering of only) one of the two at the subsequent *vaṣaṭ*-utterance. At the subsequent *vaṣaṭ*-utterance, (the relevant Camasādhvaryus) should offer the goblets of the Madhyataḥkārins; (the Camasādhvaryus of the Hotrakas) should take away the other goblets (that is, the goblets of the Hotrakas). After having drawn out the embers towards the north-east, the Pratiprasthātṛ should offer (on them) the drops of Soma from the Manthin cup, with *eṣa te rudra bhāgo yaṁ nir ayācathās taṁ juṣasva svāhā*. After having placed in its proper place the Śukra cup containing the remnants of Soma, the Adhvaryu should give out the call: "Forth may the Hotṛ's goblet go (= be taken away); forth the Brahman's; forth the Udgātṛ's; forth the sacrificer's". These are the goblets of the Madhyataḥkārins.

ĀPASTAMBA -

[12. 22. 1-23. 13] — Thereafter the two (that is, the Adhvaryu and the Pratiprasthātṛ) should proceed with (the rite relating to) the Śukra and the Manthin. The Adhvaryu should take up the Śukra with *stuto 'si janadhā devās tvā śukrapāḥ praṇayantu*; and the Pratiprasthātṛ (should take up) the Manthin with *stuto 'si janadhā devās tvā manthipāḥ praṇayantu*. The Camasādhvaryus should take up the goblets. The two (that is, the Adhvaryu and the Pratiprasthātṛ) should cover those two cups with the two splinters which have been sprinkled over with water (by means of the hand with the palm turned upwards) and wipe off the dust underneath with the two splinters which have not been so sprinkled over with water, with the formula, *apanuttau śaṇḍāmarkau sahā 'munā* (substituting for *amunā* the name of the enemy in instrumental). Or, meditating by the mind on the hated one, the Adhvaryu should do so with the formula, *apanuttah śaṇḍah sahā 'munā*, and the Pratiprasthātṛ with the formula, *apanutto markah....* Holding up the two cups (each one his cup with both his hands, one hand upon the cup and the other below it) the two should go out (of the Havir-

dhāna) towards the east. The two should proceed with *urv antarikṣam anv ihi*. The sacrificer should take hold of the Śukra with the verse, *indreṇa manyunā yujā 'va bādhe pṛtanyatā / ghnatā vṛtrāṇy aprati*, (and should continue to hold it) up to the time of its offering. To the rear of the Uttaravedi, the two should join the two cups or their elbows to each other with the formulas, *brahma saṁ dhattam tan me jinvatam, kṣattram saṁ dhattam tan me jinvatam, iṣam saṁ dhattam tām me jinvatam, ūrjam saṁ dhattam tām me jinvatam, rayim saṁ dhattam tām me jinvatam, puṣṭim saṁ dhattam tām me jinvatam, prajāṁ saṁ dhattam tām me jinvatam, paśūn saṁ dhattam tām me jinvatam*. Pressing down (the edge of the Uttaravedi) with the great toes (of their right feet) with the formula *anādhṛṣṭā 'si*, and scratching the Uttaravedi as it were, the two should go round it (— the Adhvaryu by the right and the Pratiprasthātṛ by the left). The Adhvaryu should proceed further along the south (to his place) with the formula, *suvīrāḥ prajāḥ prajanayan parī 'hi śukraḥ śukraśociṣā*, and the Pratiprasthātṛ along the north with the formula, *suprajāḥ prajāḥ prajanayan parī 'hi manthī manthiśociṣā*. In front of the Uttaravedi, the two should join the two cups or their elbows to each other with the formulas, *saṁjagmānau diva ā pṛthivyā āyuh saṁ dhattam tan me jinvatam, prāṇam saṁ dhattam tam me jinvatam, apānam saṁ dhattam tam me jinvatam, vyānam saṁ dhattam tam me jinvatam, cakṣuḥ saṁ dhattam tan me jinvatam, śrotram saṁ dhattam tan me jinvatam, manaḥ saṁ dhattam tan me jinvatam, vācam saṁ dhattam tām me jinvatam*.

Then the Adhvaryu should recite over the two (cups) the formulas, *āyuh stha āyur me dhattam āyur yajñāya dhattam āyur yajñapataye dhattam, prāṇaḥ sthaḥ prāṇam me..., cakṣuḥ sthaś cakṣur me..., śrotram sthaḥ śrotram me..., tau devau śukrāmanthinau kalpayataṁ daivīr viśaḥ kalpayataṁ mānuṣīr iṣam ūrjam asmāsu dhattam prāṇān paśuṣu prajāṁ mayi ca yajamāne ca*. The two should cast away outside the Vēdi the two splinters which have not been sprinkled over with water (by means of the hand with the palm turned upwards) with the formula, *nirastau śaṇḍāmarkau sahā 'munā*. Or, meditating with the mind on the hateful one, the Adhvaryu should do so with *nirastaḥ śaṇḍaḥ...* and the Pratiprasthātṛ with *nirasto markaḥ....* The two should (respectively) put on the fire the two splinters which have been sprinkled over with water — the Adhvaryu with *śukrasya samid asi* and the Pratiprasthātṛ with *manthinah samid asi*.

The Adhvaryu should cause (the Āgnīdhra) to announce and, after the latter has responded, give out the call: “(O Maitrāvaruṇa,) do thou address a call (to the Hotṛ to recite the Yājyā relating to the offering) of the Somas, which are characterised by the Śukra and the Manthin, which drip honey, and which have been set forth for Indra, in the morning, at the morning-pressing; o Camasādhvāryus of the Madhyataḥkārins, do you offer the oblations after the *vaṣaṭ* has been uttered and the subsequent *vaṣaṭ* has been uttered (over them by the Hotṛ); o Camasādhvāryus of the Hotrakas, after having offered (the goblets)

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once each, do you again fill them in with the Śukra (that is, with the Soma in the Droṇakalaśa,) and come back". They should act in accordance with the call. The two Adhvaryus, standing towards the east and facing towards the west, should make the offering (simultaneously). The Camasādhvaryus, standing towards the west and facing towards the east, should make the offering by means of the goblets. The offering of the Śukra and the Manthin should be made after (the two Adhvaryus) have recited the relevant formulas – the Adhvaryu should make the offering with the verse, *sa prathamah saṅkṛtir viśvakarmā sa prathamam itro varuṇo agniḥ | sa prathamam bṛhaspatiś cikityāns tasmā indrāya sutam ā juhomi*, and the Pratiprasthātṛ (should make the offering) with (the same verse, but, instead of *tasmā indrāya...*, concluding with) *tasmai sūryāya sutam ā juhomi*. The two should make the offering either after the utterance of the subsequent *vaṣaṭ* or (even) without it. Both the offerings should be made wholly. Or (as the next best alternative), (the Adhvaryu) should place in its proper place the Śukra cup with remnants of Soma (in it); the Pratiprasthātṛ should (also keep back remnants in the Manthin, and), after having drawn out an ember from the northern half (of the Āhavanīya fire), outside the enclosing sticks, offer upon that ember the drops from the Manthin with *eṣa te rudra bhāgo yaṁ nirayā-cathā....* "A misery-producing cup is this one which is (known as) the Manthin cup. One should make it over to that one of the officiating priests whom one might be hating. Misery, indeed, would certainly befall that one". So is it said in the *Brāhmaṇa*. Thereafter the Adhvaryu should give out the call: "Forth (to the Sadas) should the goblet of the Hotṛ go; forth that of the Brahman; forth that of the Udgātṛ; forth, that of the sacrificer" – some teachers prescribe that the Adhvaryu should say, "forth that of the Udgātṛs" (instead of "that of the Udgātṛ") – "forth that of the Sadasya". Or the Adhvaryu should merely say: "Forth should (the goblets) of the Sadasyas go".

SATYĀŚĀDHA –

[8.7] — The Adhvaryu should give out the calls: "O (Prāśāstr,) do thou recite the hymn relating to the goblets which are being filled in. (O Camasādhvaryus,) do you fill in your respective goblets after the Hotṛ's goblet has been filled in; do you render them bright (by taking the Soma from the Droṇakalaśa) on both sides (that is, as the *upastaraṇa* and the *abhighāraṇa*). O Camasādhvaryu of the Acchāvāka, do thou not fill in (thy goblet). O Pratiprasthātṛ, do thou get ready the wood-splinters – (two) which have been sprinkled over with the *prokṣaṇī* water and (two) which have not been sprinkled over with the *prokṣaṇī* water. O Unnetṛ, do thou get the necessary quantity of Soma ready (by mixing up with it the *ekadhanā* water, for the morning-pressing)". (The Unnetṛ) should fill in ten goblets, other than the Acchāvāka's goblet, with the Hotṛ's goblet as the chief one. The Unnetṛ should pour in as base the Soma from the Droṇakalaśa by means of the drawing spoon, fill in the

Soma from the Pūtabhṛt, and then pour over it the Soma from the Droṇakalaśa. This should be the procedure in respect of all the goblets. After the goblets have been set down (upon the Uttaravedi) and after the recital of the hymn relating to the filling in has been concluded, the Adhvaryu and the Pratiprasthātṛ should take up the two cups each with the Sāvitra formula – the Adhvaryu (should take up) the Śukra and the Pratiprasthātṛ the Manthin. The Camasādhvaryus should take up their respective goblets. By means of the two splinters which have been sprinkled over with the *prokṣaṇī* water, the two Adhvaryus should respectively cover up the Śukra and the Manthin with the formula, *apanuttau śaṇḍāmarkau saha tena yaṁ dviṣmaḥ*; by means of the two splinters which have not been sprinkled over with the *prokṣaṇī* water, the two should wipe off the dust on the outer bottoms (of the two cups); verily, by means of these two latter splinters, the two should then support the two cups. The Adhvaryu should carry away the Śukra with *stuto 'si janadhā devās tvā śukrapāḥ praṇayantu*; the Pratiprasthātṛ (should carry away) the Manthin with *stuto 'si janadhā devās tvā manthipāḥ praṇayantu*. Some teachers regard these two formulas as the formulas relating to the taking up of the two cups. (According to them) the two should proceed (towards the *havirdhāna*-carts) with the formula, *urv antarikṣam*.... In front of the two *havirdhāna*-carts, the Adhvaryu and the Pratiprasthātṛ should join together their elbows or their cups with the formulas, *āyuh sam dhattam tan me jinvatam ... prāṇam sam dhattam ... apānam ... vyānam ... cakṣuḥ ... śrotram ... manaḥ ... vācam sam dhattam tām me jinvatam*. The two should step upon the Uttaravedi by means of their great toes with the formula, *anādhrṣṭā 'si*. Scratching it (= the Uttaravedi) (as it were), the two should go round it. The Adhvaryu should carry round the Śukra cup along the south with *suvirāḥ prajāḥ prajanayan parī 'hi śukrah śukra-śociṣā*; the Pratiprasthātṛ the Manthin cup along the north with *suprajāḥ prajāḥ prajanayan parī 'hi manthi manthiśociṣā*. In front of the Āhavanīya fire, the sacrificer should follow the two cups (being thus carried) with *jinveṭhām supathyā madhvā vītam*.... The two (Adhvaryus) should stand towards the east, slightly bent, facing towards the west, respectively on the two sides of the sacrificial post; the Camasādhvaryus (should stand slightly bent) to the rear (of the Uttaravedi), facing towards the east. (The Adhvaryu and the Pratiprasthātṛ) should join together their elbows or their cups – the Adhvaryu with the formula, *saṁjagmānau diva ā pṛthivyāḥ śukrah śukraśociṣā*, and the Pratiprasthātṛ with the formula, *saṁjagmānau diva ā pṛthivyā manthi manthiśociṣā*. The two should recite over the two cups the formulas, *āyuh stha āyur me dhattam āyur yajñāya dhattam āyur yajñapataye dhattam prāṇaḥ sthaḥ prāṇam me ... cakṣuḥ ... śrotram ... tau devau śukrāmanthinau kalpayataṁ daivīr viśaḥ kalpayataṁ mānuṣīr iṣam ūrjam asmāsu dhattam prāṇan paśuṣu prajāṁ mayi ca yajamāne ca*. The two should place the two splinters, which have been sprinkled over with the *prokṣaṇī* water, respectively over the two cups – the Adhvaryu with the formula, *śukrasyā 'dhiṣṭhānam asi śukrai 'ṣā te samit tayā samidhyasva*, and the Pratiprasthātṛ with the formula,

manthino 'dhiṣṭhānam asi manthinn eṣā te samit tayā samidhyasva. With *nirastah ṣaṇḍo nirasto marko 'panuttau ṣaṇḍāmarkou saha tena yaṁ dviṣmah*, the two should cast away outside the Veda the two splinters which have not been sprinkled over with the *prokṣaṇi* water; they should then touch water. The Adhvaryu should give out the calls: "(O Maitrāvaruṇa), do thou address a call (to the Hotṛ to recite the Yājñā relating) to the Somas, characterised by the Śukra and the Manthin and dripping sweetness, which have been got ready for Indra, in the morning, at the morning-pressing; o Camasādhvaryus of the Madhyataḥkārins, do you make the offering (both) after the *vaṣaṭ* and the subsequent *vaṣaṭ* have been uttered; o Camasādhvaryus of the Hotrakas, do you each make the offering once, again fill in your goblets with (small portions of) the Soma in the Droṇa-kalaśa, and come over". All of them should make the offering simultaneously after the *vaṣaṭ* has been uttered (by the Hotṛ). The Adhvaryu should offer with the verse, *sa prathamah saṁkṛtir viśvakarmā sa prathamō mitro varuṇo agniḥ | sa prathamō bṛhaspatiś cikivāṁs tasmā indrāya sutam ā juhomi svāhā*, and the Pratiprasthātṛ with (*sa prathamah saṁkṛtir...*) *tasmai mitrāya sutam ā juhomi svāhā*. Some teachers prescribe (the offering of) the two (cups also) after the subsequent *vaṣaṭ*; some other teachers prescribe the non-offering of the two after the subsequent *vaṣaṭ*; (still) others prescribe (the offering of) only one of the two cups after the subsequent *vaṣaṭ*. The Pratiprasthātṛ should draw out an ember from the Āhavanīya fire towards the northeast, outside the enclosing sticks, and offer on it the entire quantity of the remnants in the Manthin with *eṣa te rudra bhāgaḥ*. The Camasādhvaryus of the Madhyataḥkārins should make the offering after the subsequent *vaṣaṭ* has been uttered. The Adhvaryu should give out the calls: "Forth should the Hotṛ's goblet go; forth the Brahman's; forth the Udgātṛ's; forth the sacrificer's; forth the Sadasya's". (The Camasādhvaryus) should carry to the Sadas the goblets (of the Hotṛ, etc.,) for the consuming (of the remnants). (The Adhvaryu) should place the Śukra cup with the remnant (still in it).

[10. 4] With *acchinnasya te rayipate suvīryasye 'ndreṇa sayujo vayam*, the sacrificer should take hold of the Śukra cup while it is being offered. When (his Camasādhvaryu) brings over the goblet to him, he (= the sacrificer) should partake of the remnants in it. As (the remnants in) the other goblets (are partaken of by the Brahman, etc., the remnants in his goblet should be partaken of by the sacrificer).

The taking hold of the Śukra cup (by the sacrificer) has been already explained.

VAIKHĀNASA -

[15. 27-30]— The Adhvaryu should give out the calls: "(O Praśāstṛ) do thou recite the relevant verse for the goblets being filled in; (o Camasādhvar-

yus) do you fill in your respective goblets after the Hotṛ's goblet (has been filled in); do you render them bright (by pouring in the Soma from the Droṇakalaśa) on both sides; o Camasādhvaryu of the Acchāvāka, do thou not fill in (thy goblet); o Pratiprasthātṛ, do thou be by my side with four wood-splinters – (two) which have been sprinkled over with the *prokṣaṇī* water and (two) which have not been sprinkled over with the *prokṣaṇī* water; o Unnetṛ, do thou get the necessary quantity of Soma ready (by mixing up with it the *ekadhanā* water, for the morning-pressing)”. The hymn relating to the Soma, which is being drawn out for filling in the goblets, should be the one beginning with *ā tvā vahantu harayo vṛṣaṇām somapītaye....* Among those (= the officiating priests) who are present, the Hotṛakas beginning with the Maitrāvaruṇa are the Camasins. The Hotṛ, the Brahman, the Udgātṛ, the sacrificer, and the Sadasya – these are the Madhyatahṁkārin Camasins. There are Camasādhvaryus – one for each officiating priest. One should fill in nine or ten goblets other than the Acchāvāka's goblet. (The Unnetṛ) should pour in as base the Soma from the Droṇakalaśa by means of the drawing spoon, fill in the Soma from the Pūtabhṛt, and then pour over it the Soma from the Droṇakalaśa. In this manner (should he act in respect) of all the goblets. After the goblets have been filled in and (the reciting of) the relevant hymn has stopped, the Adhvaryu should take up the Śukra cup with the formula, *stuto 'si janadhā devās tvā śukrapāḥ praṇayantu*, and the *sāvitra* formula; the Pratiprasthātṛ should take up the Manthin cup with the formula, *stuto 'si janadhā devās tvā manthipāḥ praṇayantu*, and the *sāvitra* formula. The Camasādhvaryus should take up the goblets. By means of the splinters which have been sprinkled over with the *prokṣaṇī* water, the two Adhvaryus should respectively cover up the Śukra and the Manthin; by means of the two splinters which have not been sprinkled over with the *prokṣaṇī* water, the two should wipe off the dust on the outer bottoms (of the two cups) with the formula, *apanuttau śaṇḍāmarkau sahā 'munā*. By means of those two (latter splinters) the two should support (the two cups) and then (at each pressing) go out towards the east with the formula, *urv antarikṣam ihi*, or with the formula, *stuto 'si....*, according to the indicatory mark. The sacrificer should take hold of the Śukra till the offering, with *indreṇa sayuḥ vayanṁ* up to the end of the Anuvāka. At the rear of the Uttaravedi the two should join together their elbows or their cups with the eight *saṁdhā*-formulas beginning with *brahma saṁ dhattam*. Disjoining, the two should deposit their cups upon the buttock of the Uttaravedi – the Adhvaryu upon the southern one and the Pratiprasthātṛ upon the northern one. With *anādhṛṣṭā 'si*, the two should step upon the Uttaravedi by means of their great toes, and, scratching it as it were, they should go round the Uttaravedi. With *suvīrāḥ prajāḥ....*, the Adhvaryu should carry away the cup towards the east along the south; with *suprajāḥ prajāḥ....*, the Pratiprasthātṛ along the north. (While doing so) the Adhvaryu (should) also (recite) *saṁjagmānu diva ā pṛthivyāḥ śukraḥ śukrasociṣā*, and the Pratipras-

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thātṛ (should) also (recite) *saṁjagmānau diva ā prthivyā manthī manthiśociṣā*. Between the sacrificial post and the Āhavanīya fire, the two should join together their elbows or their cups with the eight formulas beginning with *āyuh sam dhattam tan me jinvatam*. (The two Adhvaryus) should (respectively) recite over the Śukra and the Manthin the formula, *āyuh stha āyur me dhattam*.

After having joined together (their elbows or their cups), the two should depart with *tau devau śukrāmanthinau*.... Then the two should cast away the two splinters, which have not been sprinkled over with the *prokṣaṇī* water, outside the Vedi – the Adhvaryu with *nirastah śaṇḍaḥ sahā 'munā* and the Pratiprasthātṛ with *nirasto markah sahā 'munā*. With *apanuttau śaṇḍāmarkau sahā 'munā*, the two should cast away outside the Vedi the two splinters which have not been sprinkled over with the *prokṣaṇī* water, and (while doing so) should meditate with their minds upon that person whom (the sacrificer) hates. The Adhvaryu should address the splinter, which has been sprinkled over with the *prokṣaṇī* water, with the formula, *śukrasya samid asi śukrai 'śā te samit tayā sam idhyasva*; the Pratiprasthātṛ should address the splinter, which has been sprinkled over with the *prokṣaṇī* water, with the formula, *manthinaḥ samid asi manthinn eṣā te samit tayā sam idhyasva*. At that time, the Camasādhvaryus should lift up their goblets. The Adhvaryu should stand to the south of the sacrificial post facing towards the west; the Pratiprasthātṛ (should stand) to the north; (and) the Camasādhvaryus should stand to the rear of the Uttaravedi facing towards the east. The Adhvaryu should give out the calls: “(O Maitrāvaruṇa) do thou address a call (to the Hotṛ to recite the Yājyā relating) to the Somas, characterised by the Śukra and the Manthin and dripping sweetness, which have been got ready for Indra, in the morning, at the morning-pressing; o Camasādhvaryus of the Madhyatahkarins, do you make the offering (both) after the *vaṣaṭ* and the subsequent *vaṣaṭ* have been uttered; o Camasādhvaryus of the Hotrakas, do you each make the offering once, again fill in your goblets with small portions of the Soma in the Droṇakalaśa, and come over”.

All of them should make the offering simultaneously after the *vaṣaṭ* has been uttered (by the Hotṛ). The Camasādhvaryus of the Hotrakas should not make the offering after the subsequent *vaṣaṭ* has been uttered. They should again pour in into their goblets the Soma from the Droṇakalaśa and then go over (to the Adhvaryu). The Adhvaryu (should make the offering) with *tasmā indrāya sutam ā juhomi svāhā*, and the Pratiprasthātṛ with *tasmai mitrāya sutam ā juhomi svāhā*. The Adhvaryu should place the Śukra cup with the remnant (still in it). The Pratiprasthātṛ should draw out an ember from the Āhavanīya fire towards the north-east, outside the enclosing sticks, and then offer on it the entire quantity of the remnants in the Manthin with *eṣa te rudra bhāgaḥ yaṁ nirayā-cathāḥ*. The Adhvaryu should give out the calls: “Forth should the Hotṛ's goblet go; forth the Brahman's; forth the Udgātṛ's; forth the sacrificer's; forth

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should those of the Sadasyas go". The Camasādhvaryus of the Madhyataḥkārins should carry away to the Sadas the remnants for consuming.

MĀNAVA -

[2. 4. 1. 4-27] — The Unnetṛ should fill in the cups rendering them bright on both sides. He should pour in (some Soma) from the Droṇakalaśa as base, fill (the cups) in with the Soma from the Pūtabhṛt up to the beak (leaving some gap from the beak), and then fill them up (with the Soma) from the Droṇakalaśa. The Adhvaryu should take up the Śukra cup with *tuttho 'si janadhāyā devās tvā śukrapāḥ praṇayantu*. The Pratiprasthātṛ should take up the Manthin cup with *tuttho 'si janadhāyā devās tvā manthipāḥ praṇayantu*. The two should brush off the dust (at the bottom) with *apanuttau śaṇḍāmarkau*. The two should hold up two splinters of the sacrificial post (retained while cutting up the post) (one each) under (their respective cups). The two should cover up (their respective cups) by means of the two splinters of the sacrificial fuel, which have been sprinkled over with the *prokṣaṇī* water, with *acchinnasya te deva soma....* The two should go out with the formulas relating to the taking up of the cups. The two should hold down their (respective) cups towards the rear of the Uttaravedi and join their elbows (to each other with) *āyuh sam dhattam prāṇam sam dhattam cakṣuḥ sam dhattam śrotram sam dhattam manaḥ sam dhattam vācam sam dhattam*. The two should step upon the Uttaravedi with their big toes, with *anādhrṣṭā 'si*. Scratching upon the Uttaravedi, the two should go round it. The sacrificer should seize the Śukra cup from behind. With *suvirāḥ prajāḥ....*, the Adhvaryu should go along the south; with *suprajāḥ prajāḥ....*, the Pratiprasthātṛ (should go) along the north. The sacrificer should murmur *indreṇa manyunā....* The two (that is, the Adhvaryu and the Pratiprasthātṛ) should stand still in front (of the Uttaravedi) facing towards the west. The two should join their elbows (to each other) with *samjagmānau....* The Adhvaryu should cast the splinter of the sacrificial fuel upon the fire, with *śukrasyā 'dhiṣṭhānam asi*; the Pratiprasthātṛ (should do so) with *manthino 'dhiṣṭhānam asi*. The Adhvaryu should throw away the splinter of the sacrificial post outside the altar with *nirastah śaṇḍah....*; the Pratiprasthātṛ (should do so) with *nirasto markah....* (The Camasādhvaryus) should offer the goblets, facing towards the east; (the Adhvaryu and the Pratiprasthātṛ) should (respectively) offer the Śukra and the Manthin cups, facing towards the west. The Adhvaryu should cause the Āgnīdhra to announce and (after the latter has responded) give out the call : “ (O Maitravaruṇa) do thou address a call (to the Hotṛ to recite the Yājyā relating to the offering) of the Somas characterised by the Śukra cup and the Manthin cup and dripping sweetness, which have been got ready for Indra, in the morning, at the morning-pressing; o Hotṛ, do thou recite the Yājyā; o Camasādhvaryus of the Madhyataḥkārins, do you make the offering after the *vaṣaṭ* and the subsequent *vaṣaṭ* have been uttered; o Camasādhvaryus of the Hotṛkas, do you make the

offering once each, again fill in the goblets with the bright Soma (from the Droṇakalaśa), and then come over." (They should act in respect) of the goblets as called out. After having recited, (the two should make) the offering—(the Adhvaryu) from the Śukra cup and (the Pratiprasthātṛ) from the Manthin cup. The two should recite the verse, *yā prathamā saṁskṛtīr...*. Then the Adhvaryu should offer the whole with *tasmā indrāya sutam ā juhota*; the Pratiprasthātṛ (should do so) with *tasmai sūryāya sutam ā juhota*. After having made the offering, he (that is, the Pratiprasthātṛ) should offer the remnant on the eastern half of the northern half (of the sacred fire) with *rudrāya svāhā*. The Adhvaryu should give out the call: "Forth (to the Sadas) should the goblet of the Hotṛ go, forth that of the Brahman, forth that of the Udgātṛ, forth that of the sacrificer". They should step back around and place the cups in their respective places.

KĀTYĀYANA -

[9. 10. 1-11. 5] — The two (that is, the Adhvaryu and the Pratiprasthātṛ) should (together) proceed (with the rites in connection) with the Śukra and the Manthin cups — the Adhvaryu with (the rites in connection with) the Śukra and the Pratiprasthātṛ with (those in connection with) the Manthin. Each one of them should take up two splinters of the sacrificial post (retained while cutting up the post) — one sprinkled over with the *prokṣaṇī* water and the other not sprinkled over with the *prokṣaṇī* water; they should cover their respective cups with the (two) splinters which have been sprinkled over with the *prokṣaṇī* water; they should wipe off their respective cups with the two splinters which have not been sprinkled over — the Adhvaryu with *apamṛṣṭaḥ śaṇḍaḥ* and the Pratiprasthātṛ with *apamṛṣṭaḥ markāḥ*. The two should go out (of the Havirdhāna) with the formula *devās tvā...* (recited) according to the indicatory mark. The two should join together their elbows at the rear of the Uttaravedi and put the cups down upon the two buttocks of the Uttaravedi, without letting (the cups) loose (from their hands), with the formula *anādhrṣṭā 'si* — the Adhvaryu upon the southern buttock and the Pratiprasthātṛ on the northern. The Adhvaryu should go to a place to the south of the sacrificial post with *suviṛo...*, the Pratiprasthātṛ to (a place to) the north (of the sacrificial post) with *suprajāḥ...*. To the rear of the sacrificial post, the two should join together their elbows with the formula *saṁjagmāno...* (recited) according to the indicatory mark. If they are unable (to do so to the rear of the sacrificial post, they should do so) in front (of the sacrificial post). The two should cast away the splinters which have not been sprinkled over — the Adhvaryu with *nirastaḥ śaṇḍaḥ* and the Pratiprasthātṛ with *nirasto markāḥ*. The two should throw the splinters, which have been sprinkled over, on the Āhavanīya fire — the Adhvaryu with *śukrasyā 'dhiṣṭhānam...* and the Pratiprasthātṛ with *manthina...*. The Adhvaryu should murmur *acchinnaśya...*, cause (the Āgnīdhra) to announce, and (after the latter has responded) say (to the Maitravaruṇa): "Do thou address a call (to the Hotṛ to recite the Yājñya relating to

the offering) of the Somas which are characterised by the Śukra, which are dripping sweetness, and which are set forth for Indra, in the morning, at the morning-pressing." (Standing) on the sides of the sacrificial post and facing towards the west, the two should make the offering – first, the Adhvaryu with *sā prathamā* ..., after him the Pratiprasthātṛ (with the same formula), and (after him) the Camasādhvaryus. Thereafter the Adhvaryu should give out the call: "Forth should the goblet of the Hotṛ go, forth that of the Brahman, forth those of the Udgātṛs, forth that of the sacrificer, forth those of the Sadasyas; o Camasādhvaryus of the Hotṛas, do you come along; do you fill in (the goblets) with the bright Soma (from the Dronakalaśa)".

LĀṬYĀYANA –

[2. 5. 1] — The Prastotṛ should receive the goblet, place it upon his right thigh, cover it over with his right hand, and remain seated.

DRĀHYĀYANA [5. 1. 1] ≡ LĀṬ. 2. 5. 1.

JAIMINĪYA –

[1. 14] — (The Camasādhvaryus) bring over the goblets (into the Sadas).

VAITĀNA –

[19. 11, 12] — (The Brahman) should follow the offerings to Indra of the Śukra, the Manthin, and the goblets, with the verse, *indro divaḥ*.... (He should follow the offerings) after the subsequent *vaṣaṭ*, with the verse, *ā devānām*....

74. THE HAUTRA RELATING TO THE PROCEDURE IN CONNECTION WITH THE ŚUKRA AND THE MANTHIN CUPS

ĀŚVALĀYANA –

[5. 5. 15, 18; 3. 1. 22] — Having been given out the (three) calls with the words *hotā yakṣad indram prātaḥ prātaḥsāvasya*, *hotā yakṣad indram mādhyandinasya savanasya*, and *hotā yakṣad indram tṛtīyasya savanasya* (respectively at the three pressings), the Hotṛ should recite, at each pressing, the relevant Prasthita-Yājyā.

The Prasthita-Yājyā to be recited by the Hotṛ at the morning-pressing should be *idam te somyām madhu*...

(For 3. 1. 22, see Section 72.)

ŚĀNKHĀYANA –

[7. 4. 1-4] — Having been addressed (by the Adhvaryu) with the words, "For the Soma-draughts being taken in (into the goblets)...", (the Maitrā-

varuṇa should recite) the hymn for the draughts being taken in into the goblets, namely, *ā tvā vahantu harayo*.... The call (to the Hotṛ should be): *hotā yakṣad indraṁ prātaḥ prātaḥsāvasya*. The Hotṛ should recite as the Yājyā the verse, *idaṁ te somyaṁ madhu*.... He should gaze at the Hotṛ's goblet with *nṛcakṣasāṁ tvā nṛcakṣāḥ pratīkṣe*, receive it with *vayodhasāṁ tvā vayodhāḥ pratigṛhṇāmi*, and then make it touch his heart as also the cups for the divinity-pairs.

75. THE PROCEDURE RELATING TO THE GOBLETS OF THE HOTRAKAS

BAUDHĀYANA -

[7. 14] — Then the Camasādhvaryus of the Hotrakas should fill in (the goblets) from the Droṇakalaśa, one each, and then go over (to the Adhvaryu). The Adhvaryu should take hold of the Maitrāvaruṇa's goblet from among those (goblets), cause (the Āgnīdhra) to announce, and (after the latter has responded) say: "O Praśāstr, do thou recite the Yājyā". He should make the offering two times — (once) after the *vaṣaṭ* has been uttered and (the second time) after the subsequent *vaṣaṭ* has been uttered. After having caused the five officiating priests to recite the Yājyās (each two times) with the calls (in addition to the one mentioned above, namely, "O Praśāstr, do thou recite the Yājyā"), "O Brahman, do thou recite the Yājyā", "O Potṛ, do thou recite the Yājyā", "O Neṣṭṛ, do thou recite the Yājyā", and "O Āgnīdhra, do thou recite the Yājyā", the Adhvaryu should turn round by the right, hasten towards the west, and then sit down in front of the Hotṛ, announcing, "The Āgnīdhra has recited the Yājyā". "He has acted for the good", the Hotṛ should say, "who is going to make us drink king Soma". [21. 20 — As for the offering of the goblets of the Hotrakas: Bodhāyana, indeed, says that one should offer these (goblets) once together with the Śukra and the Manthin and two times after they have been (again) filled in. In this connection, Śālīki, indeed, says that one should not offer these once together with the Śukra and the Manthin (but one should do so) only two times after they have been (again) filled in.]

BHĀRADVĀJA -

[13. 26. 1-8] — Thereafter they should proceed with (the offering of the goblets) which have been again filled in. They should be filled in (with the Soma) from the Droṇakalaśa. The Adhvaryu should take up the Maitrāvaruṇa's goblet, step beyond, cause the Āgnīdhra to announce, and (after the latter has responded) say: "O Praśāstr, do thou recite the Yājyā". After the *vaṣaṭ* has

been uttered, he should offer (that goblet). In this manner, the Adhvaryu should give out the call successively to him who is to recite the Yājyā, as : “O Brahman, do thou recite the Yājyā”, “O Potṛ, do thou recite the Yājyā”, “O Neṣṭṛ, do thou recite the Yājyā”, “O Āgnīdhra, do thou recite the Yājyā”. These goblets are theirs. In connection with all the Soma-offerings, the subsequent *vaṣaṭ* utterance is prescribed. The Adhvaryu should announce to the Hotṛ : “The Āgnīdhra has recited the Yājyā”. The Hotṛ should respond with the words, “He has acted for the good, who is going to make us drink Soma.”

ĀPASTAMBA -

[12. 23. 14-24. 5] — Now they should arrange for the *hotrās* to be offered. The Camasādhvāryus should fill in their respective goblets from the Droṇakalaśa and take them to him (that is, to the Adhvaryu). The Adhvaryu should take up the Maitrāvaruṇa's goblet, go to the Āhavanīya fire, cause (the Āgnīdhra) to announce, and, after (the latter) has responded, give out the call : “O Hotṛ, do thou recite the Yājyā” or “O Praśāstṛ, (do thou recite the Yājyā)”. After the *vaṣaṭ* and the subsequent *vaṣaṭ* have been uttered, he should make the offering and then take the goblet (to the Maitrāvaruṇa, in the Sadas,) for consuming. In this (very) manner should he act in respect of the other goblets (that is, of the goblets of the other Hotrakas). This much should be different. At the second (calling out), he should give out the call : “O Brahman, do thou recite the Yājyā”; at the third, “O Potṛ, do thou recite the Yājyā”; at the fourth, “O Neṣṭṛ, do thou recite the Yājyā”; (and) at the fifth, “O Āgnīdhra, do thou recite the Yājyā”. Everywhere (that is, at all the Soma-offerings) there should be the subsequent *vaṣaṭ* utterance, except at (the offerings of) the cups for the divinity-pairs, the Ṛtu cups, and the Āditya-, the Sāvitra-, and the Pātnīvata-cups. The Adhvaryu should take up the Āgnīdhra's cup, come over to the Sadas, and announce : “The Āgnīdhra has recited the Yājyā”. The others should respond (with the words) : “He has acted for the good, who is going to make us drink Soma”. If he officiates at the sacrifice of a Rājanya or of a Vaiśya and if he desires that sacrificer to consume Soma, he should bring over (some) bunches of the leaves of Nyagrodha, crush them, whip up (the juice) into curds, and, while the goblets are being offered, draw out an ember (from the Āhavanīya fire) within the enclosing sticks, take out by means of a darbha-shoot a (small) portion of the mixture from that goblet, and offer it on the ember with *aham tvad asmi mad asi tvam*... . He should then hand over (the mixture) to him (= the sacrificer) for consuming.

SATYĀŚADHA -

[8. 7] — The Camasādhvāryus of the Hotrakas should each make the offering once, again fill in their goblets with small portions of the Soma from the

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Dronakalaśa, and go over (to the Adhvaryu). The Adhvaryu should then proceed with (the rites connected with) those goblets. After having taken up the Maitrāvaruṇa's goblet, the Adhvaryu should give out the call, "O Praśāstr, do thou recite the Yājyā". He should make the offering after the *vaṣaṭ* and the subsequent *vaṣaṭ* have been uttered and then hand over the goblet to the Camasādhvaryu. The latter should carry it away to the Sadas for the consuming of the remnant. The Adhvaryu (and the other priests) should proceed with the other goblets in the same manner. (The Adhvaryu should give out the call) to the Brāhmaṇacchaṁsin with "O Brahman, do thou recite the Yājyā"; to the Potṛ with "O Potṛ, do thou recite the Yājyā"; to the Neṣṭṛ with "O Neṣṭṛ, do thou recite the Yājyā"; and to the Āgnīdhra with "O Āgnīdhra, do thou recite the Yājyā". The Adhvaryu should take up the Āgnīdhra's goblet, go over to the Sadas, and (after the Hotṛ has asked him) announce to him, "The Āgnīdhra has recited the Yājyā". The Hotṛ should respond with "He has acted for the good, who is going to make us drink Soma". The consuming (of the remnant) on the part of the Adhvaryu should occur after the offering and the pressing; of the utterers of the *vaṣaṭ*, after the utterance of the *vaṣaṭ*; and of the the Camasins, respectively after their names have been announced. The utterer of the *vaṣaṭ* should consume first of all; then the Adhvaryu; and the Camasin last. In the case of intervention between (one or) two offerings and the *vaṣaṭ*-utterance, in the case of intervention between the consuming and the reciting of the relevant Mantra, and in the case of intervention between (one or) two *vaṣaṭ*-utterances and the offering, there should be the consuming at each subsequent one (of the two) and at each taking up. So too in the case of the concomitance of two cups taken up at different times (or simultaneously). There should be no consuming of Soma on the part of a Rājanya and a Vaiśya. If a non-Brāhmaṇa (sacrificer) desires to drink Soma, the Adhvaryu should bring over some bunches of Nyagrodha leaves, crush them, whip up (that juice) into curds, and fill in (with Soma) the sacrificer's goblet (which contains that mixture) when he fills in the other goblets; he should draw out an ember from the Āhavanīya fire within the enclosing sticks, and, when they offer the other goblets, he should take out a portion (from the sacrificer's goblet) by means of the tip of a darbha blade and offer that portion (on that ember) with the formula, *aham tvad asmi...*. When one consumes the remnants from the other goblets, the (non-Brāhmaṇa) sacrificer should consume out of this goblet.

VAIKHĀNASA -

[15. 30, 31] — The Adhvaryu should make the Hotrakas recite the Yājyās in connection with the goblets which have been again filled in (with the Soma from the Dronakalaśa). After having taken up the Maitrāvaruṇa's goblet, the Adhvaryu should cause (the Āgnīdhra) to announce, and, after the latter has responded, give out the call, "O Praśāstr, do thou recite the Yājyā". After the

vaṣaṭ as well as the subsequent *vaṣaṭ* has been uttered, he should make the offering and then hand over the goblet to the (relevant) Camasādhvaryu. Hə (= the Camasādhvaryu) should carry it away to the Praśāstr̥. In the same manner, the Adhvaryu should take up the Brahman's goblet, cause (the Āgnīdhra) to announce, and, after the latter has responded, give out the call, "O Brahman, do thou recite the Yājyā". As before, he should make the offering; (the relevant Camasādhvaryu) should carry away the remnant for consuming. In the same manner, the Adhvaryu should (successively) give out the calls — to the Potṛ, "O Potṛ, do thou recite the Yājyā"; to the Neṣṭṛ, "O Neṣṭṛ, do thou recite the Yājyā"; and to the Āgnīdhra, "O Āgnīdhra, do thou recite the Yājyā". After the offerings have been made after the utterances of the *vaṣaṭ* and the subsequent *vaṣaṭ* and after the remnants have been carried away to the Sadas for consuming, the Adhvaryu should announce to the Hotṛ (after the latter has asked him), "The Āgnīdhra has recited the Yājyā". The others should respond with "He has acted for the good, who is going to make us drink Soma".

The Rājanya and the Vaiśya sacrificers should not consume Soma. If these two (sacrificers) desire to drink Soma, one should crush bunches of Nyagrodha leaves, mix that juice with curds, and fill in the sacrificer's goblet with that mixture when the turn comes for filling in the sacrificer's goblet. He should draw out an ember from the Āhavanīya fire within the enclosing sticks, and, while the other goblets of Soma are being offered, he should take out a portion (from the sacrificer's goblet) by means of the tip of a darbha blade and offer that portion (on that ember) with the formula, *aham tvad asmi*... . He should then hand over to the sacrificer the goblet with the remnant for consuming.

MĀNAVA -

[2. 4. 1. 28-30] — While again filling in the cups, for each taking in (of Soma into the cups), the Adhvaryu should cause (the Āgnīdhra) to announce and (after the latter has responded) himself give out the calls : "O Praśāstr̥, do thou recite the Yājyā"; "O Brahman, do thou recite the Yājyā"; "O Potṛ, do thou recite the Yājyā"; "O Neṣṭṛ, do thou recite the Yājyā"; "O Āgnīdhra, do thou recite the Yājyā". He should make the offering after the *vaṣaṭ* and the subsequent *vaṣaṭ* have been uttered; (each of the Camasādhvaryus) should carry the Soma to be consumed (to the respective officiating priest). If the Hotṛ asks, "Has the Āgnīdhra recited the Yājyā?", the Adhvaryu should respond, "(The Āgnīdhra) has recited the Yājyā."

KĀTYĀYANA -

[9. 11. 6-10] — After having come (to the Uttaravedi), the Pratiprasthātr̥ should pour out the remnant (in the Manthin cup) into the Śukra cup. He (= the Adhvaryu) should pour it (all) out into the Hotṛ's goblet. They

(= the Camasādhvaryus of the Hotras) should fill in the five (goblets). Having caused (the Āgnīdhra) to announce each time, the Adhvaryu should give out the call to each of the relevant priests beginning with the Praśāstṛ, mentioning his name, with the words, " Do thou recite the Yājyā ". (He should give out the call) to the Brāhmaṇacchamsin with " O Brahman, do thou recite the Yājyā ".

VAITĀNA -

[19. 5, 12, 13] — Intending to proceed with the rites relating to the Soma-offerings which have been got ready (that is, relating to the Prasthita-homa), the Adhvaryu gives out the calls : " O Hotṛ, do thou recite the Yājyā; (so too, do thou), o Praśāstṛ, o Brāhmaṇacchamsin, o Potṛ, o Neṣṭṛ, o Āgnīdhra ".

(The Brahman should follow) the offerings subsequent (to those of the Śukra and the Manthin) also (with the verse, *ā devānām...*) — (the offering, namely,) to Mitra-Varuṇa, to Indra, to Maruts, to Tvaṣṭṛ, and to Agni.

After the Āgnīdhra has recited the Yājyā, the Adhvaryu asks : " Hast thou recited the Yājyā, o Āgnīdhra ? ". The Āgnīdhra (replies) : " I have recited ".

76. THE HAUTRA RELATING TO THE PROCEDURE IN CONNECTION WITH THE GOBLETS OF THE HOTRAKAS

ĀŚVALĀYANA -

[5. 5. 16-21] — The other (officiating priests like the Praśāstṛ should recite their respective Yājyās) after having been given out the calls by their names. (The order of the other officiating priests should be :) the Praśāstṛ, the Brāhmaṇacchamsin, the Potṛ, the Neṣṭṛ, and the Āgnīdhra; also the Acchāvāka, (only) at the latter two pressings, before the Āgnīdhra. The Prasthita-Yājyās relating to the morning-pressing should be *mitram vyaṁ havāmahe...* (to be recited by the Maitrāvaruṇa), *indra tvā vṛṣabham vyaṁ...* (to be recited by the Brāhmaṇacchamsin), *maruto yasya hi kṣaye...* (to be recited by the Potṛ), *agne pathir ihā 'vaha...* (to be recited by the Neṣṭṛ), and *ukṣānnāya vaśānnāya...* (to be recited by the Āgnīdhra). Those relating to the midday-pressing should be : the three verses beginning with *pibā somam abhi yam ugra darda...*, *arvāṇ ehi somakāmaṁ tvā 'hur...*, *tavā 'yam somas tvam ehy arvāṇ...*, *indrāya somāḥ pradiyo vidānā...*, and *āpūrṇo asya kalaśaḥ svāhā...*. Those relating to the third pressing should be : *indra ṛbhubhīr vājavadbhiḥ samukṣitam...*, *indrāvaruṇā sutapāv*

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imaṃ sutam..., *indraś ca somaṃ pibataṃ bṛhaspate...*, *ā vo vahantu saptaayo raghuṣyado...*, *ameva naḥ suhavā ā hi gantana...*, *indrāviṣṇū pibataṃ madhvo asya...*, and *imaṃ stomam arhate jātavedase....* There should be the utterance of the subsequent *vaṣaṭ* with *somasyā 'gne vī 'hi*. (The subsequent *vaṣaṭ* should be uttered) in connection with the Prasthita-Yājyās, the Śastra-Yājyās, the Marutvatīya (cup), the Hāriyojana (cup), and the Mahiman (cup); (also) in connection with the Āśvina (cup) to be offered the next day. Here, in this context, is this ritual *gāthā* sung: "Do thou not utter the subsequent *vaṣaṭ* in connection with the offerings of the Rtu cups, (the offerings of the cups) to the divinity pairs, (the offering of) what is the Pātnīvata cup, and (the offering of) the Āditya and the Sāvitra cups".

ŚĀNKHĀYANA -

[7. 4. 5-10] — In respect of the goblets which have been filled in again, the Hotrakas should recite the Yājyās—the Maitrāvaruṇa (should recite the verse) *mitraṃ vayan...*; the Brāhmaṇacchamsin, *indra tvā vṛṣabhaṃ...*; the Potr, *maruto yasya...*; the Neṣṭr, *agne patnīr...*; and the Āgnīdhra, *ukṣānnāya....*

VAITĀNA -

[19. 6-10] — (Following the call given out by the Adhvaryu) the Brāhmaṇacchamsin should recite by way of the Yājyā the verse, *indra tvā vṛṣabhaṃ vayan...*; the Potr and the Āgnīdhra (recite by way of the Yājyās respectively) the next two verses. The final syllables of the Yājyā-verses should be *pluta*. The beginning and the conclusion (of each of the Yājyās) should respectively be *ye3 yājāmahe* and *vau 3 ṣaṭ*; the initial syllables of both these should be *pluta*. At the morning-pressing, the relevant priest should recite the Yājyā without breathing in. After having uttered the *vaṣaṭ*, he should follow (his own Yājyā) with the formula, *vāg ojaḥ saha ojo mayi prāṇāpānau*. They should utter the subsequent *vaṣaṭ* with the formula, the final syllable of which is *pluta*, namely, *somasyā 'gne vī 'hi3*.

77. THE CONSUMING OF THE SOMA OFFERED TO THE DIVINITY-PAIRS

BAUDHĀYANA -

[7. 14] — The Hotṛ should take up the Aindravāyava cup. Only after he has taken it up should the Adhvaryu take hold of it. While the Adhvaryu has taken hold of it, the Hotṛ, after having sought the invitation, should consume (the Soma), as he knows (that is, in accordance with the prescriptions of his own Sūtra). Similarly, while the Hotṛ has taken hold of it, the Adhvaryu, after having sought the invitation, should consume (the Soma) with *mayi vasuḥ purovasur vākpā vācam me pāhi*. Then the Hotṛ should consume; then the Adhvaryu. Then the Adhvaryu should pass it over to the Hotṛ. The Hotṛ should place it in its proper place.

Then the Hotṛ should take up the Maitrāvaruṇa cup. Only after he has taken it up should the Adhvaryu take hold of it. While the Adhvaryu has taken hold of it, the Hotṛ, after having sought the invitation, should consume (the Soma), as he knows. Similarly, while the Hotṛ has taken hold of it, the Adhvaryu, after having sought the invitation, should consume (the Soma) with *mayi vasur vidadvasuś cakṣuspāś cakṣur me pāhi*. Then he should pass it over to the Hotṛ. The Hotṛ should place it in its proper place.

Then the Hotṛ should take up the Āśvina cup. Only after he has taken it up should the Adhvaryu take hold of it. While the Adhvaryu has taken hold of it, the Hotṛ, after having sought the invitation, should consume (the Soma), as he knows. Similarly, while the Hotṛ has taken hold of it, the Adhvaryu, after having sought the invitation, should consume (the Soma) with *mayi vasuḥ sam-yadvasuḥ śrotapāḥ śrotam me pāhi*. The *Brāhmaṇa* says that he should consume (the Soma in) the Āśvina cup after having carried it round (himself) on all sides. Then he should pass it over to the Hotṛ. The Hotṛ should place it in its proper place. [21. 20 — As for the consuming of the cups for the divinity-pairs: (The view expressed in) the sūtra (is that) of Bodhāyana. Śālikī says that one should consume the cups for the divinity-pairs, holding them close to the breaths (that is, the nose). Aupamanyava says that one should consume them verily with the *dīrghabhakṣa* formula.¹] [25. 20 — As for Aupamanyava's alternative (procedure) which they declare, namely, that, in connection with the cups for the divinity-pairs, one should consume them verily with the *dīrghabhakṣa* formula: (One should recite the formula) beginning with *bhakṣe 'hi mā viśa...* and (continue) up to *kratve dakṣāya rāyaspoṣāya suvīratāyai*. He should touch it with *mā mā rājan vibīhiṣo mā me hārdi tviṣā vadhiḥ | vṛṣaṇe śuśmāyā 'yuṣe*

1. TS 3. 2. 5. See the next Karmāntasūtra.

varcase. Then he should consume the *savanamukhīya* (goblets) with the very formulas relevant to the Soma-pressing.]

BHĀRADVĀJA -

[13. 26. 9-27. 10] — One should recite over the Soma, which is to be consumed, the formula, *bhakṣe 'hi mā 'viṣa*. He should receive it with *aśvinos tvā bāhubhyāṁ saghyāsam*. He should gaze at it with *nṛcakṣasaṁ tvā deva soma sucakṣā ava khyeṣam*. Whenever one has to consume (Soma), one should murmur these formulas in this very manner. Then, after having sought the invitation and after having brought it close to the breaths, one should consume (the Soma in the Aindravāyava cup) with the formula, *mandrābhibhūtiḥ*.... This very formula should be employed while consuming, at the morning-pressing, those (cups and goblets) which do not belong to Indra and which are other than the Nārāsaṁsa goblets. Some teachers prescribe the formula, *vāg devī somasya tṛpyatu*, as the one to be employed in all cases. The Adhvaryu should consume the Aindravāyava cup twice, and the other two cups once each. He should consume the Maitrāvaruṇa cup holding it near to his two eyes, and the Āśvina cup carrying it all round and holding it near to his two ears.

The Hotṛ should consume the Soma first, then the Adhvaryu, and then the Pratiprasthātṛ. Whenever two or many officiating priests have to consume Soma from one and the same cup, the utterer of the *vaṣaṭ* should consume first. Whichever officiating priests have to consume Soma simultaneously should all invite mutually, addressing (one another) by official designations. The invitation-formula should be: "O so-and-so, do thou invite"; the response-formula should be: "Thou art invited". After having consumed Soma, one should touch (one's heart) with the verse, *hinva me gātrā harivo*.... Whenever one consumes Soma one should touch one's heart in this very manner. After having consumed Soma they should not leave contact¹ with the relevant cup until the pouring down (of the remaining drops from the cup into the Hotṛ's goblet). The Adhvaryu should pour down into the Hotṛ's goblet the remaining drops from the cups for the divinity-pairs, and then put a piece of the *puroḍāśa* into the cup for Indra-Vāyu, *āmikṣā* into the cup for Mitra-Varuṇa, and parched grains (*dhānās*) into the cup for Āśvinau. Then he should place these cups upon the northern track of the southern *havirdhāna*-cart to the rear of the axle. They should remain so placed until the third pressing.

ĀPASTAMBA -

[12. 24. 6-25. 8] — Out of those who have gathered (to drink the Soma) from (one particular) goblet, the utterer of the *vaṣaṭ* should drink first. The consumer of Soma should look up to the remnant of Soma (in the goblet), being

1. The text reads *nā 'nūtsrjanti*; it seems necessary to change it to *nā 'nūtsrjanti*.

brought over to him, with *bhakṣe 'hi* ..., take it (= the goblet) over with *aśvinos tvā bāhubhyāṁ saghyāsam*, gaze at it with *nṛcakṣasaṁ tvā deva soma* ..., and then consume, at the morning-pressing, (the remnants from) all the Soma-offerings to Indra with *mandrābhibhūtir* He should consume (the remnants from) the Nārāśamsa goblets with (the same formula, substituting) *narāśamsapītasya* (for *indrapītasya*). At the midday-pressing, he should consume (the remnants from) all the offerings to Indra with (the same formula, *mutatis mutandis*, substituting) *rudravadgaṇasya* (for *vasumadgaṇasya*). He should consume (the remnants from) the Nārāśamsa goblets with (the same formula, substituting) *narāśamsapītasya*. At the third pressing, he should consume (the remnants from) all the offerings to Indra with (the same formula, *mutatis mutandis*, substituting) *ādityavadgaṇasya* (for *rudravadgaṇasya*). He should consume (the remnants from) the Nārāśamsa goblets with (the same formula, substituting) *narāśamsapītasya*. He should join to the two formulas to be recited respectively at the midday and the third pressings the portion in the formula, *mandrābhibhūtir* ..., which occurs before the word *vasumadgaṇasya*. One should consume (the remnants from) the offerings even to the other divinities with (the formula containing the word) *indrapītasya*. Or (with the formulas suitably modified) in accordance with the divinities. Some teachers prescribe the consuming of (the remnants from) all the Soma-offerings with *vāg juṣāṇā somasya tṛpyatu*, or with *vāg devī somasya tṛpyatu*. After having consumed they should touch the regions of their navels with *hinva me gātrā harivaḥ* Soma is not to be drunk by one who is not invited (therefor). On account of the drinking of Soma (without being invited), one becomes deprived of his prosperity. One (who desires to drink Soma) should (therefore) call out a person, by naming him after his priestly function, with the words, "O so-and-so, do thou invite (me)". The response (of the person who is addressed) should be, "(Thou art) invited". One should seek (such) invitation from those who (are entitled) to consume Soma at the same time, or (from those) who (are entitled to consume the Soma) in one single vessel.

One should consume the remnant in the Aindravāyava cup (which should be brought over to him) from his front and which he should hold at the level of his breaths (that is, of his nose); (that in) the Maitrāvaruṇa cup (which should be brought over to him) from his front and which he should hold at the level of his two eyes; (that in) the Āśvina cup (which should be) brought round (to him) from all sides and which he should hold at the level of his two ears. Without releasing their hold (on the cup), the two should drink – or the three should drink or (only) one should drink – twice from the Aindravāyava cup and once each from the other two cups. Now, those whose injunction mentions that "the two should drink" mean to denote the Adhvaryu and the Hotṛ. (The plural,) "the three should drink", denotes the two Adhvaryus and the Hotṛ. (The singular,) "one should drink", denotes each one (of those who are entitled to

drink). After having drunk (from the goblets of the divinity-pairs), the two should pour down, each time, the remnants of the portions which have been drunk, into the Hotṛ's goblet out of which nothing has so far been drunk. At this stage the two should release their hold on the vessel. The Adhvaryu should put down a piece of the (Savanīya) *puroḍāśa* into the Aindravāyava cup, *payasyā* into the Maitrāvaruṇa cup, and parched grains into the Āśvina cup. He should place those (cups) upon the northern track of the southern *havirdhāna*-cart. It is said in the *Brāhmaṇa* that they should remain (lying) there till the third pressing for the sake of the continuity of the sacrifice. Some teachers prescribe the cutting out of the *Idā* at this stage.

SATYĀŚĀDHA -

[8. 7]— They should consume (the remnants in) the cups for the divinity-pairs — the Hotṛ, the Adhvaryu, and the Pratiprasthātṛ in this particular order. They should seek invitation mutually from one another. The invitation-formula should be: "Do thou invite". The (formula of) response should be: "(Thou art) invited". Whenever they would consume at one and the same time, they should seek invitation mutually from one another. One should consume (the remnant in) the Aindravāyava cup two times; (that in) the other two cups once each. One should consume (the remnant in) the Aindravāyava cup (which should be brought over to him) from his front and which he should hold at the level of his breaths (that is, of his nose); (that in) the Maitrāvaruṇa cup (which should be brought over to him) from his front and which he should hold at the level of his two eyes; (and that in) the Āśvina cup (which should be) brought round (to him) from all sides and which he should hold at the level of his two ears. They should consume (the remnants in) all (the cups) and should not release their hold (on the cups) until the pouring down. The Adhvaryu should pour down the remnants in all the cups into the Hotṛ's goblet. He should put in a piece of the (Savanīya) *puroḍāśa* into the Aindravāyava cup, *payasyā* into the Maitrāvaruṇa cup, and parched grains into the Āśvina cup. He should place those cups upon the northern track of the southern *havirdhāna*-cart. They should remain there till the third pressing. The Adhvaryu should cut out the *Idā* and give over (a portion) to the Hotṛ.

VĀIKHĀNĀSA -

[15. 31-32]— They should consume the remnants in the cups for the divinity-pairs. The consuming by the Adhvaryu is occasioned by the offering and the pressing; the consuming by the *vaṣaṭ*-utterers is occasioned by the utterance of the *vaṣaṭ*; that by the Camasins by the (utterance) of the office-names. The utterer of the *vaṣaṭ* (=the Hotṛ) should consume first, then the Adhvaryu, and then the Camasin. In connection with the consuming of the remnants in the cups for the divinity-pairs, the Hotṛ, the Adhvaryu, and the Pratiprasthātṛ should follow

one another in this order. They should seek invitation mutually from one another. The formula for seeking invitation should be : " Do thou invite "; the formula for response should be : " (Thou art) invited ". It is said in the *Brāhmaṇa* : Soma is not to be drunk by one who is not invited; by the drinking of Soma does one (who is not invited) verily become impoverished. One should consume the remnant in the Aindraṇyava cup twice; that in the other two cups, once. The two (= the Adhvaryu and the Hotṛ) should take up the Aindraṇyava cup from the front, hold it at the level of their breaths, and then consume the remnant in it, not releasing their hold (on the cup) and (mutually) inviting each other.

The Hotṛ should consume while the Adhvaryu has taken hold of it; so should the Adhvaryu, while the Hotṛ has taken hold of it, with the formula, *mayi vasuḥ purovasur*.... Then the Hotṛ should consume, then the Adhvaryu. The Hotṛ should then set the cup down at its place with some remnant still in it.

In the same manner, (the Hotṛ) should take up the Maitrāvaruṇa cup, hold it at the level of his eyes, and then consume the remnant in it while the Adhvaryu has taken hold of it; so too should the Adhvaryu, while the Hotṛ has taken hold of it, with the formula, *mayi vasuḥ vidadvasuḥ*.... That cup too should one set down at its place with some remnant still in it. The Hotṛ should take up the Āśvina cup having brought it round from all sides, hold it at the level of his ears, and then consume the remnant in it while the Adhvaryu has taken hold of it; so too should the Adhvaryu, while the Hotṛ has taken hold of it, with the formula, *mayi vasuḥ samyadvasuḥ*.... One should set it down at its place with some remnant still in it. One should not release his hold on the cups, from which the remnants have been consumed, until the pouring down. The Adhvaryu should pour down the remnants in all the cups into the Hotṛ's goblet. He should then put in a piece of the (Savanīya) *puroḍāśa* into the Aindraṇyava cup, *payasyā* into the Maitrāvaruṇa cup, and parched grains into the Āśvina cup. He should place them upon the northern track of the southern *havirdhāna*-cart. They should remain there till the third pressing for the sake of the continuity of the sacrifice; so is it said in the *Brāhmaṇa*.

MĀNAVA -

[2. 4. 1. 31-39] — The utterer of the *vaṣaṭ*, one who has acted at the pressing and the offering (of Soma), and the Camasins should partake of the Soma-drinks in the Sadas, (calling out) either " O invited one, do thou invite " or " O invited ones, do you invite ". After having partaken of (the remnants in the cups offered to) the divinity-pairs, the Hotṛ should give over (the cups to the other priests). Each one to whom the Hotṛ gives them over should receive them with " O Soma, come; enter into me for long life, for the welfare of my person; come, o Vasu, Purovasu, do thou become dear and beneficial unto me; may I grasp thee with the two arms of Āśvins ". He should gaze at the remnants with

nṛcakṣasaṁ tvā deva soma sucakṣā avakṣeṣam. With the verse, *hinva me gātrā harivo gaṇān me mā vitīṛṣat | śivo me sapta ṛṣṇ upa tiṣṭha mā me 'vān nābhim atigāh,* the two (that is, the Hotṛ and the Adhvaryu) should partake of (the remnant in) the Aindra-vāyava cup, two times, holding the cup near to the breaths. Not transposing, the two should hold the Maitrāvaruṇa cup near to the eyes and partake of it with *mandrā vibhūtiḥ ketur yajñīyā vāg juṣāṇā somasya pibatu.* The two should carry the Āśvina cup all around, hold it near to the ears, move it back around, and then partake of it with *mandrā svarvācy aditir anāhataśīrṣṇī vāg juṣāṇā somasya pibatu.* Each one, after having partaken of (the Soma in) each cup, should pour down the remnant into the Hotṛ's goblet. After having partaken of the Soma in each cup and having touched the region of his heart, each one should murmur the verse, *mā mā rājan vibibhiṣo mā me hārdi dviṣā vadhiḥ | vṛṣaṇaṁ śuṣṇam āyuṣe varcase kṛdhi.*

KĀTYĀYANA -

[9. 11. 11-22] — After having offered the first goblet or the last one, he (= the Adhvaryu) should murmur *tṛmpantu*.... He should sit down near the Hotṛ facing him saying *ayād agnīd.* He (= the Adhvaryu) should consume (the remnants of) the oblations to the divinity-pairs (first); (this) by reason of the scriptural statement that the Soma-presser should consume first on account of the injunction in that regard being the first. Or (there is the other view, namely, that) the Hotṛ (should consume first) on account of the statement (to the effect that the utterer of the *vaṣaṭ* should consume first) and the words of the Mantra (namely, *ete vadanti śatavat* ...) and (the priority of) the cause. (The Sūtrakāra, however, states his own view as follows :) (The Hotṛ or the utterer of the *vaṣaṭ* should) not (consume first); the Adhvaryu (himself should do so), on account of the (earlier) mention (of this); also on account of the non-prescriptiveness of the Mantras; also on account of the sameness of the cause. The Adhvaryu should take up the cup for Indra-Vāyu with *aitu vasuḥ puruvasuḥ.* The consuming (should be) as (in the case of) the Hotṛ. In all cases the consuming of Soma (should be done) with *vāg devī juṣāṇā somasya tṛpyatu saha prāṇena svāhā.* (It may even be) in another way on account of the statement (such as *indraś ca samrād*). Or (the consuming should be done) with (the Anuvāka beginning with) *bhakṣe 'hi mā*... according to the indicatory marks. In the same manner, (he should take up) the other two (cups, namely, the one for Mitra-Varuṇa and the one for Āśvins) respectively with *aitu vasur vidadvasuḥ* and *aitu vasuḥ samyadvasuḥ.*

ĀŚVALĀYANA -

[5. 5. 22-6. 11] — There should be the consuming at each utterance of the *vaṣaṭ*. The latter consuming should be without the recitation of any formula. The Adhvaryu comes over (to the Sadas from the place of the Āhavanīya fire).

(The Hotṛ) should ask (the Adhvaryu who is coming over): "Has the Āgnīdhra recited the Yājyā?" (The Adhvaryu) replies: "(The Āgnīdhra) has recited the Yājyā." The Hotṛ should murmur *sa bhadram akar yo naḥ somasya pāyayiṣyati*.

The Hotṛ should partake of the cup for Indra-Vāyu on the latter (that is, the rear) side and then incline it towards the Adhvaryu with *eṣa vasuḥ purūvasur iha vasuḥ purūvasur mayi vasuḥ purūvasur vākpā vācam me pāhy upahūtā vāk saha prāṇeno 'pa mām vāk saha prāṇena hwayatām upahūtā ṛṣayo daivyāsas tanūpāvānas tanvas tapojā upa mām ṛṣayo daivyaśo hwayantām tanūpāvānas tanvas tapojāḥ*. He should say, "O Adhvaryu, do thou invite", smell (the Soma) with the two nostrils, and then, in each case, consume it with *vāg devī somasya tṛpyatu*. He (= the Hotṛ) should pour down a little out of the Soma which has been consumed (by himself and the Adhvaryu) into the Hotṛ's goblet; without having sipped water, he should again consume the Soma together (with the Adhvaryu), beginning with the (usual) invitation. They declare that (the officiating priests) are not regarded as consuming the leavings by partaking of the Soma. He (= the Hotṛ) should bring over the remnant into the Hotṛ's goblet and then lay aside (the cup). In this very manner should he consume (the Soma in) the latter two cups. (However,) there should not be re-consuming (of the Soma) in respect of those two. From among the cups for the divinity-pairs he should not lay aside any without having first poured out (the remnant from it into the Hotṛ's goblet). The Hotṛ should incline the cup for Mitra-Varuṇa with *eṣa vasur vidadvasur iha vasur vidadvasur mayi vasur vidadvasuḥ cakṣuspāś cakṣur me pāhy upahūtām cakṣuḥ saha manasā hwayantām upahūtā ṛṣayo... tapojāḥ*. In this case, however, there should be the gazing with the two eyes — first with the right one. The Hotṛ should hold his goblet with the left hand, with the formula, *aitu vasūnām patir viśveṣām devānām samit*. He should uncover with the elbow of that (left hand) (a part of) the garment on his thigh, place the goblet upon it, and cover the cup over with outstretched fingers. He should carry round the cup for Aśvins in the same way as it had been brought forth, again place it (in its place), and then incline it towards the Adhvaryu with *eṣa vasuḥ saṁyadvasur iha vasuḥ saṁyadvasur mayi vasuḥ saṁyadvasuḥ śrotrapāḥ śrotram me pāhy upahūtām śrotram sahā 'tmanā hwayatām upahūtā ṛṣayo... tapojāḥ*.

ŚĀNKHĀYANA -

[7. 4. 11-17; 7. 5. 1-6; 7. 8. 12] — After it has been asked (by the Hotṛ¹), "Has the Āgnīdhra recited the Yājyā?", the Āgnīdhra (should reply), "He has recited the Yājyā". (Thereupon) the Hotṛ should say: *sa bhadram akar yo naḥ somam pāyayiṣyati*.

1. According to the commentary, the Adhvaryu.

The performers who are going to consume the Soma should seek invitation mutually from one another with the words, "Do thou invite, o so-and-so", by (substituting) the sacrificial designations (for 'so-and-so'). The utterer of the *vaṣaṭ* should consume first. He (= the Hotṛ) should pour out into the Hotṛ's goblet the remnants of the Soma in the cups for the divinity-pairs after the other (= the Adhvaryu) also has consumed a portion out of the same as also out of the remnants in the Nārāśamsa goblets, with the formula *hute tvā bhakṣitām avanayāmy ūrjasvantam devebhya āyusmantam mahyam*. The pouring out of the remnants in the Aindravāyava cup (should be done) two times; there, the formula (also) should be repeated. There should not occur the letting go of the cups for the divinity-pairs (out of the hands) until (the time of) the pouring out of the remnants.

He should incline towards the Adhvaryu the Aindravāyava cup with *iha vasuḥ purūvasur...*, consume (the remnants of Soma in it) with *upahūtau vāyur indravāyū saha prāṇena saha varcasā taylor aham upahūtaḥ saha prāṇena saha varcasā*, again incline the cup towards the Adhvaryu with the formula for the turning over, and again consume with the formula for the consuming. He should incline towards the Adhvaryu the Maitrāvaruṇa cup with *iha vasur vidadvasur...*, and consume (the remnants of Soma in that cup) with *upahūtau mitrāvaruṇau saha cakṣuṣā saha varcasā taylor aham upahūtaḥ saha cakṣuṣā saha varcasā*. He should move the Āśvina cup round the head by the right, gaze at it, again move it round the head in the opposite direction, again gaze at it, incline it (= the Āśvina cup) towards the Adhvaryu with *iha vasuḥ saṁyadvasur...*, and then consume (the remnants of the Soma in that cup) with *upahūtau devāv āśvinau saha śrotreṇa saha varcasā taylor aham upahūtaḥ saha śrotreṇa saha varcasā*.

In respect of the cups for the divinity-pairs one should only besmear (some quantity of Soma on his lips) or smell it (instead of actually consuming it).

78. THE SAVANĪYA-IDĀ

BAUDHĀYANA -

[7. 14-15] — Then, after the Adhvaryu has touched water, they should raise up the Idā for the Hotṛ; while the invocation is being made for the Idā, they (= the Camasādhvaryus) should bring the goblets close (to the Hotṛ). After the invocation for the Idā has been made, there should not be made over (the six-layered portion of the Idā) unto the Āgnīdhra. Then the Adhvaryu should render the cups for the divinity-pairs non-empty. [21. 20 — As for the

injunction that the Adhvaryu should render the cups for the divinity-pairs non-empty : (The view expressed in) the sūtra (is that) of Bodhāyana. Śālīki says that these (cups) should be rendered non-empty by means of Soma itself.] The Adhvaryu should put a piece of the *puroḍāśa* into the Aindravāyava cup, *āmikṣā* into the Maitrāvaruṇa cup, and parched barley-grains into the Āśvina cup. Then, after having taken them (= the cups for the divinity-pairs) up together, he should carry them out by the eastern door, bring them over to the Havirdhāna by the western door, and then place them upon the northern track of the southern *havirdhāna*-cart. [21. 20 — As for the injunction that he should place them upon the northern track of the southern *havirdhāna*-cart : (The view expressed in) the sūtra (is that) of Bodhāyana. Śālīki says that he should place them verily under the *upahavya* (= secondary libation) (that is, near the Dronakalaśa).] They (= the cups) should lie down there till the third pressing. Then he (= the Adhvaryu) should give over to the Āgnīdhra the six-layered (portion of the Idā). They (= the relevant priests) should consume (portions of the Idā); they should sprinkle themselves with water.

BHĀRADVĀJA —

[13. 27. 11, 12] — After having cut out (the Savanīya *puroḍāśa*), the Adhvaryu should pass on the Idā to the Hotṛ. The Hotṛ should invoke the Idā.

ĀPASTAMBA —

[12. 25. 9-15] — At this stage, the Hotṛ should invoke the Idā. The Camasins should raise up their goblets (and go over to the Hotṛ). While the Idā is being invoked by the Hotṛ, (the Camasins) should lightly touch the Hotṛ's goblet (with their goblets). Those, who are entitled under the normal procedure of the sacrifice, should consume the Idā which has been invoked. The Adhvaryu should preserve a portion of the Idā for the Acchāvāka. They should consume the remnants of the oblations in the Āgnīdhra's enclosure. At this stage the following rites (connected with the conclusion of the offering) of the Savanīya *puroḍāśas* should be performed : the casting away of the twig (-strainers); the procedure relating to the *vājina*; the touching of the *veda* by the sacrificer within the altar; the offering of the scraping of the dough and the chaff of grains; the casting away of the *veda* by the sacrificer's wife; the sprinkling with the *praṇītā* waters; the discarding of the fire-stirring stick; and the disposal of the potsherds. For, one should not omit the incidental and the special (in connection with the offering) of these (Savanīyas). The other view is that one may omit (these).

SATYĀSĀDHA —

[8-7] — The Adhvaryu should cut out the Idā and give over (a portion) to the Hotṛ. The Camasādhvāryus should raise up their respective goblets unto the Idā being invoked (that is, while the Idā is being invoked). (The Hotṛ's Camasādhvāryu) should hold up his goblet slightly touching (with it) the Hotṛ's

goblet. Those, who are entitled under the normal procedure of sacrifice, should consume the *Idā* which has been invoked. One should (then) proceed with (the rite relating to) the *vājina* as in the *Vaiśvadeva*.

VAIKHĀNASA -

[15. 32, 33] — After having consumed the remnants in the cups for the divinity-pairs, the *Adhvaryu* should invoke the *Idā*. The *Camasādhvaryus* should raise up their respective goblets unto the *Idā* being invoked. (The *Hotr's* *Camasādhvaryu*) should hold up his goblet slightly touching (with it) the *Hotr's* goblet. The *Brahman*, the *Hotr*, the *Adhvaryu*, the *Āgnīdhra*, and the sacrificer should consume the *Idā*, which has been invoked, in the *Āgnīdhra's* enclosure.

One should deposit in the *Āgnīdhra's* enclosure a portion of the *Idā* for the *Acchāvāka*. After the rite relating to the *Savanīya puroḍāśa* up to the casting away of the twig has been completed, the *Adhvaryu* should take up from the rubbish-heap the *vājina* which had been placed there and then proceed (with the rite connected) with it as in the *Vaiśvadeva*.

MĀNAVA -

[2. 4. 1. 40-43] — Without letting it loose, the *Adhvaryu* should put a piece of the *Savanīya puroḍāśa* into the cup for *Indra-Vāyu*, *payasyā* into that for *Mitra-Varuṇa*, and parched barley-grains into that for *Aśvins*. He should (then) place the cups for the divinity-pairs to the rear of the northern track of the southern *havirdhāna*-cart. He should cut up the *avāntareḍā* for the *Hotr*. While the *idā* is being invoked (by the *Hotr*), (the goblet-holders) should raise up the goblets without letting those goblets touch each other.

KĀTYĀYANA -

[9. 11. 23-12. 1, 2, 16, 17] — The *Adhvaryu* should pour out the remnant in each of the cups into the *Hotr's* goblet. He should put in a portion of the *Savanīya puroḍāśa* into the cup for *Indra-Vāyu*, (of) *payasyā* into that for *Mitra-Varuṇa*, and (of) parched barley-grains into that for *Aśvins*. The *Pratiprasthātṛ* should put (the cups for the divinity-pairs) down upon the northern track of the southern *havirdhāna*-cart. He (= the *Adhvaryu*) should hand over the *Idā* (to the *Hotr*). (The *Camasādhvaryus*) should raise up the goblets (simultaneously). After the sprinkling has been done, they should proceed with (the offering of) the *vājina*, because the *Sūktavāka* and the *Śamyuvāka* have different purposes. (However) ignoring this view, (one should not go through the offering of the *vājina*, etc., at this stage, as prescribed by some, but should proceed with the rites) as per injunction, on account of the non-occurrence (of the former in this connection). (They should put down the *Acchāvāka's* goblet) to the east of and beyond the *Āgnīdhra's* goblet. The officiating priests of the *havis-sacrifice* should partake of the *Idā* in the *Āgnīdhra's* enclosure.

THE CONSUMING OF THE SAVANAMUKHA SOMA

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ĀSVALĀYANA -

[5. 6. 12, 13] — In this case, he (= the Adhvaryu) raises the cup up to the two ears, first to the right one. He puts down the Hotṛ's goblet, touches water, and then invokes the Iḍā. (At that time, the Camasādhvāryus) raise up the goblets.

ŚĀNKHĀYANA -

[7. 5. 7] — Having touched water, he should invoke the Iḍā.

LĀṬYĀYANA -

[2. 5. 2] — While the Iḍā is being invoked, he (= the Prastotṛ) should hold the goblet close towards the Iḍā without touching it.

DRĀHYĀYANA [5. 1. 2] ≡ LĀṬ 2. 5. 2.

JAIMINĪYA

[1. 14] — While the Iḍā is being invoked, they (= the Udgātṛs) should hold up the goblets.

VAITĀNA -

[19. 14] — The consuming of the Iḍā (should be done) as (prescribed) before (in connection with the New-moon and the Full-moon sacrifices).

79. THE CONSUMING OF THE SAVANAMUKHA SOMA

BAUDHĀYANA -

[7. 15] — After having quickly gone over the *dīrghabhakṣa* (formula, namely,) *bhakṣe 'hi mā viśa ...*, they should consume (the Soma in) the goblets, the Iḍā in respect of which has been duly invoked, with *vasumadgaṇasya soma deva te matividaḥ prātaḥsavanasya gāyatrācchandasa indrapītasya madhumata upahūtasyo 'pahūto bhakṣayāmi*. [25. 22 — There are three *dīrghabhakṣa* formulas in connection with (the consuming of Soma at) the *savanamukha*.¹ (That is to say, the *dīrghabhakṣa* formula is to be recited on three occasions.)] Having invited one another, these three (= the Hotṛ, the Adhvaryu, and the Pratiprasthātṛ) should consume verily (the Soma in) the Hotṛ's goblet. [25. 19 — Now, the two Adhvāryus are without goblets. (It may be asked :) Out of what, indeed, does

* 1. The word, *savanamukheṣu*, is found in some MSS.; it does not occur in the printed text.

the consuming by these two occur? One should reply: Out of the Hotṛ's goblet itself. (It may be asked:) Which of the officiating priests, indeed, do not consume Soma in an Ekāha sacrifice? One should reply: The Unnetṛ, the Grāvastut, and the Subrahmanya.] (The others should consume) out of their respective goblets. [21. 20 — As for the consuming of Soma by the Hotrakas out of one another's goblets: Bodhāyana says that one (Hotraka) should consume out of another's goblet. Śāliki says that one should not consume out of another's goblet. (The Adhvaryu should consume Soma from a Hotraka's goblet) either with *vāci vācam dadhāmi* or without reciting any formula. The former alternative is that of Bodhāyana, the latter of Śāliki.] They should touch themselves (on the breasts) with *hinva me*.... [21. 20 — As for the touching: (The view expressed in) the sūtra (is that) of Śāliki. In this connection, Bodhāyana, indeed, says that verily while consuming should one touch oneself at the conclusion of all consumings.] They should make the goblets swell (with Soma) with the verse, *ā pyāyasva sam etu te*.... [14. 8 — The Anuvāka relating to the consuming has been mentioned (in the sequel).] The Nārāsaṃsa goblets, which have been made to swell, should remain lying under the hinder part of the southern *havirdhāna*-cart for the Aindrāgna (offering).

BHĀRADVĀJA —

[13. 27. 13-25] — They should raise the goblets towards him (=the Hotṛ). One should hold the Hotṛ's goblet in contact (with the Idā). Those officiating priests, who (partake of the Idā) in the norm-sacrifice, should partake of the Idā which has been invoked. The Adhvaryu should lay aside a piece of the *puroḍāśa* for the Acchāvāka. The Camasins should consume the Soma from their respective goblets. The Madhyataḥkārins (should consume the Soma from their respective goblets) with *vasumadgaṇasya soma deva te*.... The formula for the consuming of Soma by the other (Hotrakas) should be regarded as having been explained by the formula in respect of the cups not belonging to Indra. The Hotṛ should consume Soma from all the goblets. With reference to all the cups which have been filled in again, the Adhvaryu should recite the formula, *mandrābhībhiḥ*.... Since¹ the Adhvaryu makes the offering, he should consume the Soma on behalf of (that is, intended for) the *vaṣaṭ*-utterer. After having consumed the Soma, one should make (the goblets) swell (with Soma) with the verse, *ā pyāyasva sam etu te*.... Whenever one has to make (the goblets) swell (with Soma), one should make (them) swell with this very verse. The Nārāsaṃsa goblets, which have been made to swell, should remain placed under the rear part of the southern *havirdhāna*-cart.

1. The reading *yataḥ* is assumed for the translation in the place of *yataṛaḥ* in the text. With *yataṛaḥ* one may translate: "Whichever officiating priest (*adhvaryuḥ*) makes the offering should consume..".

ĀPASTAMBA -

[12. 25. 16-27; 14. 10. 7] — The Hotṛ becomes entitled to the consuming on account of the *vaṣaṭ* utterance. The Adhvaryu (becomes entitled) on account of (both) the offering and the pressing of Soma — not on account of (only) one of the two. One becomes entitled also on account of the nomenclature of the various goblets (such as *brahmacamasa*, *yajamānacamasa*, etc.). The Hotṛ should consume from all the goblets once; from his own goblet twice. The Hotrakas should consume from their respective goblets twice. After they have consumed once, the Adhvaryu should consume out of the goblet of each one of them in the proper order. The others should each consume in the end (that is, for the second time). The Camasins should make the goblets, out of which they have consumed leaving some remnants, swell with the verse, *āpyāyasva sam etu te....* They (that is, those goblets, henceforth become) the Nārāśamsas. The first two Soma-pressings are characterised by two Nārāśamsas; the third by one Nārāśamsa. They (= the Camasādhvaryus) should place the goblets, out of which they have consumed and which they have made swell, below the support of the southern *havirdhāna*-cart.

When one brings over to him the Brahman-goblet, the Brahman should receive it and consume out of it, as the others do out of their respective goblets.

SATYĀSĀDHA -

[8. 7; 10. 4; 10. 8] — The Adhvaryu should perform in respect of the Savanīya *puroḍāśas* the rites beginning with the sprinkling over with water, as in respect of the Paśupuroḍāśa in the Animal-sacrifice. The Camasins should consume the remnants in their respective goblets; the formula for the consuming to be recited by them has been already explained. First among all (the Camasins) the Hotṛ should consume once from each goblet and twice from his own goblet. The Adhvaryu should consume once from each of the goblets which have been filled in two times and from which the remnants have been (already) consumed (respectively by the other Camasins). Thirdly, the Hotrakas (should consume) in the end. Without having consumed the entire (quantity in the goblets), the Camasins should make the goblets swell with the verse, *ā pyāyasva sam etu te....* These goblets (then) become the Nārāśamsas. The Adhvaryu should place them, extended towards the north, to the rear of the axle of the southern *havirdhāna*-cart. In the middle, he should place the goblets of the Neṣṭṛ and the Āgnīdhra.

When one brings over the goblet to him, (the sacrificer) should consume (the remnant in) it, (in the same way) as (the remnants in) the other goblets (are consumed by others).

When one brings over the goblet to him, (the Brahman) should consume (the remnant in) it, (in the same way) as (the remnants in) the other goblets (are consumed by others).

VAIKHĀNASA -

[15. 33] — With *vedo 'si vittir asi*, the Adhvaryu should perform in respect of the Savanīya *puroḍāśas* the rite beginning with the touching with the *veda*. The Camasins should consume the remnants in their respective goblets with the formula relating to the consuming. First of all, the Hotṛ should consume once from each of the goblets. The Adhvaryu should consume from the goblets which have been filled in two times and from which respectively the various officiating priests and the sacrificer have already consumed. Thirdly, the Hotrakas should consume and then make the different goblets, in which some remnants have been retained, swell with the verse, *ā pyāyasva sam etu te....* The Adhvaryu should put them down, (in a line) ending towards the north, to the rear of the axle of the southern *havirdhāna*-cart. These (goblets) then become the Nārāśamsas.

MĀNAVA -

[2. 4. 1. 44-47] — The Camasins should raise up the goblets together with the Hotṛ, invite one another, and then partake of the Soma (in them) with “ Of thee, o god Soma, who art accompanied by the host of Vasus, who art the knower of the intellect, who art associated with the morning-pressing, who hast Gāyatrī as thy metre, who art offered unto Agni, who art quaffed by Indra, who art full of sweetness, and who art invoked, do I partake, (being) invited ”. Each one should consume his respective portion, touch the region of his heart, and murmur the verse, *śam no bhava hṛda ā pīta indo pite 'va soma sūnave suśevaḥ / sakhe 'va sakhya uruśamsa dhīraḥ pra ṇa āyur jīvase soma tāriḥ*. With the two verses, *ā pyāyasva...* and *śam te payāmsi...*, (they should make) the remnants of Soma (swell). They should place the Nārāśamsa goblets to the rear of the axle of the southern *havirdhāna*-cart.

KĀTYĀYANA -

[9. 12. 3-8] — The two (that is, the Adhvaryu and the Pratiprasthātṛ) should consume the Soma out of the Hotṛ's goblet. — They (that is, the various priests and the sacrificer) should touch the (relevant) limbs with *hinva me gātrāṇi harivaḥ śivo me saptarṣiṇ upa tiṣṭhasvo 'rdhvaṁ me nābheḥ sīda ma me 'vān nābhim atigāḥ*. (The Camasins) should seize the goblets (by way of *āpyāyana*) with the two (verses beginning with) *ā pyāyasva....* Or they should pour in Soma (into the goblets), for, (the *āpyāyana*) cannot be accomplished by (mere recitation of) the verses. (After having made them swell, the Camasins) should not consume the entire quantity of Soma in them. (They) should deposit the goblets to the rear of the axle of the southern *havirdhāna*-cart and underneath (its hind part).

ĀŚVALĀYANA -

[5. 6. 14, 19-27, 29, 30] — The Hotṛ should partake of the intermediate *Ilā*, sip water, say, “ O Adhvaryu, do thou invite ”, and then consume (the Soma in) the Hotṛ's goblet.

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Those who are not initiated (in a Sattrā should, however, invite) their co-consumers (and not the Adhvaryu) (and then consume the Soma). (The *prima facie* view is that) those who do not have any goblets assigned to them (should consume) out of the goblet of the principal one among themselves. (This view is unacceptable. They should consume) out of the *Dronakalaśa*. In all cases (of the consuming of Soma, there should be) the murmuring of the formula relating to the consuming of Soma, which has been already prescribed.¹ At the utterance of the *vaṣaṭ* by the Hotṛ, the goblets are offered – (among others) (that) of the Udgātṛ, (that) of the Brahman, and (that) of the sacrificer. From among them, the Hotṛ should consume first: so says Gautama; for, the consuming (of the goblets) is closely associated with the utterance of the *vaṣaṭ*. (In that case) there would be the non-consuming (of the goblets) by the others: so says Taulvali; for, their purpose has already been served. (Controverting Taulvali's view,) Gāṇagāri says that the others (namely, the Udgātṛ, etc.) should (also) consume, for, their goblets (also) have been ritualistically sanctified through this (*samākhyābhakṣaṇa*). (Otherwise) how can the character of the goblets belonging to the respective priests as goblets be brought about? (Moreover) there is no other relationship (between the goblet and the priests). After having consumed (the Soma), they should touch (by means of water) their mouths and hearts respectively with the two verses, *apāma somam amṛtā abhūma...* and *saṁ no bhava hṛda ā pīta indo....* At the first two pressings, (they should sprinkle with water) their goblets (received for the) first and the second (time), respectively with the two verses *ā pyāyasva sam etu te...* and *saṁ te payāmsi sam u yantu vājāḥ....*

In all cases except those pertaining to the *ekapātra* (cups), they should touch (by means of water) themselves (that is, their mouths and hearts). They should lay down the goblets which have been made to swell; these goblets (hereafter) become the *Nārāśamsas*.

ŚĀṆKHĀYANA –

[7. 5. 8–12, 15–17; 8. 15. 4] — They (= the *Camasādhvaryus*) raise up the goblets. He (= the Hotṛ) should take hold of the Hotṛ's goblet. There should not occur, in any case, the bringing of Soma into contact with the smearing of clarified butter. After having invoked the *Iṣā*, they consume (the remnants in) the *Prasthita* (goblets). At the morning-pressing, the formula relating to the consuming should be: *tejase tvā brahmavarcaśāya bhakṣayāmi*.

The verse relating to the touching of the heart, after having consumed, should be: *saṁ no bhava hṛda....* Holding the goblets in their left hands, they make them swell with their right hands (placed over them). At the morning-pressing, the verse relating to the making of the goblets swell should be: *ā pyāyasva sam etu te....*

1. ° Namely, *vāg devī somasya tṛpyatu*.

After having consumed, (the Brahman restrains his speech) until the impulse (to be given for the Stotra).

LĀṬYĀYANA -

[2. 4. 11, 12; 2. 5. 3-10. 17; 5. 5. 2] — The invitation in respect of this (= the Sadasya) should occur together with (that in respect of) him (= the priest after whom he has entered, that is the Brahman or the Brāhmaṇacchamsin); the consuming (of Soma by the Sadasya) also should be common (with that priest). If the two have aversion for each other, they should have separate goblets.

After the utterer of the *vaṣaṭ* has consumed (out of his goblet), they should consume (out of their respective goblets), in all cases, after having mutually invited (one another). The Udgātṛ should be the first (to consume). He should turn the handle (of the goblet) towards the right arm, gaze (at the goblet) with *śyeno*..., and then consume a little, two times, with *indav indrapītasya*..., mentioning (in that formula) the metres in accordance with the pressings (e. g. *gāyatrācchandasaḥ* at the morning-pressing, *triṣṭupcchandasaḥ* at the midday-pressing, and *jagatīcchandasaḥ* at the third pressing). He should touch the sense-organs on the face with *ūrdhvaḥ*..., the heart with *soma rārandhi*..., and the navel with *soma gīrbhiḥ*.... The two others (namely, the Prastotṛ and the Pratiharṭṛ) should (also) act likewise. (Out of the two) the Pratiharṭṛ (should act) later. He (that is, the Pratiharṭṛ) should make the goblet swell, touching it with the verse, *ā pyāyasva*.... Or all should make it swell with this (verse in the) Gāyatrī metre.¹

One should make the first and the second (goblets) swell at the first two pressings; (he should make) the first (goblet swell) at the third pressing.

The gazing at and the stepping over upon the altar, the moving about, the praying to the Dhiṣṇyas, the receiving of the Dakṣiṇās, the consuming of Soma, and the other acts after the release of the Stoma, except the chanting of Sāman - (these the Brahman has to perform together with the Udgātṛ).

DRĀHYĀYANA [4. 4. 19-21; 5. 1. 3-11, 21, 22; 14. 1. 2-4] = LĀṬ. 2. 4. 11, 12; 2. 5. 3-10, 17; 5. 5. 2.

JAIMINĪYA -

[1. 14, 15] — They (= the Udgātṛs) should consume (a portion of) the Soma that has been offered, not (of) that which has not been offered. They (= the Udgātṛs) should consume after the Hotṛ has consumed (the Soma).

1. Drāh. (5. 1. 10, 11): That (goblet) he (= the Pratiharṭṛ) should make swell, touching it with the verse in the Gāyatrī metre, namely, *ā pyāyasva*.... Or all (should make it swell).

They (= the Hotṛ and others) consume (the remnants of) the Savanīya *puroḍāśas*. After having consumed (the remnants of) the Savanīya *puroḍāśas*, they consume king Soma. Or, after having consumed king Soma, they consume (the remnants of) the Savanīya *puroḍāśas*. At this stage, they bring over the *svarya* to him (= the Udgātṛ); indeed (also) whatever else he would be desiring to consume. Then the Udgātṛ should gaze at the goblet with *śyeno nṛcakṣā asy 'gnes tvā cakṣuṣā 'va paśyāmi*. In this very manner (should) the others (= the Prastotṛ, the Pratihartṛ, and the Subrahmaṇya, gaze at their goblets) successively. Then he (= the Udgātṛ) should desire invitation with the words, 'O Hotṛ, do thou invite', 'O Pratihartṛ, do thou invite', and 'O Subrahmaṇya, do thou invite'. The Udgātṛ alone should desire invitation from the Hotṛ; the Prastotṛ, the Pratihartṛ, and the Subrahmaṇya should desire invitation from the Udgātṛ (only).

After having desired invitation, they should consume with the formula, *indav indrapītasya ta indriyāvato gāyatrachandasah prātaḥsavanasya madhumato vicakṣaṇasya sarvagaṇasya sarvagaṇa upahūtasyo 'pahūto bhakṣayāmi vāg juṣāṇā somasya tṛpyatu*. In this very manner (should they consume) at the other two Soma-pressings, mentioning in the formula the relevant metre and the pressing. In (connection with the consuming of Soma at) the Savanamukhabhakṣas, (they should recite the formula) characterised by the forms of the word *gaṇa*. In connection with (the consuming of) the Nārāsaṃsa goblets (they should do likewise but) omitting the reference to *vicakṣaṇa* and *gaṇa* in the formula; and in connection with (the consuming of) the non-Nārāsaṃsa goblets, omitting the reference to *gaṇa*. After having consumed, one should touch his sense-organs with *nṛmaṇasi tvā dadhāmi pinva me gātrā harivo gaṇān me mā vitīṛṣaḥ*. Then he should touch his heart with *ūrdhvaḥ saptarśin upa tiṣṭhasve 'ndrapīto vācaspate sapta 'rtvijo 'bhyucchrayasva juṣasva lokam mā mā 'vagāḥ soma rārandhi no hrḍi pitā no 'si bhagavo namas te astu mā mā himsīḥ*. The Prastotṛ should put down the goblet upon his right thigh and make it swell — at the morning-pressing, with the verse in the Gāyatrī metre, namely, *ā pyāyasva sam etu te viśvataḥ soma vṛṣṇyam / bhavā vājasya saṃgathe*. This (= making the goblet swell) should be accomplished in respect of the goblets other than those out of which the entire quantity of Soma has been consumed. At the midday-pressing, (one should make the goblet swell) with the verse in the Triṣṭubh metre, namely, *saṃ te payāmsi sam u yantu vājāḥ...*; (and) at the third pressing, with the verse, *ā pyāyasva sam etu te...*, recited twice, (whereby) it becomes (a verse in) the Jagatī (metre).

VAITĀNA —

[19. 15-20] — Within the Sadas, (the relevant officiating priests) having been duly invited, should consume the Soma, after having first gazed at it and after having formally received it in the same manner as the Prāśitra, with the

formula, *agnihutasye 'ndrapītasye 'ndor indriyāvataḥ | yo bhakṣo gosanir aśvasanir dhanasaniḥ prajāsanir lokasaniḥ | tasya ta upahūtasyo 'pahūto bhakṣayāmi gāyatrena chandasā tejasā brāhmaṇavarcaśena*. At the midday-pressing, (the word) *traiṣṭubhena* (should be substituted for the word *gāyatrena* in the above formula); (and) at the third pressing, (the word) *jāgadena* (should be substituted). In the Paryāyas (of the Atirātra, the word) *anuṣṭupchandasā* (should be substituted). In the rites relating to the goblets, at the *sandhi-stotra*, (the word) *pañkīchandasā* (should be substituted). In the Aptoryāman, (the word) *aticchandasā* (should be substituted).^c After the Soma has been consumed, they should touch their hearts with *śaṁ no bhava hṛda ā pīta indo pite 'va soma sūnave suśevaḥ | sakhe 'va sakhya uruśaṁsa dhīraḥ pra ṇa āyur jīvase soma tāriḥ || hinvā me gātrā harivo gaṇān me mā vyarīriṣaḥ | śivo me saptarṣiṇ upatiṣṭha mā me 'vāg nābhim abhi gāḥ*. They should make the goblets (the remnants of Soma in which have been duly consumed) swell, with *āpyāyasva ...* and *śaṁ te payāṁsi...*. In this context, (there occurs) this stanza: In a sacrifice, the wise one should make the goblets swell verily five times, namely, at the Ājya, the Marutvatīya, and all the Prasthitas.

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BAUDHĀYANA -

[7. 15] — Now this Acchāvāka should remain seated in front of the Sadas. While handing over to him a big piece of the (Savanīya) *puroḍāśa*, the Adhvaryu should say: "O Acchāvāka, do thou speak out what thou hast to speak". When he comes to know of the Acchāvāka addressing with the words, "O Brāhmaṇas, do you invite us, the Brāhmaṇas", he should say: "O Hotṛ, the Acchāvāka here, indeed, desires invitation; do thou invite him". The Hotṛ should invite him with the (relevant) verse. Then coming over towards the east, he (= the Adhvaryu) should say (to the Acchāvāka): "Do thou recite the hymn for (the goblet) being filled in; o Camasādhvaryu of the Acchāvāka, do thou fill in; do thou render it bright on both sides". He should do so. Then, after having come over towards the east, he should take up the Acchāvāka's goblet, cause (the Āgnīdhra) to announce, and (after he has responded) say: "O Acchāvāka, do thou recite the Yājyā". After the *vaṣaṭ* and the subsequent *vaṣaṭ* have been uttered, he should make the offering and carry away the *bhakṣa* (that is, the remnant of the Soma, to the Acchāvāka). If the Acchāvāka desires invitation in respect of this, the Adhvaryu should verily invite him. However, the two should not consume together. His Nārāśaṁsa goblet which has been made

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to swell, should remain lying (with the other goblets). Then the Adhvaryu should say: "O Acchāvāka, do thou take thy seat; o Neṣṭr, do thou bring over the sacrificer's wife; o Āgnīdhra, mayst thou announce unto me the Acchāvāka after he has taken his seat". The Acchāvāka should sit down to the rear of his own Dhiṣṇya. With the *nigada*, *pre 'hy ud ehi*, the Neṣṭr should bring over the sacrificer's wife after she has taken up the water for washing the feet. He should cause her to go out by the eastern door, to enter the Sadas by the western door, and to place the water for washing the feet to the rear of the Neṣṭr's Dhiṣṇya on the path of the Sāman-chanters, which is not to be used for normal movement, with *vasubhyo rudrebhya ādityebhyo viśvebhyo devebhyah pannejanīḥ sādāyami yajñāya vaḥ pannejanīḥ sādāyāmi*. Then the Āgnīdhra should say: "The Acchāvāka has sat down; they have placed the water for washing the feet by the side of the Acchāvāka who has sat down". At this time, in the Āgnīdhra's enclosure, the sacrificer should partake of (the remnants of) the *puraḍāśas*. The sacrificer's wife should partake, in her own enclosure, of whatever she is permitted to partake.

BHĀRADVĀJA -

[13. 28. 1-15] — The Acchāvāka should sit down outside the Sadas in front of his own Dhiṣṇya. Making over a piece of the (Savanīya) *puroḍāśa* to him, the Adhvaryu should say: "O Acchāvāka, do thou say what thou hast to say." When he (= the Adhvaryu) comes to know (of the Acchāvāka saying) "O Brāhmaṇas, do you invite us, the Brāhmaṇas", then the Adhvaryu should say: "This Acchāvāka, indeed, desires invitation; him, o Hotṛ, do thou invite". The Hotṛ should invite him with the (relevant) verse. When he comes to know of the Hotṛ reciting (the portion) *uta no gāva upahūtā upahūtaḥ*, the Adhvaryu should say (to the Acchāvāka): "Do thou recite the hymn for (your goblet) being filled in". He should take up the Acchāvāka's goblet after it has been filled in, step beyond, cause the Āgnīdhra to announce, and (after the latter has responded) say: "O Acchāvāka, do thou recite the Yājyā". He should make the offering after the *vaṣaṭ* has been uttered. He should give over to the Acchāvāka the Soma to be consumed. In respect of (the consuming of) this (Soma), the Acchāvāka should not desire invitation. (The Adhvaryu) should not consume (that Soma) with him (= the Acchāvāka). If (however) the Acchāvāka desires invitation in respect of the consuming of that Soma, the Adhvaryu should say to him: "Do thou consume". One should place the Acchāvāka's goblet, after (the Soma in) it has been consumed and after it has been made to swell, between the goblets of the Neṣṭr and the Āgnīdhra. At this stage the Adhvaryu should offer the two oblations, (one) of the scraping of dough and (the other) of the chaff of grains, in connection with the offering of the Savanīya *puroḍāśas*. He should (then) discard the potsherds. Some teachers prescribe (the performance), at this stage, (of) the rite relating to the *vājina*.

ĀPASTAMBA -

[12. 26. 1-7] — The Acchāvāka should sit down out of the Sadas in front of his own Dhiṣṇya. While handing over to him a piece of the (Savanīya) *puroḍāśa*, the Adhvaryu should say : “ O Acchāvāka, speak out what thou hast to say ”. When the Adhvaryu comes to know of him (= the Acchāvāka saying) “ O Brāhmaṇas, do you invite us, the Brāhmaṇas ”, he (= the Adhvaryu) should announce him (= the Acchāvāka) to the Hotṛ with the words : “ This Acchāvāka here, indeed, desires invitation; him, o Hotṛ, do thou invite ”. When the Adhvaryu comes to know of the Hotṛ (reciting the portion of the formula, namely,) *...uta no gāva upahūtā upahūta...*, (he should give out the call :) “ Do thou recite the hymn relating to the goblet being filled in; o Camasādhvaryu of the Acchāvāka, do thou fill in thy goblet; do thou make it bright (with Soma) on both sides ”. (The Adhvaryu) should take up the goblet (which has been filled in), go over to the Āhavanīya fire, cause (the Āgnīdhra) to announce, and, after the latter has responded, give out the call : “ O Acchāvāka, do thou recite the Yājyā ”. After the *vaṣaṭ* and the subsequent *vaṣaṭ* have been uttered, the Adhvaryu should make the offering (once after each *vaṣaṭ*-utterance) and take over (the goblet to the Acchāvāka) for his consuming. The Adhvaryu should not consume together with him (= the Acchāvāka). The Acchāvāka should not desire invitation (from the Adhvaryu) in respect of this. If the Acchāvāka desires invitation in respect of it, the Adhvaryu should (merely) say to him : “ Do thou consume ”.

SATYĀSĀDHA -

[8. 7] — The Acchāvāka should sit down in front of his Dhiṣṇya outside the Sadas. Handing over to him a piece of the *puroḍāśa*, the Adhvaryu should say : “ O Acchāvāka, do thou speak out what thou hast to say ”. While the words, “ O Brāhmaṇas, do you invite us, the Brāhmaṇas ”, are being uttered by the Acchāvāka, the Adhvaryu should give out the call : “ This Acchāvāka here, indeed, desires invitation; him, o Hotṛ, do thou invite ”. When he comes to know of him (the Acchāvāka) being invited by the Hotṛ, at that time the Adhvaryu should take up the Acchāvāka's goblet and give out the call (to the Acchāvāka) : “ Do thou recite the hymn for the goblet being filled in ”. After that hymn has been concluded, he (the Adhvaryu) should give out the call : “ O Acchāvāka, do thou recite the Yājyā ”. After the *vaṣaṭ* has been uttered, he should make the offering; after the subsequent *vaṣaṭ* has been uttered, he should (again) make the offering. He should then carry away the goblet (to the Acchāvāka) for the consuming (of the remnant). The Adhvaryu should not consume together with him (= the Acchāvāka). The Acchāvāka should not seek invitation in respect of this. If he seeks invitation in respect of this, (the Adhvaryu) should only say : “ Do thou consume ”. The Adhvaryu should place the (Acchāvāka's) goblet, from which the Acchāvāka has consumed and which has

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been made to swell, between the goblets of the Neṣṭṛ and the Āgnīdhra. This, verily, should be the place of the Acchāvāka's goblet hereafter.

VAIKHĀNASA -

[15. 33] — The Acchāvāka should sit down in front of his Dhiṣṇya outside the Sadas. Handing over to him a large portion of the *puroḍāśa*, the Adhvaryu should say : " O Acchāvāka, do thou speak out what thou hast to say ". While the Acchāvāka says, " O Brāhmaṇas, do you invite us, the Brāhmaṇas ", the Adhvaryu should say : " This Brāhmaṇa here desires counter-invitation; him, o Hotṛ, do thou invite ". The Hotṛ should invite him with (the relevant) verse. The Adhvaryu should give out the call : " Do thou fill in (the Acchāvāka's goblet); do thou render it bright on both sides ". He (= the Camasādhvāryu of the Acchāvāka) should do so. After (the recitation of) the hymn (relating to the filling in) has been concluded, the Adhvaryu should take up the Acchāvāka's goblet, cause (the Āgnīdhra) to announce, and, after the latter has responded, give out the call : " O Acchāvāka, do thou recite the Yājyā ". After the *vaṣaṭ* has been uttered, as also after the subsequent *vaṣaṭ* has been uttered, he should make the offering. He should then carry away (the goblet for) the consuming (of the remnant). (The Acchāvāka) should not seek invitation in respect of it. If the Acchāvāka does seek invitation in respect of it, the Adhvaryu should only say, " Do thou consume ". The Adhvaryu should place the Acchāvāka's goblet, out of which the Acchāvāka has consumed and which has been made to swell, between the goblets of the Neṣṭṛ and the Āgnīdhra. This becomes the Nārāśamsa.

MĀNAVA -

[2. 4. 1. 48-59] — The Acchāvāka should sit down in front of his own Dhiṣṇya, outside the Sadas. The Adhvaryu should hand over a piece of the (Savanīya) *puroḍāśa* to him and then make him recite with the words, " O Acchāvāka, speak ". While the words, " O Brāhmaṇas, do you invite us, the Brāhmaṇas, " are being uttered (by the Acchāvāka, the Adhvaryu) should give out the call with the words, " This Brāhmaṇa, desirous of invitation, speaks meritoriously; him, o Hotṛ, do thou invite ". He should make (the relevant priest) recite with the words, " Do thou recite the hymn for the cup being filled in ". (The Camasādhvāryu) should fill in the Acchāvāka's goblet making it bright on both sides. After having caused (the Āgnīdhra) to announce, (the Adhvaryu) should give out the call, " O Acchāvāka, do thou recite the Yājyā ". He should make the offering after the *vaṣaṭ* and the subsequent *vaṣaṭ* have been uttered and carry away the Soma (to the Acchāvāka) for consuming. He should not consume Soma together with him. If (the Acchāvāka) desires invitation in respect of it, the Adhvaryu should say, " Do thou consume ". (The rites relating to) the consuming (of the Soma) and making (the goblet) swell have been described (already). (The

Adhvaryu) should place the Acchāvāka's goblet between the goblet of the Neṣṭṛ and that of the Āgnīdhra. In the Āgnīdhra's enclosure, they should consume the Savanīya *puroḍāśas* within the altar; they should sprinkle water (upon themselves) outside the altar. Or, they should consume outside the altar and sprinkle water (upon themselves) within the altar. At each pressing (of Soma), he (= the Adhvaryu) should give out the call (to the sacrificer), "Do thou gratify the Brāhmaṇas".

KĀTYĀYANA -

[9. 12. 9-15] — They (that is, the goblets which have been deposited to the rear of the axle of the southern *havirdhāna*-cart and underneath its hind part) (are) the Nārāsaṁsa goblets until the offering of the Vaiśvadeva cup. The Adhvaryu should take up in his hand a piece of the (Savanīya) *puroḍāśa*, say "We are mutually invited together", and then stand up. After having handed over that (piece) to the Acchāvāka, he should say to him: "O Acchāvāka, do thou speak out whatever is to be spoken by you". While the Acchāvāka says *upo asmān...*, the Adhvaryu should say to the Hotṛ: "This Brāhmaṇa here desires invitation; him, o Hotṛ, do thou invite". After he (= the Acchāvāka) has been invited (by the Hotṛ), (the Adhvaryu) should make him (= the Acchāvāka) recite the hymn for the goblet that is being filled in. One should fill in entirely the Acchāvāka's goblet like the goblets of the Hotṛas. He (= the Adhvaryu) should perform (the rites in connection with the Acchāvāka's goblet) up to the putting down.

VAITĀNA -

[19. 21, 22] — (The Brahman should follow with the relevant formula) the offering of (the Soma in) the Acchāvāka's goblet to Indra-Agni. If (the officiating priests have to) take food (they should do so) in the Āgnīdhra's enclosure.

81. THE HAUTRA RELATING TO THE PROCEDURE IN CONNECTION WITH THE ACCHĀVĀKA'S GOBLET

ĀŚVALĀYANA -

[5. 7] — At this juncture, the Acchāvāka should enter, go round along the north of the Āgnīdhriya, and then sit down in the region of his own Dhiṣṇya, to the east of the Sadas. Raising up the piece of the Savanīya *puroḍāśa* handed over to him (by the Adhvaryu) and having been addressed with the words, "O Acchāvāka, do thou speak out", he (= the Acchāvāka) should recite,

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the Tr̥ca beginning with *acchā vo agnim avase....* To the final *praṇava* he should immediately join the *nigada*, *yajamāna hotar adhvaryo 'gnīd brahman potar neṣṭar uto 'pavaktar iṣe 'ṣayadhvam ūrjo 'rjayadhvaṁ ni vo jāmāyo jihatām ny ajāmayaḥ ni sapatnā yāmani bādhitāso jeṣathā 'bhītvarīm jeṣathā 'bhītvaryāḥ śravād va indraḥ śṛṇavad vo 'gniḥ prasthāye 'ndrāgnibhyām somaṁ vocato 'po asmān brāhmaṇān brāhmaṇā hvayadhvam*. After this *nigada* has been completed, the Adhvaryu (calls out): "O Hotṛ, (this priest here) desires invitation". The Hotṛ should say, *praty etā sunvan yajamānaḥ sūktā vāmā 'grabhīt | uta pratiṣṭho 'to 'pavaktar uta no gāva upahūtā*, and then invite with *upahutaḥ*. Having been invited, the Acchāvāka should recite for the goblet being filled in the verses beginning with *praty asmai...*, and (recite) as the Yājyā the verse, *prātaryāvabhir ā gataṁ....* Having put down the piece of the Savanīya *puroḍāśa* and having touched water, he should consume (the Soma in) the goblet. They should not touch the other oblations without having first touched water after having come into contact with Soma. He should take it (= the piece of the *puroḍāśa*) up, pray to the Dhiṣṇyas beginning with the Āditya (Dhiṣṇya),¹ move into the Sadas by the rear door, sit down to the rear of his own Dhiṣṇya, and then eat up (the piece of the Savanīya *puroḍāśa*). After the Acchāvāka has sat down, the Brahman reaches the Āgnīdhra's enclosure. (The Acchāvāka should follow.) All the priests should (together) partake of the remnants of the (Savanīya) oblation. These others should have gone there beforehand. After having partaken of the remnants they should return (to the Sadas).

ŚĀNKHĀYANA -

[7. 6, 7] — Having been addressed (by the Adhvaryu) with (the words) "(O Acchāvāka) be seated", the Acchāvāka should sit down in front of the Sadas to the north of the central passage (*sruti*), receive (the piece of) the Savanīya *puroḍāśa*, and, having been addressed (by the Adhvaryu) with (the words) "O Acchāvāka, speak out", recite the three verses beginning with *acchā vo agnim avase....* After the (last) *Praṇava*, he should recite the *Nigada* (joining it to the *Praṇava*), *yajamāna hotar adhvaryo 'gnīd brahman potar neṣṭar uto 'pavaktar iṣe 'ṣayadhvam ūrjo 'rjayadhvaṁ ni vo jāmāyo jihatām ny ajāmāyo ni sapatnā yāmani bādhitāso jeṣathā 'bhītvarīm jeṣathā 'bhītvaryāḥ śravād va indraḥ śṛṇavad vo agniḥ prasthāye 'ndrāgnibhyām somaṁ vocato 'po asmān brāhmaṇān brāhmaṇā hvayadhvam*. (Thereupon) the Adhvaryu should say: "This Brāhmaṇa here - or the Acchāvāka - desires invitation; him, o Hotṛ, do thou invite". The Hotṛ should invite him. Whoever is going to invite (should say): *praty etā vāmā sūktā 'yaṁ sunvan yajamāno agrabhīt uta pratiṣṭho 'to 'pavaktar uta no gāva upahūtā* *'pahūtāḥ*. If one is not going to invite, he should say only up to *uta no gāva upahūtāḥ*. If the Acchāvāka is not invited, he should recite in succession as many

3. *ĀśuSS* 5. 3. 13-22.

verses as he can from the hymn beginning with *ni vartadhvam....* Or the Hotṛ, after having again invited the Acchāvāka who is desirous (of such invitation), (should recite the verses from the hymn *ni vartadhvam...*).

Having been addressed (by the Adhvaryu) with (the words), “(Do thou recite) for the goblet being filled in (with Soma-draughts)”, the Acchāvāka should recite the hymn, *praty asmai pipīṣate...*; he should recite as the Yājyā the verse *prātaryāvabhir....* He should hand over to the Adhvaryu the goblet, from which (the Soma) has been consumed and which has been made to swell, turn by the right, enter the Sadas by the western door, sit down to the rear of his own Dhiṣṇya, and then eat up (the piece of) the Savanīya *puroḍāśa*. If any priest has entered the Sadas before the Acchāvāka, he should perform the rites normally prescribed for the Acchāvāka; he should go out of the Sadas by the route assigned to him until the conclusion of the sacrifice, perform the rites prescribed to be performed by the Acchāvāka outside the Sadas, and then perform the rites prescribed for himself. The Hotṛ, (if he happens to be the priest indicated in the preceding Sūtra, should), however, (perform the rites indicated in that Sūtra, being seated) at his own Dhiṣṇya. There is option in respect of the Yājyās to be recited by the Hotṛakas. At the morning-pressing, they should recite the Yājyās either without breathing in or by half-verses. At this juncture, they should partake of the *vrata*-food; (at the third pressing) they should do so after (the balls of barley) have been placed by the side (of the Nārāśainsa goblets).

82. THE PROCEDURE RELATING TO THE ṚTU CUPS

BAUDHĀYANA -

[7. 16]— Then the two should take up the two Ṛtu cups - the Adhvaryu, verily, the southern one and the Pratiprasthātṛ the northern one. The Adhvaryu should first fill in (his Ṛtu cup) out of the Droṇakalaśa by means of the Vāyavya cup with *upayāmagr̥hīto 'si madhave tvā juṣṭam gr̥hṇāmi*. Then the Pratiprasthātṛ should fill in (his Ṛtu cup) with *upayāmagr̥hīto 'si mādhavāya tvā juṣṭam gr̥hṇāmi*. After having taken up the two cups, the two should go out. The Adhvaryu should go out clinging, verily, to the southern door-post; the Pratiprasthātṛ should wait clinging to the northern door-post. [25. 21 — Now, in connection with the Ṛtu cups, the Pratiprasthātṛ should remain acting towards the north of the Adhvaryu. The Pratiprasthātṛ should encircle (with the cup) the Adhvaryu who would be going this side and that side. The Adhvaryu, hastening with the cup towards the west (should encircle) the Pratiprasthātṛ. (The rite) after this

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is well established.] Then, with *ośrāvaya*, the Adhvaryu should cause (the Āgnīdhra) to announce, (and, after he has responded with) *astu śrauṣaṭ*, (he should say:) "Do thou address a call (to the relevant priest to recite the Yājyā) for the Rtu cup". After the *vaṣaṭ* has been uttered, he should make the offering. The Pratiprasthātṛ should, verily, go out. The Adhvaryu should enter (the Havirdhāna). He should fill in (the cup) with *upayāmagr̥hīto 'si śukrāya tvā juṣṭam gr̥hṇāmi*. Now, with *ośrāvaya*, the Pratiprasthātṛ should cause (the Āgnīdhra) to announce, (and, after he has responded with) *astu śrauṣaṭ*, (he should say:) "Do thou address a call (to the relevant priest to recite the Yājyā) for the Rtu cup." After the *vaṣaṭ* has been uttered, he should make the offering. The Adhvaryu should, verily, go out. The Pratiprasthātṛ should enter. He should fill in (the cup) with *upayāmagr̥hīto 'si śucaye tvā juṣṭam gr̥hṇāmi*.

Then, with *ośrāvaya*, the Adhvaryu should cause (the Āgnīdhra) to announce, (and, after he has responded with) *astu śrauṣaṭ*, (he should say:) "Do thou address a call (to the relevant priest to recite the Yājyā) for the Rtu cup". After the *vaṣaṭ* has been uttered, he should make the offering. The Pratiprasthātṛ should, verily, go out. The Adhvaryu should enter. He should fill in (the cup) with *upayāmagr̥hīto 'si nabhāya tvā juṣṭam gr̥hṇāmi*. Now, with *ośrāvaya*, the Pratiprasthātṛ should cause (the Āgnīdhra) to announce, (and, after he has responded with) *astu śrauṣaṭ*, (he should say:) "Do thou address a call (to the relevant priest to recite the Yājyā) for the Rtu cup". After the *vaṣaṭ* has been uttered, he should make the offering. The Adhvaryu should, verily, go out. The Pratiprasthātṛ should enter. He should fill in (the cup) with *upayāmagr̥hīto 'si nabhasyāya tvā juṣṭam gr̥hṇāmi*.

Then, with *ośrāvaya*, the Adhvaryu should cause (the Āgnīdhra) to announce, (and, after he has responded with) *astu śrauṣaṭ*, (he should say:) "Do thou address a call (to the relevant priest to recite the Yājyā) for the Rtu cup". After the *vaṣaṭ* has been uttered, he should make the offering. The Pratiprasthātṛ should, verily, go out. The Adhvaryu, after having reversed the cup (that is, after having turned round the mouth of the cup) should enter. He should fill in (the cup) with *upayāmagr̥hīto 'si 'ṣāya tvā juṣṭam gr̥hṇāmi*. Now, with *ośrāvaya*, the Pratiprasthātṛ should cause (the Āgnīdhra) to announce, (and, after he has responded with) *astu śrauṣaṭ*, (he should say:) "Do thou address a call (to the relevant priest to recite the Yājyā) for the Rtu cup". After the *vaṣaṭ* has been uttered, he should make the offering. The Adhvaryu should, verily, go out. The Pratiprasthātṛ, after having reversed the cup, should enter. He should fill in (the cup), with *upayāmagr̥hīto 'sy ūrjāya tvā juṣṭam gr̥hṇāmi*.

Then, with *ośrāvaya*, the Adhvaryu should cause (the Āgnīdhra) to announce, (and, after he has responded with) *astu śrauṣaṭ*, (he should say:) "Do thou address a call (to the relevant priest to recite the Yājyā) for the Rtu cups". After the *vaṣaṭ* has been uttered, he should make the offering. The Pratiprasthātṛ

should, verily, go out. The Adhvaryu should enter. He should fill in (the cup) with *upayāmagr̥hīto 'si sahāya tvā juṣṭam gr̥hṇāmi*. Now, with *ośrāvaya*, the Pratiprasthātṛ should cause (the Āgnīdhra) to announce, (and, after he has responded with) *astu śrauṣaṭ*, (he should say:) "Do thou address a call (to the relevant priest to recite the Yājyā) for the Ṛtu cups". After the *vaṣaṭ* has been uttered, he should make the offering. The Adhvaryu should, verily, go out. The Pratiprasthātṛ should enter. He should fill in (the cup) *upayāmagr̥hīto 'si sahasyāya tvā juṣṭam gr̥hṇāmi*.

Then, with *ośrāvaya*, the Adhvaryu should cause (the Āgnīdhra) to announce, (and, after he has responded with) *astu śrauṣaṭ*, (he should say:) "Do thou address a call (to the relevant priest to recite the Yājyā) for the Ṛtu cups". After the *vaṣaṭ* has been uttered, he should make the offering. The Pratiprasthātṛ should, verily, go out. The Adhvaryu, after having reversed the cup, should enter. He should fill in (the cup) with *upayāmagr̥hīto 'si tapāya tvā juṣṭam gr̥hṇāmi*. Now, with *ośrāvaya*, the Pratiprasthātṛ should cause (the Āgnīdhra) to announce, and (after he has responded with) *astu śrauṣaṭ*, (he should say:) "Do thou address a call (to the relevant priest to recite the Yājyā) for the Ṛtu cups". After the *vaṣaṭ* has been uttered, he should make the offering. The Adhvaryu should, verily, go out. The Pratiprasthātṛ, after having reversed the cup, should enter. Unto him the Adhvaryu should say: "O Pratiprasthātṛ, do thou stop with this cup".

Then, with *ośrāvaya*, the Adhvaryu should cause (the Āgnīdhra) to announce, and (after he has responded with) *astu śrauṣaṭ*, (he should say:) "Do thou address a call to the relevant priest to recite the Yājyā for the Ṛtu cup". The Prasāstṛ should say: "O two Adhvaryus, do you two recite the Yājyā". The Adhvaryu should say: "O Hotṛ, do thou recite the Yājyā for this (offering)". After the *vaṣaṭ* has been uttered, he should make the offering. He should enter after the Pratiprasthātṛ who is sitting there only. In this case, the Pratiprasthātṛ should first fill in with *upayāmagr̥hīto 'si tapasyāya tvā juṣṭam gr̥hṇāmi*. Then the Adhvaryu should fill in with *upayāmagr̥hīto 'si saṃsarpo 'sy amhaspatyāya tvā juṣṭam gr̥hṇāmi*. The two should take up the two cups and then go out. The Adhvaryu should go out, clinging verily to the southern door-post; the Pratiprasthātṛ, to the northern one. At this stage, with *ośrāvaya*, the Pratiprasthātṛ should cause (the Āgnīdhra) to announce,¹ (and, after he has responded with) *astu śrauṣaṭ*, (he should say:) "Do thou address a call (to the relevant priest to recite the Yājyā) for the Ṛtu cup". The Prasāstṛ should say: "O Gṛhapati, do thou recite the Yājyā". The Gṛhapati (= the sacrificer) should say: "O Hotṛ, do thou recite the Yājyā for this (offering)". After the *vaṣaṭ* has been uttered, both (= the Adhvaryu and the Pratiprasthātṛ) should simultaneously make the

1. So in MSS; the printed text reads *pratiprasthātā 'tra śrāvayati*.

offering. [25. 21 — Which divinities, indeed, do the Ṛtu-Yājas have? They have Ṛtus as divinities : this is one (view). Then the other (view is) : The Hotṛ recites the Yājyā for Indra; the Potṛ recites the Yājyā for Maruts; the Neṣṭṛ recites the Yājyā for the Gnās; the Āgnīdhra recites the Yājyā for Agni; the Brāhmaṇācchariṇ recites the Yājyā for Indra; the Maitrāvaruṇa for Mitra-Varuṇa; the four for the wealth-giving god; the two Adhvaryus for the two Adhvaryu-Aśvins; and the Gṛhapati for *gṛhapati* Agni.]

BHĀRADVĀJA —

[13. 29. 1 — 30. 11] — Thereafter the Adhvaryu and the Pratiprasthātṛ should proceed with (the rite relating to) the Ṛtu cups. The Adhvaryu should take up the southern Ṛtu cup, and the Pratiprasthātṛ the northern one. They should both simultaneously fill in the first two cups and the last two cups. The Adhvaryu should fill in (his cup) with *upayāmagr̥hīto 'si madhuś ca*, the Pratiprasthātṛ (his cup) with *upayāmagr̥hīto 'si mādhas ca*. After having gone out (of the Havirdhāna), the Adhvaryu should step beyond, cause (the Āgnīdhra) to announce, and (after the latter has responded) say (to the Maitrāvaruṇa) : “Do thou address a call (to the Hotṛ to recite the Yājyā) relating to the offering of the Ṛtu cup”. After the *vaṣaṭ* has been uttered, the Adhvaryu should make the offering. The Adhvaryu should (then) turn back. After having gone out (of the Havirdhāna), the Pratiprasthātṛ should step beyond, cause the Āgnīdhra to announce, and (after the latter has responded) say (to the Maitrāvaruṇa) : “Do thou address a call (to the Potṛ to recite the Yājyā) relating to the offering of the Ṛtu cup”. After the *vaṣaṭ* has been uttered, the Pratiprasthātṛ should make the offering. (Out of the two, namely, the Adhvaryu and the Pratiprasthātṛ) one should not go after the other; the two should cross each other at the door. It is well established that the Adhvaryu should (always) pass by the south; it is well established that the Pratiprasthātṛ (should always pass) by the north. The Pratiprasthātṛ should hold the Adhvaryu round with the cup while the latter is going towards the west; (and) with the empty cup while he is going towards the east. In this very manner, the two should fill in the other cups with the relevant subsequent (pairs of) formulas — the Adhvaryu with the prior one in each pair and the Pratiprasthātṛ with the posterior one. The Adhvaryu himself should fill in the thirteenth cup with *upayāmagr̥hīto 'si saṃsarpo 'sy aṃhaspatyāya tvā*. It is said in the *Brāhmaṇa* that (only) twelve (cups) should be filled in. The view of some teachers is that thirteen cups (should be filled in); the view of still some others is that fourteen cups (should be filled in). The two should simultaneously offer the first two, if thirteen cups are filled in; they should simultaneously offer the first two and the last two, if fourteen cups are filled in.

The two (= the Adhvaryu and the Pratiprasthātṛ) should draw out (quantities of Soma for) the subsequent (offerings) in (= added to) the remnants of the preceding (offerings). The cups should be offered without being

placed (on the mound). (In his calls) the Adhvaryu should say (to the Maitrāvaruṇa) three times (that is, on three occasions): "...ṛtunā preṣya"; the Prati-prasthātṛ (should do likewise) three times. After having turned round the cup, the Adhvaryu should say two times (that is, on two occasions): "...ṛtubhiḥ preṣya"; the Prati-prasthātṛ (should do likewise) two times. After having turned round the cup, the Adhvaryu should say once: "...ṛtuna preṣya"; the Prati-prasthātṛ (should do likewise) once. When he comes to know of the Maitrāvaruṇa's call, "O two Adhvaryus, do you two recite the Yājyā", the Adhvaryu should say: "O Hotṛ, do thou recite the Yājyā relating to this (offering)". When he comes to know of the Maitrāvaruṇa's call, "O lord of the house, do thou recite the Yājyā", the sacrificer should say: "O Hotṛ, do thou recite the Yājyā relating to this (offering)". (The offerings of) the Ṛtu cups should not be characterised by the subsequent *vaṣaṭ*-utterances. The Prati-prasthātṛ should pour down drops (from his cup) into the Adhvaryu's cup; and the Adhvaryu (should pour down drops from his cup) into the Prati-prasthātṛ's cup. The Prati-prasthātṛ should, in that cup (= in his own cup), bring over the Soma to be consumed. With the formula, *mandrābhibhūtiḥ*..., the two (= the Adhvaryu and the Prati-prasthātṛ) should consume Soma in opposition to whichever officiating priest recites the Yājyā, in this successive order – the Adhvaryu (in opposition) to the Hotṛ and the Prati-prasthātṛ to the Potṛ; the Adhvaryu to the Neṣṭṛ and the Prati-prasthātṛ to the Āgnīdhra; the Adhvaryu to the Brāhmaṇacchamsin and the Prati-prasthātṛ to the Maitrāvaruṇa; the Adhvaryu to the Hotṛ and the Prati-prasthātṛ to the Potṛ; the Adhvaryu to the Neṣṭṛ and the Prati-prasthātṛ to the Acchāvāka; and the Adhvaryu to the Hotṛ himself and the Prati-prasthātṛ (also) to the Hotṛ.

ĀPASTAMBA –

[12. 26. 8-27. '] — The Adhvaryu should place the goblet, out of which the Acchāvāka has drunk and which he has made swell, between the Neṣṭṛ's goblet and the Āgnīdhra's goblet. The Adhvaryu and the Prati-prasthātṛ should then proceed with the rites relating to the Ṛtu cups. These (cups) should be filled in from the Droṇakalaśa; they should not be put down. The two Adhvaryus should take up into the remnants (in the cups) from the prior (libations the Soma for) the posterior libations. First the Adhvaryu should take up (Soma in his cup), then the Prati-prasthātṛ in his cup – each (alternately) with one of the formulas beginning with *upayāmagrḥīto 'si madhuś ca*.... Some teachers prescribe the formulas with the words *madhave tvā* and *mādhavāya tvā* (instead of *madhuś ca* and *mādhavaś ca*). All these formulas should be preceded by the words *upayāmagrḥīto 'si*.... The one should not follow after the other (that is, the two Adhvaryus should not walk along the same way). In the well established manner, the Adhvaryu should proceed along the south; in the well established manner, the Prati-prasthātṛ should proceed along the north. The two should

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join and pass each other only at the door. Only when the Adhvaryu is entering into the Havirdhāna (in order to fill in his cup), the Pratiprasthātṛ should pass the cup round him; when he (= the Adhvaryu) is going out (of the Havirdhāna), (he, that is, the Pratiprasthātṛ should pass) the (empty) cup (round him). In connection with (each of) the first three cups, the Adhvaryu should give out a call to (the Maitrāvaruṇa with the words,) "Do thou address a call (to the Hotṛ to recite the Yājyā) for the Ṛtu cup"; so should (also) the Pratiprasthātṛ. The Adhvaryu (should offer the following) two libations after having turned round the mouths of the two cups, (that is, out of the mouths different from those out of which he had offered before, and after having given out a call to the Maitrāvaruṇa with the words,) "Do thou address a call (to the Hotṛ to recite the Yājyās) for the Ṛtu cups"; so should (also) the Pratiprasthātṛ. The Adhvaryu (should make the following) one offering after having again turned round (the mouth of the cup, and after having given out a call to the Maitrāvaruṇa once with the words,) "Do thou address a call (to the Hotṛ to recite the Yājyā) for the Ṛtu cup"; so should (also) the Pratiprasthātṛ.

For the Ṛtu-offerings there should be (filled in and) taken up twelve or thirteen or fourteen (cups). In case twelve cups are taken up, the first two should be taken up simultaneously (by the Adhvaryu and the Pratiprasthātṛ); so should (also) the last two. In case thirteen cups are taken up, the taking up and the offering of the last two cups should be done simultaneously (by the Adhvaryu and the Pratiprasthātṛ). Similarly, in case fourteen cups are taken up, (the taking up and the offering) of the first and the last (should be done simultaneously). Or the thirteenth and the fourteenth should be taken up with the formula, *saṁsarpō 'sy amhaspatyāya tvā*. When the Adhvaryu comes to know of the Maitrāvaruṇa having addressed (in connection with the last two offerings) the calls, "O two Adhvaryus, do you recite the Yājyā" and "O Gṛhapati, do thou recite the Yājyā", he should further give out the call, "O Hotṛ, do thou recite the Yājyā relating to this"; so should (also) the Gṛhapati immediately after the call has been addressed to him.

SATYĀŚĀDHA -

[8. 8; 10. 4] — The two (= the Adhvaryu and the Pratiprasthātṛ) should proceed with (the offering of) the Ṛtu cups, (which should be) twelve, thirteen, or fourteen (in number). In the case of twelve (Ṛtu cups), the two should offer each cup separately; in the case of thirteen (cups, they should offer) any two simultaneously (and each of the others separately); in the case of fourteen (cups, they should offer) the first two simultaneously and the last two simultaneously (and each of the remaining ones separately). The Ṛtu cups should be offered without being first set down. The two should take up each succeeding cup into the remnant of each preceding one. The Adhvaryu should take up first with his own cup with the formula, *upayāmaghṛito 'si*

madhave tvā; afterwards the Pratiprasthātṛ should take up with his own cup with the formula *upayāmagṛhīto 'si mādhavāya tvā*. The two should take up, contacting each other (at the door) — first the Adhvaryu and then the Pratiprasthātṛ. The Adhvaryu (should take up) with the prior one and the Pratiprasthātṛ with the posterior one of each pair of formulas. The Adhvaryu should move about by the south, the Pratiprasthātṛ by the north. The one should not go after the other. The Pratiprasthātṛ should hold the Adhvaryu round by means of the cup while the latter is entering, and by means of the empty cup while he is going out. The Adhvaryu should say (to the Maitrāvaruṇa) three times (that is, on three occasions) and the Pratiprasthātṛ three times: “Do thou address a call (to recite the relevant verse) for the Ṛtu cup”. After having reversed the mouths of the two cups, the Adhvaryu should say (to the Maitrāvaruṇa) two times (that is, on two occasions) and the Pratiprasthātṛ two times: “Do thou address a call for the Ṛtu cups”. After having again reversed the mouths (of the two cups), the Adhvaryu should say (to the Maitrāvaruṇa) once and the Pratiprasthātṛ once: “Do thou address a call for the Ṛtu cup”. After the words, “O two Adhvaryus, do you recite the Yājyā”, have been uttered, the Adhvaryu should give out the call: “O Hotṛ, do thou recite the Yājyā relating to this”. Or the two (Adhvaryus) should sit down and themselves recite the Yājyā. The Pratiprasthātṛ should pour down the drops (from his cup) into the Adhvaryu's cup; the Adhvaryu should pour down a portion of it (= the quantity in his cup) into the Pratiprasthātṛ's cup. They (= the Adhvaryu, the Pratiprasthātṛ, the Hotṛ, etc.) should consume (the remnant) out of the Pratiprasthātṛ's cup — the Hotṛ two times and the others once each. The two (Adhvaryus) should consume (the Soma, successively) in opposition to that officiating priest after whose *vaṣaṭ*-utterance they have made the offering.

After the words, “O Gṛhapati, do thou recite the Yājyā”, have been uttered, the sacrificer should address the call: “O Hotṛ, do thou recite the Yājyā relating to this”. Or he should sit down and himself recite the Yājyā.

VAIKHĀNASA —

[15. 34–35] — The Adhvaryu should fill in the cups respectively with each of the prior formulas, namely, *upayāmagṛhīto 'si madhuś ca...*, etc., and the Pratiprasthātṛ with each of the posterior formulas. (The Pratiprasthātṛ) should hold (the Adhvaryu) round by means of the cup — by the southern one while the latter is going out and by the other one while he is entering. One should take up each succeeding cup into the remnant of each preceding one. The Adhvaryu should cause (the Āgnīdhra) to announce and, after (the latter) has responded, say (to the Maitrāvaruṇa) three times (that is, on three occasions), “Do thou address a call (to recite the relevant verse,) for the Ṛtu cup”. The Pratiprasthātṛ also should say so three times. After having reversed the mouths of the two cups, the Adhvaryu should cause (the Āgnīdhra) to announce and, after the latter

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has responded, say (to the Maitrāvaruṇa) two times (that is, on two occasions), "Do thou address a call for the Ṛtu cups"; the Pratiprasthātṛ also should say so two times. After having again reversed the mouths of the two cups, the Adhvaryu should cause (the Āgnīdhra) to announce and, after the latter has responded, say (to the Maitrāvaruṇa) once, "Do thou address a call for the Ṛtu cup"; the Pratiprasthātṛ also should say so once. In the case of the sacrificer for whom the thirteenth and the fourteenth Ṛtu cups have to be filled in, the two (= the Adhvaryu and the Pratiprasthātṛ) should fill (them) in with *upayāmagr̥hīto 'si saṁsarpō 'sy aṁhaspatyāya tvā*.

After having come to know of the call, "O two Adhvaryus, do you recite the Yājyā", he (= the Adhvaryu) should give out the call, "O Hotṛ, do thou recite the Yājyā relating to this". Or the two (Adhvaryus) should sit down and themselves recite the Yājyā. After having come to know of the call, "O sacrificer, do thou recite the Yājyā", the sacrificer also (should act) likewise. As in the case of the cups for the divinity-pairs, the Pratiprasthātṛ should pour down the remnants (from his cup) into the Adhvaryu's cup; the Adhvaryu should pour down into the Pratiprasthātṛ's cup a portion of the remaining quantity (in his cup). The two (= the Adhvaryu and the Pratiprasthātṛ) should consume (the Soma, successively) in opposition to the Hotṛ, the Potṛ, the Neṣṭṛ, the Āgnīdhra, the Brāhmaṇacchamsin, and the Maitrāvaruṇa respectively after they (that is, the two Adhvaryus) have made the offering following the *vaṣaṭ*-utterance of that particular priest. Even if the cup relates to a different divinity, one should recite with reference to it the formula, *indrapītasya...*, itself; or one should recite the formula, *ṛtunā pītasya...*, respectively mentioning the divinity to which it relates. After having reversed the cup, (the two Adhvaryus) should consume (the Soma, successively) together with the Hotṛ, the Potṛ, the Neṣṭṛ, and the Acchāvāka, with *ṛtubhiḥ pītasya...*. After having (again) reversed the cup, the two should consume Soma in opposition to the Hotṛ, with *ṛtunā pītasya...*.

MĀNAVA -

[2. 4. 2. 1-16] — The Adhvaryu and the Pratiprasthātṛ should proceed with (the offering of) the Ṛtu cups. (The formulas relating to) the takings in (of Soma) should be those beginning with *upayāmagr̥hīto 'si madhave tvā*. The two should take in the first two (draughts) together — the Adhvaryu, after having raised up the drawing spoon, with *madhave tvā*, and the Pratiprasthātṛ with *upayāmagr̥hīto 'si saṁsarpō 'sy aṁhaspatyāya tvā*. After having caused (the Āgnīdhra) to announce, the Adhvaryu should give out the call. After his call, the two should make the offering simultaneously. (The Hotṛ) should not utter the subsequent *vaṣaṭ* in connection with the Ṛtu cups. After the two have made the offering, they should take up their empty cups; the Pratiprasthātṛ should carry away his cup, taking it round along the south of the Adhvaryu. The two should not come into contact with each other. (Each one of) the two should take in

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the next draught over into the remnant of the preceding one. The Pratiprasthātṛ should take in first with *mādhavāya tvā*. (They should offer) the following (draughts) alternately. The place from where the two call out (the Āgnīdhra) should be one and the same. The two should offer six Ṛtu cups in all, giving out the call, "...for the Ṛtu cup". The two should take in (the Soma) into their respective cups by that side by which the offering had been made, and then proceed with four (draughts) (after having called out the Maitrāvaruṇa with the words,) "Do thou address the call for the Ṛtu cups"; thereafter they should take in (the Soma) by the same side of the cup as at the first time and then proceed with two (after having called out the Maitrāvaruṇa with the words,) "Do thou address the call for the Ṛtu cup". At the eleventh call, after the words, "O two Adhvaryus, do you recite the Yājyā", have been uttered (by the Maitrāvaruṇa), one of the two should sit down to the rear of the middle enclosing stick and utter the offering-formula, *ye 3 yajāmahe 'śvinā 'dhvaryū ādhvaryavād ṛtunā somaṃ pibataṃ vauṣaṭ* or otherwise recite, without breathing in, the Yājyā, *ye 3 yajāmahe, aśvinā pibataṃ madhu dīdyagnī śucivratā / ṛtunā yajñavāhasā, vauṣaṭ*. Or he should give out the call further with the words, "O Hotṛ, do thou recite the Yājyā relating to this". After the last call has been given out, the Yājyā or the further call (to the Hotṛ should be uttered) by the sacrificer. The two should take in the final two draughts – the Pratiprasthātṛ with *tapasyāya tvā* and the Adhvaryu with the *saṃsarpaṇa* formula. The Pratiprasthātṛ should stand still towards the south; after his call (has been given out), the two should make the offering simultaneously. After having made the offering, the two should pour out the remnants in each other's cup. The Adhvaryu should pour out the entire quantity into the Pratiprasthātṛ's cup.

KĀTYĀYANA -

[9. 13. 1-15] — The two (that is, the Adhvaryu and the Pratiprasthātṛ) should proceed with (the offering of) the Ṛtu cups. They should take in twelve draughts from the Droṇakalaśa respectively with the twelve formulas beginning with *upayāmagr̥hīto 'si madhave tvā*. The prior formula (in each of the six pairs of the formulas should be recited) by the Adhvaryu; the posterior one by the Pratiprasthātṛ. The two should take in the first two and the last two draughts simultaneously; in the middle, alternately; and the proceeding (with the offering) of all (should be done alternately). One (of the two) should go out (of the Havirdhāna); (at that time) the other should enter. The Pratiprasthātṛ should be towards the northern side and posterior in each case, on account of the posteriority (of his formulas in the scripture). (The Pratiprasthātṛ) should hold the Adhvaryu round by means of the cup (that is, he should carry the cup along the south of the Adhvaryu while he himself should go along the north), both times (that is, while going out and coming back). The entire quantity of Soma should be offered (each time) before the last

two cups. The two should give out the calls with *ṛtunā*..., (in connection with) six (cups). (They should give out the calls with) *ṛtubhiḥ*... (in connection with) four (cups). (They should do the taking in of the draughts and the offering in connection with the four) after having reversed the mouths of the cups. (The calling out and the offering in connection with) the last two should be similar to (those in connection with) the six (mentioned first). The sacrificer having been called out should say, "O Hotṛ, do thou recite the Yājyā for this". The two Adhvaryus (that is, the Adhvaryu and the Pratiprasthātṛ) also (should say so to the Hotṛ). If he so desires, the Adhvaryu should take up the thirteenth cup with *upayāmagṛhīto 'sy amhaspataye tvā*. He should offer it after the Pratiprasthātṛ.

VAITĀNA -

[19. 23; 20. 2-6] — Seated in the Sadas, (the officiating priests) recite the Yājyās relating to the Ṛtu cups, as per the calls.

The sacrificer (who does not himself recite the Yājyā) forwards the call with the words, "O Hotṛ, do thou recite the Yājyā for this". They do not utter the subsequent *vaṣaṭ* (in connection with the Yājyās for the Ṛtu cups). In this context there occurs this stanza: "Do thou not utter the subsequent *vaṣaṭ* in connection with the offerings to the divinity-pairs, the offerings of the Ṛtu cups and of the cup which is (called) Pātnīvata and of the Āditya and the Sāvitra cups". (The Brahman should follow with the relevant formulas) the offerings of the (twelve) Ṛtu cups - (respectively) to Indra, Maruts, Tvaṣṭṛ, Agni, Indra, Mitra-Varuṇa, the four Draviṇodas, Aśvinau, and Gṛhapati Agni. With *ko 'si yaśo 'si yaśodā asi yaśo mayi dhehi*, they consume (the remnants of Soma) out of the Ṛtu cup or besmear (it on the lips) or smell (it).

83. THE HAUTRA RELATING TO THE PROCEDURE IN CONNECTION WITH THE ṚTU CUPS

ĀŚVALĀYANA -

[5. 8. 1-5; 8-10] — They proceed with the offerings of the Ṛtu cups. There are the (relevant) calls in respect of them. The fifth Praiṣa-sūkta¹ (constitutes these calls). Each of the concerned priests, called out (by the Maitravaruṇa) with the relevant call-formula, should recite the Yājyā in accordance with the call. Addressed by the Adhvaryu and the sacrificer with the words, "O Hotṛ, do thou recite the Yājyā relating to this", (the Hotṛ should recite the Yājyā).

1. ṚV Khila IV. 5. 7.

Then, immediately after this, the utterers of *vaṣaṭ* should consume (the Soma in) the Ṛtu cup. The Adhvaryu consumes in opposition severally. In respect of this (consuming), verily, (there is) the (relevant) invitation.

ŚĀNKHĀYANA -

[7. 8] — Now they proceed with the offerings of the Ṛtu cups. (The Maitrāvaruṇa) should give out the calls, without breathing in, with the relevant Ṛtu-calls, namely, *hotā yakṣad indraṁ hotrāt...*, etc. So (that is, without breathing in) should one recite the Yājyā. By whichever formula (the Maitrāvaruṇa) gives out the call, that formula (itself should constitute) the Yājyā, the words *hotā yakṣat* and *asau* (o so-and-so) *yaja* (in that formula) being omitted. Or, (the Yājyās should be) the verses by Medhātithi, namely, *indra somaṁ piba ṛtunā...*, etc. Whoever is mentioned at the end of the call — he should recite the Yājyā. The Adhvaryu says : “ O Hotṛ, do thou recite the Yājyā relating to this ”; so also (does) the sacrificer (say). The Hotṛ should recite the Yājyās in respect of those two. They should (then) consume (the remnants of the Soma) in the order of the utterance of *vaṣaṭ*. In the end, the Hotṛ should consume two times. On this occasion, as also in connection with the cups for the divinity-pairs, one should merely besmear (his lips with the Soma) or should merely smell (at the Soma, instead of actually consuming it).

VAITĀNA -

[20. 1] — The Potṛ (should recite as Yājyās) the first and the last verses (*marutaḥ potṛāt...* and *draviṇodāḥ...*) of the hymn beginning with *marutaḥ potṛāt...*. The Āgnīdhra (should recite as Yājyā) the second verse (of that hymn, namely, *agnir āgnīdhṛāt...*); (and) the Brāhmaṇacchamsin, the third verse (*indro brahmā...*).

84. THE TAKING UP OF THE AINDRĀGNA CUP

BAUDHĀYANA -

[7. 16] — The Pratiprasthātṛ should pour down into the Adhvaryu's cup the remnant in his cup. (The Adhvaryu) should say to him : “ O Pratiprasthātṛ, do thou take in the draughts into the Aindrāgna cup by means of this cup ”. Accordingly, the Pratiprasthātṛ should take in the draughts into the Aindrāgna cup out of the Droṇakalaśa by means of the drawing spoon, after having quickly gone over the verse, *indrāgni ā gataṁ sutam...*, with *upayāmagṛhīto 'sī 'ndrāgnibhyām tvā juṣṭam gṛhṇāmi*. [21. 20 — As for the (filling in and) taking up of the

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Aindrāgna cup. (The view expressed in) the sūtra (is that) of the two Ācāryas. In this connection, Dīrghavātsya, indeed, says that one should fill in that cup by means of the principal cup.] After having wiped it round, he should place it with *eṣa te yonir indrāgnibhyām tvā*. Then the Adhvaryu should turn round by the right, hasten towards the west, and then partake of (the Soma in) his cup together with the Hotṛ, with *ṛtunā pītasya*.... (He should partake of it together) with the Hotṛ, the Potṛ, the Neṣṭṛ, the Āgnīdhra, the Brāhmaṇacchamsin, and the Maitrāvaruṇa. So (is it said). Then, after having reversed (that is, after having turned the mouth of) the cup, he should partake (of the Soma in it), four times, together with only the Hotṛ, with *ṛtubhiḥ pītasya*.... (He should partake of it together) with the Hotṛ, the Potṛ, the Neṣṭṛ, and the Acchāvāka. So (is it said). Then, verily, after having reversed the cup, he should partake (of the Soma in it), two times, with only the Hotṛ, with *ṛtunā pītasya*....

BHĀRADVĀJA -

[13. 30. 12-31. 2]— One should put down the cup there only. The Adhvaryu should take up the Aindrāgna cup (by filling in Soma into) his own cup containing the drops, with the verse, *indrāgnī ā gatam sutam*.... The Śāstra should be recited at this stage.

ĀPASTAMBA -

[12. 27. 8-10]— After (the Adhvaryu and the Pratiprasthāṭṛ) have transferred the remnants (in their cups - one into the cup of the other-) as in the case of the cups for the divinity-pairs, the Adhvaryu should take up the Aindrāgna cup by (filling in Soma into) the cup out of which Soma has not been consumed so far. The verse and the formula relating respectively to the taking up and the placing (of the Aindrāgna cup) should be : *indrāgnī ā gatam sutam*... (and *eṣa te yonir*...). The Pratiprasthāṭṛ should bring over (his cup to the Sadas) for consuming. The two Adhvaryus should consume (Soma) respectively *vis-à-vis* the priests who had uttered the *vaṣaṭ* (with reference to the offerings made by them). There should be done the washing upon the Mārjālīya of all the Soma-cups out of which Soma has been consumed.

SATYĀŚĀDHA -

[8. 8]— The Adhvaryu should wash the cup upon the Mārjālīya and then set it down in its place. With the verse, *indrāgnī ā gatam sutam*..., he should take up the Aindrāgna cup, (to be) characterised by the Śāstra, by filling in Soma from the Droṇakalaśa into his own cup (out of) which (the remnant) has not been consumed.

VĀIKHĀNĀSA -

[15. 35]— The Pratiprasthāṭṛ should wash the cup upon the Mārjālīya and then set it down in its place. With the verse, *indrāgnī ā gatam sutam*..., the

Adhvaryu should take up the Aindrāgna cup, (which is to be) characterised by the Śāstra, by filling in Soma from the Droṇakalaśa into his own cup (out of) which (the remnant) has not been consumed.

MĀNAVA -

[2. 4. 2. 17-22] — The Pratiprasthātṛ should pour out the upper part of the Soma in his cup into the Adhvaryu's cup. The Pratiprasthātṛ should take up the Aindrāgna cup (by filling in Soma) into the Adhvaryu's cup with *indrāgnī ā gataṃ sutam*; he should place it with *eṣa te yonir indrāgnibhyām tvā*. The Adhvaryu should carry in the Pratiprasthātṛ's cup the Soma for consuming. They should mutually invite one another and consume (the Soma) with *vāg devī somasya pibatu*, the Soma having been carried respectively to those who had made the offerings. He (= the Adhvaryu) should put down the cup in front of the Sadas. The Pratiprasthātṛ should pour out materials for the (midday) Savanīya oblations, so that the preparer of the oblation might be called out at the time of the formal introduction of the Stotra for Viśve Devas.

KĀTYĀYANA -

[9. 13. 16-23] — The two should pour out the remnants into each other's cups; the Pratiprasthātṛ should take up the Aindrāgna cup by (filling in Soma into) the empty cup, with *indrāgnī*.... He should bring over the Soma (to be consumed) to the Hotṛ, the Potṛ, the Neṣṭṛ, the Āgnīdhra, the Brāhmaṇācchamsin, and the Praśāṣṭṛ. (One should bring over the Soma) in respect of the Hotṛ, the Potṛ, the Neṣṭṛ, and the Acchāvāka, after having reversed the cup. (As for the question whether the call, *hotar etad yaja*, implies only the recitation of the Yājyā or whether it implies the utterance of the *vaṣaṭ* besides the Yājyā : If the first alternative is accepted, there would be the *vaṣaṭ*-utterance and the consuming only in the case of the sacrificer; if the second, the consuming would be by the Hotṛ. The *prima facie* view is :) Only whatever is actually said concerns the Hotṛ (that is, the Hotṛ has only to recite the Yājyā); for, (the *vaṣaṭ* and the consuming) are related to the sacrificer, like the choosing. (Controverting this position, the Sūtrakāra says :) The consuming is to be done by the Hotṛ; (because the utterance of the *vaṣaṭ* is also implied by the call and) because (the *vaṣaṭ*) occasions (the consuming). The choosing does not occasion the occurrence (of consuming). The Hotṛ should consume two times, after having reversed the cup. Only that much (can be consumed), because the prior cups have been already offered in entirety.

85. THE ĀJYA-ŚASTRA

BAUDHĀYANA -

[7. 17]—The Adhvaryu should severally ask the Hotṛ: “Willst thou recite the Upāmsuśaṁsa ending with the Praṇava or with breaks (*vigrāha*)?” After having heard whatever the Hotṛ says to him in reply, he should take hold of the cup and turn about. He should murmur the formula *idā devahūr...* up to as much portion of it as he can complete. [14. 11 – While he is about to officiate as a priest or to respond to the Hotṛ’s (recitation of the) Śastra, he should murmur the formula, *idā devahūr....* He (thereby), indeed, becomes dear to the office of a priest. Desiring to elucidate a question, he should enter the assembly murmuring this formula. That question, indeed, does he conquer completely.] The Hotṛ should call him forth. The Adhvaryu should respond. (The Hotṛ) should recite the Śastra. (The Adhvaryu) should respond (to the recitation). To whatever (portion of the Śastra) the Hotṛ recites inaudibly he should respond inaudibly; to whatever he recites loudly he should respond loudly – either uninterruptedly or with breaks. [14. 10 — It is said in the *Brāhmaṇa*: “When, indeed, the Hotṛ calls forth the Adhvaryu, he places a disease in him; if one does not ward it off, (the persons) in his household would suffer from that disease before a year (has passed). He responds with *śoṁsā moda iva*. Called forth, he responds with *śoṁsā moda iva*. By means of it, verily, does he ward it (= the disease) off”. So (says) the *Brāhmaṇa*. It is said in the *Brāhmaṇa*: “Just as one looks forward to what is aimed at (*āyatā*), so does the Adhvaryu look forward to the response. That he responds over (that is, either before or after the proper moment) is, as it were, like (the fact) that one comes in conflict with what is aimed at. That the response is cut off from the half-verse is, as it were, like (the fact) that one is left behind from among those who run. They say that one should not respond according to one’s whim. Verily, one who responds according to one’s whim either responds over (that is either before or after the proper moment) or his response is cut off from the half-verse. One should utter the Praṇava only at the injunction that one should utter the Praṇava; one should breathe out only at the injunction that one should breathe out. Whoever, knowing this, responds, verily becomes the eater of food; among his progeny is born a strong one”. So (says) the *Brāhmaṇa*.¹ It is said in the *Brāhmaṇa*: “She (= the earth) is, indeed, the Hotṛ; he (= the heaven), the Adhvaryu. When he recites the Śastra sitting, the Hotṛ does not go away, verily, from her (= the earth). For she, as it were, sits. Then, verily, does the

¹ This is not traceable in any *Brāhmaṇa*.

sacrificer thereby milk her. When he responds (to the Śastra) standing, the Adhvaryu does not go away, verily, from him (= the heaven). For, he, as it were, stands. Then, verily, does the sacrificer thereby milk him. In that the Hotṛ recites the Śastra sitting, the gods subsist on the offering made from this side (= from the earth); in that the Adhvaryu responds (to the Śastra) standing, the men subsist on the offering made (= on what is derived) from that side (= from the heaven). In that the Hotṛ recites the Śastra sitting with his face turned towards the east and the Adhvaryu responds standing with his face turned towards the west, the semen is deposited towards the east and the progeny is born towards the west". So (says) the *Brāhmaṇa*. It is said in the *Brāhmaṇa*: "In that the Hotṛ calls forth the Adhvaryu, he propels the thunderbolt towards him. (Therefore) he (= the Adhvaryu) turns about. So (is it said). He (= the Adhvaryu), (when) called forth, turns about; thereby, he, verily, averts the thunderbolt". So (says) the *Brāhmaṇa*.] [14. 9 — At the Śastra, (the Adhvaryu) should cause (the sacrificer) to recite the 'Śastrasya Doha', namely, *śastrasya śastram asy ūrjāṁ mahyaṁ śastram duhāmā* " *mā śastrasya śastram gamyāt*¹]

BHĀRADVĀJA -

[13. 31. 3-16] — Having sat down in front of the Hotṛ, the Adhvaryu should formally introduce the Śastra with the remaining portion of the Anuvāka beginning with *idā devahūr*.... Verily with this portion should he formally introduce all the Śastras. Then the Hotṛ should address the Adhvaryu, who is sitting turned away and with raised knees, (with the words: "O Adhvaryu, I shall recite the Śastra"). The Adhvaryu should turn round by the right saying *śomsā moda iva*. Taking hold of the Rtu cup and either standing erect in the door of the Sadas or bending, he should respond to the Hotṛ's reciting. At each half-verse, (he should respond with) *othā moda iva*; at each utterance of *praṇava*, with *om othā moda iva*. He should not respond over (that is, either before or after the proper moment); the response should not be cut off from the half-verse. Whenever the Hotṛ pauses (in the recitation), he (= the Adhvaryu) should verily respond with *om othā moda iva*. At the *vyāhāva* (uttered by the Hotṛ) he should respond with both *śomsā moda iva* and *othā moda iva*. He should utter the *praṇava* to accompany the last *praṇava* of the enclosing verse. In this very manner should he respond to (the recitation of) all the Śastras, except for the taking hold of the Rtu cup. He (= the sacrificer) should follow (the reciting of) the Śastra with the formula, *śastrasya śastram asi*. With this very formula should he follow (the reciting of) all the Śastras.

1. After having caused the sacrificer to recite the Śastradoha, the Adhvaryu should cause him to recite the *abhyāsa* of both the Stotra and the Śastra with *indriyāvanto manāmahe*.... See Section 64.

ĀPASTAMBA -

[12. 27. 11-17] — Having seized the (Ṛtu) cup (which has been filled in for Indra-Agni), the Adhvaryu should sit down, at the entrance of the Sadas, facing towards the east, and murmur, (by way of) responding to (the recitation of) the Śāstra (by the Hotṛ), the formulas, *iḍā devahūr...* (up to the end of the Anuvāka). When he comes to know of the Hotṛ having said, *adhvāryo śomsāvom*, the Adhvaryu should turn by the right and respond (either) with *śomsā moda iva* or with *śamsā moda iva*. Holding the Ṛtu cup in his hand and standing at the entrance of the Sadas with his face turned towards the west, he should utter his response; or (he should do so standing) in a bending posture. (The Adhvaryu should respond with) *othā moda iva* at (each of) the half-verses (recited by the Hotṛ) and (with) *om othā moda iva* at (each of) the pauses; (he should utter) only *om* at the end (of the Śāstra). (For the foregoing responses, the following) are prescribed as alternatives : *othā moda ivam*, *hotar moda ivam*, and *othā moda ivom*. The response should not be cut off from the half-verse; the Adhvaryu should not respond over (that is, either before or after the right moment). At the insertions (that is, at the utterance of *śomsāvom* by the Hotṛ in the course of the Śāstra), the Adhvaryu should respond with both *śomsā moda iva* and *othā moda iva*.

SATYĀŚĀDHA -

[8. 8; 10. 4; 10. 8] — After having set it (= the Aindrāgna cup) down, the Adhvaryu should sit down, in front of the Hotṛ, facing towards the east and then formally introduce the Śāstra with *iḍā devahūr....* When the Hotṛ addresses him (with *śomsāvom*), at that time, he should respond with *śomsā moda iva* or with *śomsā moda ivo 'thā moda iva*. Getting up and turning round by the right, he should give the first response facing towards (the Hotṛ); after that, (he should do so) standing up erect or stooping. (Responses should be given) at all the pauses and at the utterance of *praṇava*. The response should not be cut off from the half-verse. (The Adhvaryu) should not respond over (that is, either before or after the proper moment, namely, the close of the half-verse). At the *vyāhāva* (uttered by the Hotṛ), he should respond with both *śomsā moda iva* and *othā moda iva*. At whatever stage the Hotṛ pauses, he should respond with *othā moda iva*. This should be the procedure in respect of all the Śāstras. Every time, at the morning-pressing, after having responded to the Śāstra, the Adhvaryu should murmur " O reciter of the Uktha ".

The sacrificer should follow each Śāstra with the formula, *śastrasya śastram asi....* Every time he should append to that formula the words, *indriyāvanto vanāmahe....*

The Brahman should restrain his speech (till the end) of the Stotra and the Śāstra.

VĀIKHĀNĀSA -

[15. 35-36] — After having set it (= the Aindrāgna cup) down, the Adhvaryu should sit down, in front of the Hotṛ, facing towards the east and then murmur *iḍā devahūr...*, when he is going to respond to the Śastra. When, indeed, the Hotṛ addresses the Adhvaryu with *adhvāryo śomśāvom*, at that time, the latter should get up, turn round by the right, and then respond with *śomśā moda iva*. From there, standing with his face turned towards (the Hotṛ) or stooping, he should respond, at the half-verse, with *modā moda ivom*, (at) three (different) times. When he comes to know of the Hotṛ reciting the verses, *pra vo devāyā 'gnaye...*, etc., he should respond with *othā moda iva* at the half-verse, and with *omothā moda iva* at the end. The response should not be cut off from the half-verse. (The Adhvaryu) should not respond over (that is, either before or after the proper moment). At the *vyāhāva* (uttered by the Hotṛ), he should respond with both *śomśā moda iva* and *othā moda iva*. At whatever point the Hotṛ pauses, he (= the Adhvaryu) should say *othā moda iva*. Such should be the procedure in respect of all the Śastras. At the end of each Śastra or of (each) pressing, he should murmur " O reciter of the Uktha ".

MĀNĀVA -

[2. 4. 2. 23-26] — The Adhvaryu should sit down in front of the Hotṛ outside the Sadas, facing towards the east, for the response (to the Hotṛ's recitation). When the words, *adhvāryo śom 3 sāvo 3 m*, have been uttered (by the Hotṛ), he (= the Adhvaryu) should turn round towards him with *śom 3 sāvo daivo 3 m*. Having seized the Rtu cup and standing erect in the opening of the Sadas, he should respond in the same tone as the Hotṛ's, at the pauses, with *othā modaiva* after the verses without *om* and with *othā modaivo 3 m* after the verses with *om* and at the ends of the verses. Or, as the Hotṛ, being invited, speaks out, he should respond with *śom 3 sāvo daivo 3 m*.

KĀTYĀYANA -

[9. 13. 24-28] — The Adhvaryu should carry away the cup, (wash it upon the Mārjālīya, put it down upon the mound), and then sit down in front of the Hotṛ facing towards the east. Having been addressed by the Hotṛ with *śomśāvom*, he should turn round (by the right) and respond (to the Śastra), at the utterance of the *praṇava* and at the end, with *othāmo daiva....* Or (he should do so) with *om*. (The response) at the conclusion of the Śastra (with *om* is) obligatory. Or the first response (namely, *othāmo daiva*,) should (be made to) end with the word *vāk*.

ĀŚVALĀYANA -

[5. 9; 1. 2. 23-25; 1. 5. 36; 1. 12. 21] — After the Adhvaryu has turned about, the Hotṛ should murmur *sumat padvagde pitā mātariśvā chidrā padā 'dhāḍ*

acchidrokthā kavayaḥ śaṁsan / somo viśvavin nīthā nineṣad bṛhaspatir ukthāmadāni śaṁsiṣad vāg āyur viśvāyur viśvam āyuh ka idam śaṁsiṣyati sa idam śaṁsiṣyati, should not utter *abhihiṁkāra*,¹ should loudly call out *śoṁsāvom*, and should then inaudibly recite the *Tūṣṇīmśaṁsa*² together with the *Praṇava* without joining it (to the following). This should be the call (*Āhāva*), at the morning-pressing, at the beginning of the *Śāstras*; and also at the beginning of the *Paryāya* (*-Śāstras*); and always within the *Śāstras*. (There should be) the joining (of what follows) to this (*Āhāva*). The response, namely, *othāmo daiva*, should be in the same pitch as the *Śāstra*. In respect of the *Āhāva*, (the response should be:) *śoṁsāmo daiva*. At the (utterance of) the *Praṇava* (by the *Hotṛ*), (the response) should begin with *pluta*; at the pause, (the response) should begin with non-*pluta*. At the *Praṇava* following the *Āhāva*, the *Praṇava* (should constitute the response); also at the pause (the *Praṇava* itself should constitute the response). Or (the response) should conclude with the *Praṇava*. Whenever (the *Hotṛ*) pauses within the *Śāstra* with the *Praṇava*, there the response (also) should verily conclude with *Praṇava*; at the end of the *Śāstra*, however, (the response should always conclude with) the *Praṇava*. The three-footed *Tūṣṇīmśaṁsa* is: *bhur agnir jyotir jyotir agno 3 m / indro jyotir bhuvo jyotir indro 3 m / sūryo jyotir jyotiḥ svaḥ sūryo 3 m*. As for the six-footed (*Tūṣṇīmśaṁsa*), indeed, one should pause at the prior ones of the words *jyotiḥ* (in each of the above three formulas, and thus make them into six formulas). The *Hotṛ* should pronounce in loud tone, as recorded, the *Nivid agnir deveddhaḥ*.... In respect of this (= the *Nivid*), there should be no call; nor (should there be) the joining of it (to the *Tūṣṇīmśaṁsa*). To the last word (of the *Nivid*), the *Hotṛ* should join the *Ājya*-hymn, namely, *pra vo devāya*.... By this (is explained the procedure in connection with) the subsequent *Nivids*. All (other) formulas which are prescribed in scriptures by (single) words (should) also (be recited like the *Nivids*). In all other cases, however, there should be the joining (to the preceding portion). In respect of (other) *Nivids*, (there should) also (be) the call. The *Hotṛ* should recite (the first verse) in the (first) *Ājyā* hymn three times, pausing at (each) half-verse. We shall demonstrate it: *pra vo devāyā 'gnaye barhiṣṭham arcā 'smai / gamad devebhir ā sa no yajīṣṭho barhīr ā sado 3 m*. Or he should recite in this very manner (but) without breathing in. By this is implied that the first verses of the *Pratipad* (*Tṛcas*) should be recited not without breathing in. The order (of the verses) may optionally be in accordance with the *Brāhmaṇa*. After having pronounced the call, the *Hotṛ* should conclude with the last verse (recited three times). In respect of the concluding verses of all the *Śāstras*, (he should act thus. After having recited the *Śāstra*, he should murmur *uktham vāci ghoṣāya tvā*; the *Yājyā* should be *agna indraś ca dāśuṣo duroṇe*...; he should

1. *ĀśvSS* 1. 2. 3. 4.

2. See the sequel.

consume first (that is, before the others do so) (the remnant of Soma in) the cup which had been filled in at the Śastra. Thereafter, the Camasins (should consume the remnants in their respective) goblets. (They should do so) at the end of all Śastras and all Yājyās. The utterer of the *vaṣaṭ* (is entitled to consume the Soma in) the Ekapātras (= cups) except the Āditya cup and the Sāvitra cup.

By this (set of prescriptions relating to the reciting of the Sāmidhenī verses is governed the reciting of) Śastra, Yājyā, Nigada, Anuvacana, Abhiṣṭavana, and Samstavana. However, in cases other (than that of the Sāmidhenī verses), there should not be the recitation of three hemistiches in a single utterance (*adhyardhakāra*), nor the murmuring before the Abhihiṃkāra, nor the Abhihiṃkāra and the repetition (of the first and the last verse) in the case of there being less than three verses in the normal form. (There should) not (be the last two also) at the pauses, etc.

(The restraining of speech is prescribed) also in connection with the Śastras, from the beginning up to the completion.

(The Brahman restrains his speech) from the acquiescence for the starting of the chanting of the Stotra up to the utterance of *vaṣaṭ*.

ŚĀNKHĀYANA -

[7. 9; 8. 15. 2] — While he (= the Hotṛ) is going to recite the Ājya-Śastra, he should murmur *pitā mātariśvā 'cchidrā pado 'śig asīyā 'nutakṣiṣat somo nīthavin nīthā nineṣad brhaspatir ukthāmadāni śamsiṣad*. At the morning pressing, the call (*āhāva*) at the beginning of the Śastra should be *śomsāvo* 3; having made that call, he should inaudibly recite the *Tūṣṇīmśamsa*. (He should recite) *agnir jyotir jyotir agniḥ*, pause, (then recite) *indro jyotir jyotir indraḥ*, (again) pause, (then recite) *sūryo jyotir jyotiḥ sūryaḥ*, and (then again) pause; (thereafter) he should recite the Puroruc, pausing at each clause (*pad*) (as): *agnir deveddhaḥ | agnir manviddhaḥ | agniḥ suṣamit | hotā devavṛtaḥ | hotā manuvṛtaḥ | prañir yajñānām | rathīr adhvarāṇām | atūrto hotā | tūrṇir havyavāṭ | ā devo devān vakṣat | yakṣad agnir devo devān | so adhvarā karati jātavedo* 3 m; (immediately following this, he should recite) the Ājya (-hymn), namely, *pra vo devāya*.... He should recite the first half-verse (of each verse) of this (latter hymn), by quarters (*pacchaḥ*) and without breathing in. (This prescription is applicable) also in respect of the Marutvatīya (-Śastra) and the Vaiśvadeva (-Śastra). After having recited the remaining portion of the hymn, he should make the call (*śomsāvo* 3), conclude the recitation with the last verse (recited three times), and then murmur the *ukthavīrya* formula, *bhā vibhā uṣāḥ svar jyotiḥ ślokāya tvō 'ktham avāci*. In connection with all the Yājyās at the Śastras, the Adhvaryu should say (that is, address the Hotṛ with the words): "O reciter of Uktha". (The Hotṛ) should recite as the Yājyā the verse, *agna indraś ca*....

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(The reciter of the Śastra should restrain his speech) from (the time of) the call up to (the time of) the subsequent *vaṣaṭ*.

LĀṬYĀYANA -

[5. 12. 1-3] — (The Brahman) should restrain his speech while the Stotra is being chanted and the Śastra is being recited. (He should do so) also, in all cases, while the Puroṇuvākya is being recited. After the *vaṣaṭ* has been uttered, he should release (his speech).

DRĀHYĀYANA [15. 3. 17-19] ≡ LĀṬ. 5. 12. 1-3.

86. THE PROCEDURE RELATING TO THE OFFERING OF THE AINDRĀGNA CUP AND THE TAKING UP OF THE VAIŚVADEVA CUP BAUDHĀYANA -

1. [7. 17] — (The Adhvaryu) should respond to the Uktha in the well-established manner, come over towards the east, and then take up this Aindrāgna cup. (The Camasādhvaryus) should follow with the taking up of the Nārāśaṃsa goblets. [25. 22 — One should fill in the Nārāśaṃsa goblet, (the Soma in) which has been dried up, verily out of a cup which has been offered (or) out of the Hotṛ's goblet. The morning-pressing and the midday-pressing are characterised by the Nārāśaṃsa goblets (taken up) twice each, and the third pressing by the Nārāśaṃsa goblets (taken up) once.] Then, with *ośrāvaya*, (the Adhvaryu) should cause (the Āgnīdhra) to announce (and, after the latter has responded with) *astu śrauṣaṭ*, (he should give out the call :) “ O reciter of Uktha, do thou recite the Yājñā (relating to the offering) of Soma ”. [14. 13 — “ Prajāpati procreated the gods and the demons ”: so says the *Brāhmaṇa* itself.¹] The Adhvaryu should make the offering two times — (once) after the *vaṣaṭ* has been uttered and (the second time) after the subsequent *vaṣaṭ* has been uttered. [25. 21 — Where, indeed, does the share of the Stotra in respect of the Aindrāgna cup occur? One should, verily, reply, “ in the Bahiṣpavamāna ”. Whichsoever cups there are without any Stotras (specifically relating to them), their Stotras occur in the *pavamāna* (-Stotra) itself.] In the very same manner, they (= the Camasādhvaryus) should successively shake up the Nārāśaṃsa (goblets) two times each. [21. 20 — As for the successive shaking up of the Nārāśaṃsa

1. Cf. TS 3. 3. 7 which says that Prajāpati bestowed upon the gods the essence of the metres, namely, causing the Āgnīdhra to announce and the Āgnīdhra's responding.

(goblets) : Bodhāyana says that (certainly) they should successively shake them up. Śālīki says that they should not (successively) shake them up. Aupamanyava says that verily they should not even lift them up.] (The bearers of the) Nārāśaṃsa goblets should follow (the Adhvaryu who carries) this (Aindrāgna) cup (to the Sadas). The Anusavanabhakṣa formula (that is, the Savanabhakṣa formula following the invocation of Idā) (should be modified as) *indrāgnibhyām pītasya....* The Hotṛ as also the Adhvaryu should together consume (the Soma in) this (Aindrāgna) cup, and (the Hotṛas that in) the Nārāśaṃsa goblets with the *nārāśaṃsapīta* formula, namely, *nārāśaṃsapītasya soma deva te matividaḥ prātaḥsavanasya gāyatraccchandasaḥ pītṛpītasya madhumata upahūtasyo 'pahūto bhakṣayāmi*. These three (= the Hotṛ, the Adhvaryu, and the Pratiprasthātṛ), mutually inviting one another, should consume out of the Hotṛ's goblet itself. (The others should consume) out of their respective goblets. They should touch themselves (that is, their own hearts) each with *hinva me....* They should make the goblets swell with *ā pyāyasva sam etu te....* The Nārāśaṃsa (goblets), which have been made to swell, should remain lying under the hinder part of the southern *havirdhāna*-cart for (the offering of) the Vaiśvadeva (cup).

2. [7. 17] — Then, after having come over towards the east, (the Adhvaryu,) taking hold of the Śukra cup, should say : “ O Unnetṛ, as soon as I (fill in and) take up this Vaiśvadeva cup, do thou make king Soma pass (through the woollen filter) towards the north into the Pūtabhṛt; and, after having wiped the Droṇakalaśa by means of the fringes, (do thou) place it (= the Droṇakalaśa) with its mouth turned downwards”. He acts accordingly. He should fill in the Vaiśvadeva cup (with the Soma) out of the Droṇakalaśa by means of the Śukra cup, going over the verse, *omāsaś carṣaṇīdhṛtaḥ....*, and reciting the formula, *upayāmagrhitō 'si viśvebhyas tvā devebhyo juṣṭam grhṇāmi*. He should wipe it round and place it with *eṣa te yonir viśvebhyas tvā devebhyah*. [14. 2 — It is said in the *Brāhmaṇa* : “ Whoever, indeed, knows the stability of the Adhvaryu, verily, stands firm; he should cause to announce, standing at the place from which, he thinks, he will (be able to) make the offering without having to step forward. He causes to announce, standing at the place from which, he thinks, he will (be able to) make the offering without having to step forward. This, indeed, is the stability of the Adhvaryu. Whoever knows this, verily, stands firm”. So says the *Brāhmaṇa*. It is (further) said in the *Brāhmaṇa* : “ If one makes the offering after stepping forward, one would go away from stability; therefore, for the sake of stability, an offering should be made by one standing at the selfsame place. This rule should be followed on occasions other than the *Havis*-sacrifices. In the *Havis*-sacrifices, it is prescribed that one should offer after having stepped forward.] [23. 5 — As for the injunction that one should offer after having stepped forward : To what extent, indeed, is this prescribed? Bodhāyana says : (to the extent of) the five Prayājas. Śālīki says : (to the extent of) whatever is to (be done towards) the east of the (Prāgvamśa) fire-hall.] [14. 2 — It is said

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in the *Brāhmaṇa*: "Whoever, indeed, knows the Adhvaryu's property, verily, becomes possessed of property. The spoon, indeed, is his property; the Vāyavya cup is his property; the goblet is his property. If one caused (the Āgnīdhra) to announce (in connection with the offering of) the Vāyavya cup or (of) the goblet, without having taken hold of from behind, one would go away from one's property. (Therefore) he causes to announce (in connection with the offering of) the Vāyavya cup and (of) the goblet, taking hold from behind; he (thereby) does not go away from his property". So says the *Brāhmaṇa*. It is said in the *Brāhmaṇa*: "Whoever, indeed, formally introduces the Stotra without having (first) provided a firm support for the Soma – (in his case) the Soma becomes unstable, the Stoma becomes unstable, the Ukthas become unstable, the sacrificer becomes unstable, the Adhvaryu becomes unstable. The Vāyavya cup, indeed, constitutes the firm support of the Soma; the goblet constitutes its firm support; the Soma (constitutes the support) of the Stoma; the Stoma of the Ukthas. One should formally introduce the Stotra either after having (filled in and) taken up the cup or after having filled in the goblet. For, the filling in of the goblet (is tantamount to) the taking up (of it). He formally introduces the Stotra either after having taken up the cup itself or after having filled in the goblet. He (thereby), verily, provides a firm support for the Soma, for the Stoma, for the Ukthas; the sacrificer becomes stabilised, the Adhvaryu (becomes stabilised)". So says the *Brāhmaṇa*.]

BHĀRADVĀJA –

[13. 31. 17 – 32. 7] — After having responded to the Śāstra, the Adhvaryu should take up the cup. (The Camasādhvāryus) should take up the Nārāśaṃsa goblets. The Adhvaryu should step beyond, cause (the Āgnīdhra) to announce, and (after the latter has responded) say (to the Hotṛ): "O reciter of the Uktha (= Śāstra), do thou recite the Yājñyā (relating to the offering) of the Soma (-cup)". After the *vaṣaṭ* has been uttered, he should make the offering.

After the utterance of the *vaṣaṭ* and the subsequent *vaṣaṭ*, (the Camasādhvāryus) should shake up the Nārāśaṃsa goblets. The formula to accompany the consuming of (the remnant in) the cup (should be regarded as having been) explained by the formulas relating to the Indra cups. (The Camasins) should consume (out of their respective) Nārāśaṃsa goblets with the formula, *narāśaṃsapītasya soma deva te....* In this very manner, at each (Soma-) pressing, they should consume (out of) the Nārāśaṃsa goblets with each succeeding Nārāśaṃsa formula. Without having consumed the goblets wholly, they should make them swell (with water). The making (of the goblets) swell and their placing have been (already) explained. The Adhvaryu should take up the cup for Viśve Devas by means of (that is, in) the Śukra cup with the Anuvāka beginning with *omāśaś carṣaṇīdhṛtaḥ...* (and place it with the formula, *ayanī te yonir...*).

ĀPASTAMBA -

[12. 27. 18 - 28. 4] — After having made his (last) response to the Śastra, the Adhvaryu should take up the cup (which has been filled in for Indra-Agni); the Camasādhvaryus should take up the goblets. The Adhvaryu should cause (the Āgnīdhra) to announce and, after (the latter) has responded, give out the call : “ O reciter of the Uktha, do thou recite the Yājyā for the Soma (-offering) ”. After the *vaṣaṭ* has been uttered, he should make the offering.

After the utterance of the *vaṣaṭ* and the subsequent *vaṣaṭ*, the Camasādhvaryus should (merely) shake up the Nārāśamsa goblets. They should take away (to the Sadas) the remnants for consuming. The consuming of (the remnants in) the cup has been already explained; so too (have been explained) the consuming of the Nārāśamsa goblets, the making them swell, and the setting them down. The Adhvaryu should fill in the Vaiśvadeva cup by means of (that is, in) the Śukra cup. The verse and the formula relating respectively to the taking up and the setting down should be : *omāsaś carṣaṇīdhṛto...* (and *eṣa te yonir...*).

SATYĀŚĀDHA -

[8. 8] — After having responded to the Śastra, the Adhvaryu should take up the cup; the Camasādhvaryus (should take up) the goblets. The Adhvaryu should give out the call : “ O reciter of the Uktha, do thou recite the Yājyā (relating to the offering) of Soma ”. After (the utterance of) the *vaṣaṭ* and the subsequent *vaṣaṭ*, the Camasādhvaryus should shake up the Nārāśamsa goblets. The consuming of (the remnants in) the cups and the Nārāśamsa goblets has been already explained. So too (have been explained) the making of the Nārāśamsa goblets swell and their placing. The Adhvaryu should fill in the Vaiśvadeva cup, characterised by the Stotra and the Śastra, from the Droṇakalaśa by means of (that is, in) the Śukra cup with the Anuvāka beginning with *omāsaś carṣaṇīdhṛto...*

VAIKHĀNASA -

[15. 36] — After having responded to the Śastra, the Adhvaryu should go towards the east and take up the Aindrāgna cup. The Camasādhvaryus should raise up after it (their) goblets. The Adhvaryu should cause (the Āgnīdhra) to announce and, after (the latter) has responded, give out the call : “ O reciter of the Uktha, do thou recite the Yājyā (relating to the offering) of Soma ”. After the *vaṣaṭ* has been uttered, he should make the offering. (The Camasādhvaryus) also should shake up the Nārāśamsa goblets after (the *vaṣaṭ*-utterance). The consuming of (the remnants in) the cups and the Nārāśamsa goblets, the making of the Nārāśamsa goblets swell, and their placing have already been explained. With the Anuvāka beginning with *omāsaś carṣaṇīdhṛto...*, the Adhvaryu should fill in the Vaiśvadeva cup, characterised by

THE OFFERING OF THE AINDRĀGNA CUP

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the Stotra and the Śastra, from the Droṇakalaśa by means of (that is, in) the Śukra cup.

MĀNAVA -

[2. 4. 2. 27-36] — After the conclusion of the Śastra, the Adhvaryu should take up the (Indra-Agni) cup and the Camasādhvaryus the goblets. After having caused (the Āgnīdhra) to announce, (and after the Āgnīdhra has responded,) the Adhvaryu should give out the call, " O Uktha-reciter, do thou recite the Yājñā (relating to the offering) of Soma ". After the *vaṣaṭ* and the subsequent *vaṣaṭ* have been uttered, he should make the offering. The Camasādhvaryus should carry the goblets towards the east two times. The two (= the Adhvaryu and the Hotṛ) should consume the entire quantity of (Soma in) the Indra-Agni cup with *vāg devī somasya pibatu*. The formula relating to the consuming (of the remnants in the Nārāśamsa goblets) should be modified as *nārāśamsapītasya soma deva te matividaḥ prātaḥsavanasya gāyatrachandasaḥ pītṛpītasya*. The procedure up to the placing (of the Nārāśamsa goblets) is well established. After having cleansed the two Ṛtu-cups upon the Mārjālīya, the Adhvaryu should place them in their respective places. He should take in the Vaiśvadeva draught into the Śukra cup with *omāsaś carṣaṇīdhṛtaḥ...* and place it with *eṣa te yonir viśvebhyas tvā devebhyah*. The Pratiprasthātṛ should pour out the Soma in the Droṇakalaśa into the Pūtabhṛt, cleanse it (= the Droṇakalaśa) round by means of a fringe, and then place it upside down.

KĀTYĀYANA -

[9. 13. 29-14. 3] — (The Adhvaryu) should take up the Indra-Agni cup⁶ cause (the Āgnīdhra) to announce, and (after the latter has responded) say : " O reciter of Uktha, do thou recite the Yājñā (relating to the offering) of Soma ". This should be the call in respect of (the cups) accompanied by the Śastras. While (the cup accompanied by the Śastra) is being offered, (there should be done) the shaking up of the Nārāśamsa goblets. If the offering of the cup accompanied by the Śastra is made after (the goblets) have been deposited (as the Nārāśamsas), (the offering of the goblets also should be made).

Having gone through the rites beginning with the consuming and up to the putting down (of the Indra-Agni cup), the Adhvaryu should (fill in) the Vaiśvadeva cup. (For this) he should take in the draughts from the Droṇakalaśa by means of the Śukra cup with *omāsaś...*, while, optionally, he has been taken hold of from behind (by the sacrificer). He should pour out the Soma in the Droṇakalaśa into the Pūtabhṛt and then set down the Droṇakalaśa and the woollen filter (in their proper places).

ŚĀNKHĀYANA

[7. 5. 20-22] — (They should make the goblets of Soma swell) also at the Ājya (-Śastra) and the Marutvatīya (-Śastra). These goblets are the Nārāśamsas

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at the Ajya (-Śastra) and the Praūga (-Śastra), (and) at the Niṣkevalya (-Śastra) and the Marutvatīya (-Śastra), and also at the Vaiśvadeva (-Śastra). The formula relating to the consuming of the Nārāśamsas at the morning-pressing should be : *devo 'si narāśamso yat te medhaḥ svar jyotis tasya ta ūmaiḥ pitṛbhir bhakṣitasyo 'pahūtasyo 'pahūto bhakṣayāmi*.

LĀṬYĀYANA -

[2. 5. 13-17] — At the (three) pressings, (the goblets taken up as) the second ones are the Nārāśamsas; at the first two (pressings), also (the goblets taken up as) the third ones (are the Nārāśamsas). (One should do) the consuming (of Soma) out of them without gazing at them - with *avamaiḥ*... at the morning-pressing, with *aurvaiḥ*... at the midday-pressing, and with *kāvyaiḥ*... at the third pressing. In all cases, he should join (to the words, *avamaiḥ*, etc.) the words *pitṛbhir (bhakṣitasya)*... In connection with the touching (of the organs), he has an option. He should make the first and the second (goblets) swell at the first two pressings; (and) the first, at the third pressing.

DRĀHYĀYANA -

[5. 1. 15-22] ≡ LĀṬ. 2. 5. 13-17.

JAIMINĪYA -

[1. 14, 15] — See Section 79.

VAITĀNA -

[20. 7-11] — They (= the officiating priests) should receive the Nārāśamsa goblets without reciting any formula and consume (the Soma in it) with *narāśamsapītasya deva soma te nṛbhiḥ śtutasya matividaḥ / ūmaiḥ pitṛbhir bhakṣitasyo 'pahūtasyo 'pahūto bhakṣayāmi*; at the midday-pressing, (the word) *ūrvaiḥ* (should be substituted for *ūmaiḥ* in the above formula), and, at the third pressing, (the word) *kāvyaiḥ* (should be substituted). They should invoke the mind with (the formulas beginning with) *mano nv ā hvāmahi*.... They should consume (the Soma in) the Nārāśamsas, five times. In this context, (there occurs) the stanza : One should consume (the Soma in) the Nārāśamsa goblets, five times, in connection with the prior Śastras of the Hotṛ, (that is, the Śastras) which are (recited) prior to the Āgnimāruta Śastra.

87. THE FIRST ĀJYA-STOTRA

BAUDHĀYANA -

[7. 17] — Then he (= the Adhvaryu) should touch water, take up two blades of sacrificial grass, hasten towards the west having restrained his speech, and then formally introduce the Stotra. [29. 4 — From (the time of) the formal introduction of the Stotra up to (that of) the offering, he should restrain his speech.] (The Udgātṛs) should chant the Stotra for the Vaiśvadeva. Unto the Hotṛ, they should say : “ This is the last (verse) ”.

BHĀRADVĀJA -

[13. 32. 8] — At this stage, the Stotra should be chanted

ĀPASTAMBA -

[12. 28. 5-8; 14. 10. 8] — (The Adhvaryu) should formally introduce the Stotra by means of two blades of sacrificial grass with *asarjy asarji*.... Before the Ājya-Stotras, the sacrificer should murmur the formula, *idāyai himkuru tasyai prastuhi tasyai stuhi tasyai me 'varudhyai*; he should then recite the Caturhotṛ formula. When the Stotra is being chanted, he should murmur the Caturhotṛ formula. It is said in the *Brāhmaṇa* that, after the sacrificer has recited the Caturhotṛ formulas, the Udgātṛ should chant the Ājya-Stotras.

After the Stotra has been formally introduced, the Brahman should restrain his speech until (the recital of) the Yājyā of the Śastra.

SATYĀŚĀDHA -

[8. 8; 10. 4] — After having set it (= the Vaiśvadeva cup) down, the Adhvaryu should formally introduce the Stotra. That has been already explained.

Before the chanting of each Ājya-Stotra, the sacrificer should murmur *jyotiṣe him kuru tasyai pra stuhi tasyai me 'varuddhyai*, the *vyāhṛtis*, the *caturhotṛ* formula, and the *pañcahotṛ* formula.

VĀIKHĀNASA -

[15. 36] — With *asarjy asarji*..., the Adhvaryu should formally introduce the Pañcadaśa-Stotra by means of two blades of sacrificial grass.

Before the chanting of each Ājya-Stotra, the sacrificer should murmur *idāyai himkuru tasyai prastuhi tasyai stuhi tasyai me 'varuddhyai*, the *vyāhṛtis*, the *caturhotṛ* formula, and the *pañcahotṛ* formula.

MĀNAVA -

[2. 4. 2. 37-39] — Before (each of) the Ājya-Stotras, the sacrificer should murmur the *caturhotṛ* formula as also (the formula) *idāyai himkuru*....

Handing over two darbha blades to the Prastotṛ, towards the south of the Hotṛ's Dhiṣṇya, he (= the Adhvaryu) should formally introduce the Stotra with the words, "Do you commence; do thou move near, o sacrificer". Hereafter he should formally introduce the Stotras in this (very) manner, except in the case of the two *pavamānas*.

KĀTYĀYANA -

[9. 14. 4-5] — (The Āgnīdhra) should pour out the materials for the Savanīya oblations except the *payasyā*, (after having) first (poured out the material for) the *puṣu-puroḍāśa*. He should touch the (Vaiśvadeva) cup by means of two blades of grass and, (handing over those blades to the Prastotṛ,) formally introduce the Stotra with "Do you commence".

ŚĀNKHĀYANA -

[8. 15. 5] — (The Brahman) should restrain his speech from (the time of) the impulse up to (the time of) the subsequent *vaṣaṭ*.

LĀṬYĀYANA -

[2. 5. 18, 20-22, 26, 28; 2. 6. 1-12] — At the chanting of the repetitive Stotras, the Prastotṛ should receive (from the Adhvaryu) two blades of grass and hand them over (to the Udgātṛ) in the same manner as the *prastara*. In the very same manner (as in connection with the *prastara*) he (= the Udgātṛ) should strike his shank (with the two blades of grass) and then yoke the Stoma with the formula, *dīkṣāyai tapaso manaso vāco*.... Dhānamjayya (says that the formula should be employed) separately (that is, as *dīkṣāyai*..., *tapaso*..., *manaso*..., *vāco*...), when the four (Stotras are chanted) successively.¹ The end of all (these formulas) should be *prajāpatīs tvā*.... In the case of a smaller number of Stotras, each later (yoking of the Stoma) should be omitted.² Śāṇḍilya says (that there should be the yoking of the Stoma) in respect of each (Stotra) with all (the formulas), as prescribed in the scripture. On the *upavasatha* day, they (= the Udgātṛs) should not practise the (usual) chanting exercise.

However, (on the *upavasatha* day) the Prastotṛ should get *kuśā* pins made (of the wood) of a sacrifice-worthy tree — some teachers say (that they should be got made of the wood) of *khadira* in the long Sattras. He should get the

1. Drāh. (5. 1. 25, 26) : In the very same manner (as with the *prastara*) he (= the Udgātṛ) should strike his (right) shank (with the two blades of grass) and then yoke the Stoma (relating to the four Stotras) with the four formulas, *dīkṣāyai*..., *tapasaḥ*..., *manasaḥ*..., and *vācaḥ*.... Dhānamjayya says that he should do so separately, where the four would be (chanted) without any interval.

2. Drāh. (5. 1. 28) : In the case of a smaller number of Stotras, he should yoke the Stoma only relating to the first.

pins made which are (each) one span in measure, which have surface like kuśa on the side of the rind, which are levelled on the side of the pith, which are one thumb-joint in thickness, and which are of clearly discerned tips, besmear them with fragrant substances – some teachers say, ‘with melted clarified butter, in the Sattras’ – wrap them round with the cloth, which is to be used in connection with the *viṣṭuti*, and which is made of silken, flaxen, or cotton (fibres), and put them down upon the Audumbarī. On the next day, he should wind it (= the Audumbarī) round with kuśa blades with their tips pointing upwards, wrap it round, by the right, with a piece of cloth of the same kind (as the one to be used in connection with the *viṣṭuti*) and with its fringes pointing upwards, and then, having touched (but) not having clung to it, chant (the Sāman). One may cling to it boldly – so (say) some teachers.¹ The Prastotṛ should spread out, in the midst of the priests who are going to chant the Stotras, the cloth to be used in connection with the *viṣṭuti*, (which is folded so that) the side on which its two ends are joined points either to the east or to the north and whose fringes are turned upwards, and then lay down the pins upon it, at the end of the *prastāvas*.² In connection with the Sāmans which are characterised by more than one *prastāva*, (he should do so) at (the end of) the first (*prastāva*). He should lay down (in connection with) the first *viṣṭāva* (the pins) pointing towards the north and ending either in the east or in the west. To the rear of that (that is, of the pins laid down for the first *viṣṭāva*), along the middle region, (he should lay down for the second *viṣṭāva* the pins) pointing either towards the east or towards the west and ending in the north. To the rear of that (that is, of the pins for the second *viṣṭāva*), (he should lay down for the third *viṣṭāva* the pins) pointing towards the north and ending in the west. (These three *viṣṭāvas* constitute one round [*pariyāya*]); there should be (three) *pariyāyas* of this kind – one to the north of another. He should join together (the pins for) the *pariyāyas* and the *viṣṭāvas*.³ At the beginning of the *pariyāyas* they should utter *hīm* and then chant the Stotras. After having started (the chanting of) the last (verse in the Stotra), the Prastotṛ should look at the

1. Drāh. (5. 2. 4-8): After having got them made, he should besmear them with fragrant herbs... wrap them round with a piece of cloth prescribed in connection with the *kuśas* ... he should wind it (= the Audumbarī) round with kuśa blades with their tips pointing upwards, wrap it round, by the right, with a piece of cloth of the same kind (that is, silken, flaxen, or cotton) and with its fringes pointing upwards, and then, having touched it (but) not having clung to it, chant (the Sāman): So says Gautama. This (Audumbarī) is *Dhiṣṇya* (-fire); one should not overtake the *Dhiṣṇya*: So (is it said). One may cling to it (=the Audumbarī) boldly: so says Dhānamjayya. For, it is said (in the scripture): “That (*udumbara*) itself rests upon its vigour: it distributes vigour among the people”.

2. Drāh. (5. 2. 11): In connection with the Stotriyas without *prastāvas*, (he should lay down the *kuśas*) at the beginning (of the Stotriyas).

3. Drāh. (5. 2. 16): He should join (the *kuśas* in) the *pariyāyas* and the *viṣṭāvas* mutually (to one another).

reciter of the Śastra with the words, "This one (is the last)".¹ The sacrificer should be made to recite the formula *stutasya stutam asi*.

DRĀHYĀYANA -

[5. 1. 23, 25-28, 31; 5. 2. 1-19] = LĀṬ. 2. 5. 18, 20-22, 26, 28; 2. 6. 1-12.

JAIMINĪYA -

[1. 15] — See Setion 79.

VAITĀNA -

[20. 12] — Immediately after the Ājya-Śastra, (the Brahman should follow with the relevant formula) the offering to Indra-Agni.

88. THE PRAÜGA-ŚASTRA

BAUDHĀYANA -

[7. 17] — The Adhvaryu should turn away from the place of the Hotṛ. The Hotṛ should call him forth. The Adhvaryu should call forth in return. (The Hotṛ) should recite the Śastra. (The Adhvaryu) should respond (to it).

BHĀRADVĀJA -

[13. 32. 8] — (At this stage...), the Śastra should be recited.

SATYĀŚĀDHA -

[8. 8] — After the chanting of the Stotra has been concluded, the Adhvaryu should formally introduce the Śastra. That has been already explained.

MĀNAVA -

[2. 4. 2. 40] — After the words *eṣā (uttamā)* have been uttered (by the Prastotṛ), (the Adhvaryu) should sit down for responding (to the Śastra). This is (already) explained.

ĀŚVALĀYANA -

[5. 10. 1-10] — The Stotra (is chanted) before (the recitation of) the Śastra. At the morning-pressing, after the words, "This (is the last verse)", have been uttered (by the Prastotṛ) and after the utterance of *him* by the Udgātṛ,

1. Drāh. (5. 2. 18): After having started the last (verse in the Stotra), the Prastotṛ should say to the priest, who is going to recite the Śastra, "This one (is the last)".

they (the Hotṛ, etc.) should give out the calls (in connection with the recitation of the Śastra). At the latter two pressings, (they should do so) after the *prati-hāra* (is chanted by the Pratihartṛ). The Hotṛ should recite by way of Śastra one Tṛca after each of the seven *puroruc* verses beginning with *vāyur agregā yājñā-priḥ*.... The seven Tṛcas (to be so recited are those beginning with) *vāyav ā yāhi darśata*.... In the Praūga-Śastra, (he should recite) the second verse three times. He should give out the call (for each) of the *puroruc* verses; in the sixth verse (namely, *viśvān devān havāmahe*...), he should pause three times, namely, at the end of each half-verse. He should not recite the last (of the *puroruc* verses); some teachers (however) prescribe the recitation (of that verse); (even) in the case of the non-recital (of that verse), the call (should be made) for the (last) Tṛca. The Praūga-Śastra is (made up of the Tṛcas) composed by Madhucchandas: so is it said. After having recited the Śastra, (the Hotṛ) should murmur *uktham vāci ślokāya tvā*; the Yājyā should be *viśve-bhiḥ somyam madhv*.... The Praśāstr, the Brāhmaṇacchamsin, and the Acchāvāka are the Hotṛakas who are required to recite the Śāstras.

ŚĀṆKHĀYANA -

[7. 10; 8. 14. 2] — After (the recitation of) the Ājya (-Śastra) has been concluded, they (= the chanters) chant (the Stotra). (The chanter) says, "This (is the last verse)", in respect of the Śāstras following the Stotras; after the last *pratiḥāra*, (the Śastra-reciters) should give out the call and then recite the Śastra. In the Praūga-Śastra, certain verses intervene between the Tṛcas of Madhucchandas; they call them *puroruc* verses. There should be the call before (each of) these verses; and also before the concluding verse. The *puroruc* verse addressed to Viśve Devāḥ consists of six (verse-) quarters. In that verse, one should pause at each of the first two verse-quarters and utter the Praṇava at the end of the last two verse-quarters. In connection with the verse relating to Sarasvatī, there is option; one may recite it or not (recite it). But the call is obligatory. After having once recited the *puroruc* verse, *vāyur agregā yajñāpriḥ sākam gan manasā yajñam / śivo niyudbhiḥ śivābhiḥ*, he should recite the three verses beginning with *vāyav ā yāhi darśata* — the first verse thrice. (After having recited the *puroruc* verse,) *hiraṇyavartanī narā devā pati abhiṣṭaye / vāyuś ce 'ndraś ca sumakhau*, (he should recite) the three verses beginning with *indravāyū ime*.... (After having recited the *puroruc* verse,) *kāvyayo rājāneṣu kratvā dakṣasya duroṇe / riśādasā sadhasya ā*, (he should recite) the three verses beginning with *mitram huve*.... (After having recited the *puroruc* verse,) *daivyāv adhvaryū ā gataṁ rathena sūryatvacā / madhvā yajñam samañjāthe*, (he should recite) the three verses beginning with *aśvinā yajvarīr iṣo*.... (After having recited the *puroruc* verse,) *indra ukthebhir bhandi-ṣṭho vājānām ca vājapatiḥ / harivān sutānām sakhā*, (he should recite) the three verses beginning with *indrā "yāhi citrabhāno*.... (After having recited the

puroruc verse,) *viśvān devān havāmahe 'smin yajñe sajoṣasaḥ / ta imān yajñam ā gaman devāso devyā dhiyā / ye yajñasya tanūkrto viśva ā somapītaye*, (he should recite) the three verses beginning with *omāsaś carṣaṇīdhṛto*.... (After having recited the *puroruc* verse,) *vācā mahīm devīm vācam asmin yajñe supēśasam / sarasvatīm havāmahe*, (he should recite the three verses beginning with *pāvakā naḥ sarasvatī*....; he should conclude (the Śastra) with the last of these three verses. (Thereafter) he should murmur the *ukthavīrya* formulas : *vācam me jinva / prāṇam me tṛṇpa / cakṣur me pāhi / śrotram me 'va / varṇam me yaccha / tanvaṁ me pāhi / yaśo me dhehi / ghoṣāya tvo 'ktham avāci*. He should recite as the Yājyā the verse, *viśvebhiḥ somyaṁ madhu*....

The Praūga-Śastra (should be recited) more loudly than the Ājya-Śastra.

VAITĀNA -

[20. 13] — (The Brahmana being called upon to do so should give impulse) to the Hotṛ (to recite the Śastra corresponding) to the Praūga-Stotra, with *pretir asi dharmaṇe tvā dharmam jinva*; to the Maitrāvaruṇa, with *anvītir asi dive tvā divam jinva*; to the Brāhmaṇācchamsin, with *saṁdhir asy antariksāya tvā 'ntariksam jinva*; and to the Acchāvāka, with *pratidhir asi prthivyai tvā prthivīm jinva*.

89. THE PROCEDURE RELATING TO THE VAIŚVADEVA CUP AND THE TAKING UP OF THE MAITRĀVARUṆA CUP

BAUDHĀYANA -

1. [7. 17] — The Adhvaryu should respond to the Śastra in the well-established manner, come over towards the east, and then lift up this Vaiśvadeva cup. (The Camasādhvaryus) should, following (him), lift up the Nārāśaṁsa goblets. Then, with *ośrāvaya*, he should cause (the Āgnīdhra) to announce, (and, after the latter has responded with) *astu śrauṣaṭ*, (he should give out the call :) "O reciter of the Uktha, do thou recite the Yājyā (relating to the offering) of Soma". He should make the offering two times - (once) after the *vaṣaṭ* has been uttered and (the second time) after the subsequent *vaṣaṭ* has been uttered. In the very same manner, they (= the Camasādhvaryus) should subsequently shake up the Nārāśaṁsa goblets, two times each. The Nārāśaṁsa goblets should follow this (Vaiśvadeva) cup (to the Sadas). (The formula for) Savanabhakṣa formally following (the invocation of the Idā) (should be) *viśvair devair pītasya*.... The Hotṛ as also the Adhvaryu should together

consume (the Soma in) this cup and (that in) the Nārāśaṃsa goblets with the *narāśaṃsapīta* formula, namely, *narāśaṃsapītasya soma deva te matividāḥ prātaḥsavanasya gāyatrācchandasah pitṛpītasya madhumata upahūtasyo 'pahūto bhakṣayāmi*. These three, mutually inviting one another, should consume out of the Hotṛ's goblet itself. (The Hotrakas should consume) out of their respective goblets. They should (each) touch themselves (that is, their own hearts) with *hinva me...*. They should not make the goblets swell. They should sprinkle themselves with water after they have consumed the entire quantity of Soma. Then the Adhvaryu should say: "O Pratiprasthātṛ, do thou cleanse these two Rtu cups and this Śukra cup upon the Mārjālīya and then put them away among the cups." He (= the Pratiprasthātṛ) should do so.

2. [7. 17-18] — Then, after having come over towards the east, he (= the Adhvaryu) should say: "Do you fill in (the goblets) after the Maitrāvaruṇa's goblet (has been filled in); o Unnetṛ, do thou augment the Soma". They should first fill in the Maitrāvaruṇa's goblet itself; (they should fill in) the other (goblets) as the occasions arise. After having filled them in, they should place them together upon the Uttaravedi. Then the Adhvaryu should take up the cup lying near the Ukthya vessel. He should take out into it one third of this king Soma which is in the Ukthya vessel, with *upayāmagrṛhīto 'si devebhyas tvā devāyuvam ukthebhya ukthāyuvam yajñasyā 'yuse mitrāvaruṇābhyāṃ tvā juṣṭam grhṇāmi*. With *punarhaviṛ asi*, he should touch the Ukthya vessel. After having wiped it (= the cup) round, he should place it with *eṣa te yonir mitrāvaruṇābhyāṃ tvā*.

BHĀRADVĀJA -

[13. 32. 9-21] — After having responded to the Śastra, the Adhvaryu should take up the cup; (the Camasādhvāryus) should take up the Nārāśaṃsa goblets. The Adhvaryu should step beyond, cause the (Āgnīdhra) to announce, and (after the latter has responded) say (to the Hotṛ): "O reciter of the Uktha, do thou recite the Yājñā (relating to the offering) of the Soma (-cup)". After the *vaṣaṭ* has been uttered, he should make the offering. The shaking up of the goblets after (the utterance of the *vaṣaṭ* and the subsequent *vaṣaṭ*) has been already explained. The formula to accompany the consuming of the cup has been already explained. The formula to accompany the consuming of the Nārāśaṃsa goblets has been already explained. (The Camasins) should consume the goblets wholly. They should not make them swell (with water). They should cleanse (the goblets). Hereafter, at the morning-pressing, the goblets should verily be consumed wholly. Thereafter the Adhvaryu should take up a portion from the Ukthya vessel. He should take up into the Ukthya cup one third out of the Ukthya vessel, with *upayāmagrṛhīto 'si mitrāvaruṇābhyāṃ tvā*. Then he should place it with *eṣa te yonir mitrāvaruṇābhyāṃ tvā*. With *punarhaviṛ asi*, he should touch the vessel. (The Unnetṛ) should fill in the goblets, with the Maitrāvaruṇa goblet as the first.

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ĀPASTAMBA -

[12. 28. 9-11] — After (the first Ājya-Śotra) has been chanted, there should be the response to the (Praūga-) Śastra, as at (the offering of) the Aindrāgna cup, but without (the Adhvaryu's holding) the Ṛtu cup (in his hand); so too should be gone through (the rites relating to) the cup and the Nārāśamsa goblets. (The remnants in) the goblets should be wholly consumed. The Adhvaryu should take up one third of the Soma out of the Ukthya vessel (into the Ukthya cup) with the formula, *upayāmaghṛīto 'si mitrāvaruṇābhyām tvā juṣṭam gṛhṇāmi devebhyo devāyuvam ukthebhya ukthyāyuvam...*, set the cup down with *eṣa te yonir mitrāvaruṇābhyām tvā*, and then touch the vessel with *punarhavir asi*.

SATYĀSĀDHA -

[8. 8] — After having responded to the Śastra, the Adhvaryu should take up the cup; the Camasādhvaryus (should take up) the goblets. The Adhvaryu should give out the call : "O reciter of the Uktha, do thou recite the Yājñā (relating to the offering) of Soma". The shaking up of the Nārāśamsa goblets has been already explained; so too (has been explained) the consuming of (the remnants in) the cup and the Nārāśamsa goblets. (The remnants in the goblets) should be consumed entirely. There should not be the making of the goblets swell and their placing.

The two (= the Adhvaryu and the Pratiprasthāṭṛ) should (then) proceed with the offering of the three portions of Soma from the Ukthya vessel. With *upayāmaghṛīto 'si mitrāvaruṇābhyām tvā...*, the Adhvaryu should take up as the Maitrāvaruṇa cup one third (of the quantity of Soma) from the Ukthya vessel by means of the Ukthya cup. With *eṣa te yonir mitrāvaruṇābhyām tvā*, he should place it in its place. With *punarhavir asi*, he should touch the vessel. (The Unnetṛ) should fill in the eleven goblets with the Maitrāvaruṇa's goblet as the first.

VĀIKHĀNASA -

[15. 36-37] — After (the chanting of) the Stotra has commenced, the Adhvaryu should murmur *iḍā devahūr...*, as before, respond to the Śastra, and, coming over towards the east, take up the Vaiśvadeva cup, cause (the Āgnīdhra) to announce, (after the latter has responded) give out the call, "O reciter of the Uktha, do thou recite the Yājñā (relating to the offering) of Soma", and make the offering after the *vaṣat* and the subsequent *vaṣaṭ* have been uttered. (The Camasādhvaryus) should shake up (the Nārāśamsa goblets). The entire (quantities of the remnants) in the cups and the Nārāśamsa goblets should be consumed. (The Camasādhvaryus) should wash them upon the Mārjālīya and then put them down.

With *upayāmagr̥hīto 'si mitrāvaruṇābhyām tvā...*, the Adhvaryu should take up one third of the quantity of king Soma from the Ukthya vessel, (the offering of which should be) characterised by the Stotra and the Śastra. He should place it in its place with *eṣa te yonir mitrāvaruṇābhyām tvā*. With *punarhaviṛ asi*, he should touch the vessel. (The Unnetṛ) should fill in ten goblets with the Maitrāvaruṇa's goblet as the first.

MĀNAVA -

[2. 4. 2. 41-3. 4] — After the Adhvaryu has responded to the Praūga-Śastra, the procedure beginning with the taking up of the cup up to the consuming of Soma should be similar to that in connection with the Indra-Agni cup. The modified formula relating to the consuming (of the Nārāśaṃsa goblets) should be *nārāśaṃsapītasya...*. The procedure up to the placing (of the Nārāśaṃsa goblets) is well established. They should wash the cup upon the Mārjāliya and place it at its proper place near to the Pūtabhṛt. The two should proceed with (the rites relating to) the portions of Soma in the Ukthya vessel. With *upayāmagr̥hīto 'si mitrāvaruṇābhyām tvā*, the Adhvaryu should take in one third (of the Soma) from the Ukthya vessel into the Ukthya cup. He should place it with *eṣa te yonir mitrāvaruṇābhyām tvā*. He should touch the Ukthya vessel with *upayāmagr̥hīto 'si devebhyas tvā devāyuvam gr̥hṇāmi punarhaviṛ asi*. (The Unnetṛ) should fill in from the Pūtabhṛt (the goblets), with the goblet for Mitra-Varuṇa as the first.

KĀTYĀYANA -

[9. 14. 6-11] — Similar¹ should be the procedure of the formal introduction everywhere in respect of the subsequent Stotras (except the Pavamānas). (Thereafter) the goblets should have the entire quantity of Soma in them consumed. (There should follow) the washing of the vessels (that is, the cups and the goblets) upon the Mārjāliya. He (= the Adhvaryu) should take up portions of the Soma from the Ukthya vessel, on three occasions, for all (the Śastra-reciters except the Hotṛ), with *devebhyas tvā*. Or (he should take a portion separately) for the Praśāstṛ with *mitrāvaruṇābhyām tvā*. The placing (of the cups should be done) without reciting any formula.

ŚĀNKHĀYANA -

[7. 5. 21] — At the Ājya-Śastra and the Praūga-Śastra, the Nārāśaṃsa goblets (should be caused to swell), and at the Niṣkaivalya-Śastra and the Marutvatīya-Śastra, and also at the Vaiśvadeva-Śastra.

LĀṬYĀYANA -

[2. 5. 13] — The second (goblets) at (all) the (three) pressings are Nārāśmaṣas; also the (two) third ones at the first two pressings.

1. Cf. *KaṭṣṢ* 9. 14. 5.

DRĀHYĀYANA

[5. 1. 15, 16] ≡ LĀṬ. 2. 5. 13.

JAIMINĪYA -

[1. 14] — See Section 79.

VAITĀNA -

[20. 14] — After (the recitation of) the Praiṅga-Saṣṭra (by the Hotṛ), (the Brahman should follow with the relevant formula) the offering to Viśvedevāḥ.

90. THE SECOND ĀJYA-STOTRA

BAUDHĀYANA -

[7. 18] — Then he (= the Adhvaryu) should touch water, take up two blades of sacrificial grass, hasten towards the west having restrained his speech, and then formally introduce the Stotra. They (= the Udgātṛs) should chant the Stotra. Unto the Maitrāvaruṇa they should announce : “ This is the last (verse) ”.

BHĀRADVĀJA -

[13. 32. 22] — At this stage, the Stotra (= the second Ājya-Stotra) should be chanted

KĀTYĀYANA -

[9. 14. 12-14] — The Adhvaryu should formally introduce the Stotra. In respect of the goblets other than the Nārāśamsas, the call should be : “ O Uktha-reciter, do thou recite the Yājyā relating to the Soma-offerings ”.

JAIMINĪYA -

[1. 15] — See Section 79.

VAITĀNA -

[20. 13] — (The Brahman should impel) the Maitrāvaruṇa (to recite the Saṣṭra corresponding to the second Ājya-stotra), with *anvitir asi dive tvā divaṁ jinva*.

91. THE MAITRĀVARUṆA-ŚĀSTRA

BAUDHĀYANA -

[7. 18] — The Adhvaryu should turn away from the place of the Maitrāvaruṇa. The Maitrāvaruṇa should call him out. The Adhvaryu should call out in return. (The Maitrāvaruṇa) should recite the Śāstra. (The Adhvaryu) should respond (to it).

BHĀRADVĀJA -

[13. 32. 22] — At this juncture, (the chanting of the Stotra and) the reciting of the Śāstra (= the Maitrāvaruṇa-Śāstra) should take place.

ĀSVALĀYANA -

[5. 10. 10, 11, 13, 15, 16, 18, 20-22, 25-28; 1. 2. 26; 3. 1. 23] — After having recited the Śāstra, the Hotṛ should murmur *uktham vāci ślokāya tvā*. The verse, *viśvebhiḥ soṃyam madhu...*, should be the Yājyā. The Praśāstr, the Brāhmaṇacchamsin, and the Acchāvāka, (among) the Hotrakas, are the reciters of the Śāstras. Their Śāstras (to be recited) at the morning-pressing and in the rounds at the third pressing as also in the extra ones at the third pressing should be characterised by four *āhāvas*. There should be separate *āhāvas* in respect of the Stotriya (Ṭṛcas) and the Anurūpa (Ṭṛcas), the Pratipad (Ṭṛcas) and the Anucara (Ṭṛcas), the Pragāthas, and the Dhāyyās. (*Āhāva* should be recited by the Hotṛ and the Hotrakas) in respect of the other portions (to be recited) subsequent to these. (There should be *āhāva*) at the beginning of the *nividdhānīya* hymns. If there are more than one *nividdhānīya* hymns, there should be *āhāva* (only) at the beginning of the first. The (initial) Ṭṛcas (of the Śāstras to be recited) by them (= the Hotrakas) are (respectively) the Stotriyas and the Anurūpas. (The *āhāvas* should be recited) always at the beginnings of the Śāstras. Everything else should be as mentioned. The Śāstras should end with the Yājyās. At the morning-pressing, after the recitation of the Śāstra there should follow the murmuring of the formulas, *uktham vāci...*, etc.

(The character) of the immediately following (rite should be governed) by (that of) the preceding one. The metres, the number of syllables, the characteristics, and the divinities of the Anurūpa Ṭṛcas should correspond with those of the Stotriya Ṭṛcas. Some teachers say that even the Ṛṣis (of those Ṭṛcas should correspond). (The three verses beginning with) *ā no mitrāvaruṇā...* (should constitute the Stotriya-ṛca); (the hymn of three verses beginning with) *ā no gantam riśādasā...* (should constitute the Anurūpa-ṛca); (the hymn of five verses beginning with) *pra vo mitrāya...* (should constitute the Uktha-mukha); (the nine verses beginning with) *pra mitrayor varuṇayoḥ...* (should constitute the Paryāsa, the last one being the Paridhānīyā); (and the verse) *ā yātam mitrāvaruṇā...* (should constitute) the Yājyā.

The Hotrakas should utter *abhihiṃkāra* only in (connection with) the Śastras.

In a Soma-sacrifice, (the Maitrāvaruṇa should do the recitations) other (than the ones mentioned in 1. 2. 20-22), remaining seated.

ŚĀṆKHĀYANA -

[7. 11; 7. 14. 1, 4] — The Stotriyas and the Anurūpas (should always be constituted of) Ṭṛcas, excepting the Pragāthas. The Ṭṛcas beginning with *ā no mitrāvaruṇā...* and *ā no gantam...* should respectively constitute the Stotriya and the Anurūpa of the Maitrāvaruṇa (-Śastra). The hymn beginning with *pra vo mitrāya...* should be the opening of the Śastra. One should recite the last one of the nine verses in the hymn beginning with *pra mitrayor...* as the Paridhānīyā. He should recite the verse, *upa naḥ sutam ā gātam...*, as the Yājyā.

The Stotriya of the Bṛhatprṣṭha (in this Śastra) should be the Ṭṛca beginning with *mitram vayan...*

The Hotrakas should (each) have four calls (*āhāyas*) (in their Śastras).

92. THE PROCEDURE RELATING TO THE OFFERING OF THE MAITRĀVARUṆA CUP AND THE TAKING UP OF THE AINDRA CUP BAUDHĀYANA -

1. [7. 18] — (The Adhvaryu) should respond to the Śastra (recited by the Maitrāvaruṇa) in the well-established manner, come over towards the east, and then lift up this (Maitrāvaruṇa) cup. (The Camasādhvaryus) should, following (him), lift up their respective goblets. Then, with *ośrāvaya*, the Adhvaryu should cause (the Āgnīdhra) to announce, (and, after the latter has responded with) *astu śrauṣaṭ*, (he should give out the call :) “O reciter of Uktha, do thou recite the Yājyā (relating to the offering) of the Somas”. He should make the offering two times - (once) after the *vaṣaṭ* has been uttered and (the second time) after the subsequent *vaṣaṭ* has been uttered. In the very same manner they (= the Camasādhvaryus) should offer (the Soma in) all the goblets two times each. He (= the Adhvaryu) should then turn round by the right and then pour down the remnant (of Soma) in the cup into the Maitrāvaruṇa's goblet, either with *hutam tvā hute 'vanayāmy ūrjasvantam devebhyo madhuman-tam manuṣyebhyaḥ* or without reciting any formula. At this stage, verily, he should put down the cup. (The Camasādhvaryus) should hasten towards

the west together with (the goblets containing) the quantities of Soma to be consumed. (The formula for) the consuming of the Anusavana (should be) *mitrāvaruṇābhyāṃ pītasya*.... These three, mutually inviting one another, should consume out of the Maitrāvaruṇa's goblet itself. (The others should consume) out of their respective goblets. They should (each) touch themselves (that is, their own hearts) with *hinva me*.... They should not make the goblets swell. They should sprinkle themselves with water after they have consumed the entire quantity of Soma.

2. [7. 18-19] — Then the Adhvaryu should say: "O Pratiprasthātṛ, the (next) two cups are thine. Do thou proceed (with the offering of those two cups)". After having heard it, the Pratiprasthātṛ should come over towards the east and then say: "Do you fill in (the goblets) after the Brāhmaṇacchamśin's goblet (has been filled in); o Unnetṛ, do thou augment the Soma". They should first fill in the Brāhmaṇacchamśin's goblet itself; (they should fill in) the other goblets as the occasions arise. After having filled them in, they should place them together upon the Uttaravedi. Then the Adhvaryu should take up the cup lying near the Ukthya vessel. He should take out into it one third of this king Soma which is in the Ukthya vessel, with *upayāmagr̥hīto 'si devebhyas tvā devāyuvam ukthebhyas ukthāyuvam yajñasyā 'yuṣa indrāya tvā juṣtam ghr̥ṇāmi*. With *punarhaviṣi*, he should touch the Ukthya vessel. After having wiped it round, he should place it with *ṣa te yonir indrāya tvā*.

BHĀRADVĀJA -

[13. 32. 23 - 33. 7] — After having responded to the Śastra, the Adhvaryu should take hold of the cup. The Camasādhvaryus should take hold of their respective goblets. The Adhvaryu should step beyond, cause (the Āgnīdhra) to announce, and (after the latter has responded) say (to the Maitrāvaruṇa): "O reciter of the Uktha, do thou recite the Yājyā (relating to the offering) of the Somas". After the *vaṣaṭ* has been uttered, they (the Adhvaryu and the Camasādhvaryus) should make the offering. The Adhvaryu should pour down drops (from his cup) into the Maitrāvaruṇa's goblet with *devebhyas tvā devāyuvam pṛṇajmi yajñasyā 'yuṣe*.

"If the Adhvaryu desires, 'I shall endow myself with the glory of the sacrifice'..." — this (should be understood here) as stated in the *Brāhmaṇa*.¹ The Camasins should consume out of their respective goblets with *mandrābhibhūtiḥ*.... In this (very) manner, the Pratiprasthātṛ should proceed with (the offering of) two portions of Soma from the Ukthya vessel, without (however) consuming (the Soma). Whichever is the first goblet, into that does he pour down drops of

1. Cf. TS 6. 5. 1.

Soma. (In connection with) the second (offering from the Ukthya), the Brāhmaṇacchaṁsin's goblet (should be regarded as) the first goblet; (in connection with) the third offering, the Acchāvāka's goblet (should be regarded as) the first one. By this is (also) explained the sequence of the Śāstras and the Yājyās. This much is different. The formulas for the (filling in and) taking up and the placing of the Brāhmaṇacchaṁsin's cup should be: (*upayāmagr̥hīto 'si' indrāya tvā...* (and *eṣa te yonir indrāya tvā...*); the formulas for the (filling in and) taking up and the placing of the Acchāvāka's cup should be: (*upayāmagr̥hīto 'si' indrāgnibhyāṁ tvā...* (and *eṣa te yonir indrāgnibhyāṁ tvā...*). The formula for the consuming should be *mandrābhībhūtiḥ*....

ĀPASTAMBA -

[12. 28. 12 - 29. 4] — The Adhvaryu should respond to the Śāstra of that officiating priest whose goblet has been filled in first; and he (= the Adhvaryu) should (also) consume together with him. (The Unnetṛ) should fill in the goblets beginning with the Maitrāvaruṇa's goblet, and then (the Adhvaryu) should formally introduce the Stotra as before. After the Stotra has been chanted, the Adhvaryu should respond to the Śāstra as before and then take hold of the cup. The Camasādhvāryus (should take hold of) their respective goblets. The Adhvaryu should cause (the Āgnīdhra) to announce and, after the latter has responded, give out the call (to the Maitrāvaruṇa): "O Uktha-reciter, do thou recite the Yājyā (relating to the offering) of the Somas". After the *vaṣaṭ* has been uttered as also after the subsequent *vaṣaṭ* has been uttered, they should make the offering. They should (then) carry away (the remnant of) Soma (to the Sadas) for consuming. Hereafter, similar should be the procedure in respect of the groups (of goblets) except in respect of the Nārāśaṁsa goblets. The Adhvaryu should pour down the remnant (of the offered Soma) into the first (that is, the Maitrāvaruṇa's) goblet, with *devebhyaḥ tvā devāyuvam pr̥ñajmi yajñasyā 'yuṣe*. It is said in the *Brāhmaṇa* that, if the Adhvaryu desires that he would bestow upon himself the glory accruing from the sacrifice, (he should pour down the remnant standing between the Āhavanīya fire and the Havirdhāna; if he desires to have it bestowed upon the sacrificer, he should pour down standing between the Sadas and the Havirdhāna; and if he desires to have it bestowed upon the officiating priests seated in the Sadas, he should pour down standing in the Sadas). So is prescribed also (the procedure relating to) the latter two rounds. The Pratiprasthāṭṛ should proceed with (the rites relating to) those two. This much is different: In the second, he should modify the formulas relating to the taking up and the placing respectively as *indrāya tvā (juṣṭam gr̥hṇāmi* and *indrāya tvā*). (Similarly) he should take up (only) one half of the remnant of the Ukthya (that is, of the remnant in the Ukthya vessel). He should touch the vessel as before. One should fill in the goblets beginning with the Brāhmaṇacchaṁsin's goblet.

SATYĀŚĀDHA -

[8. 8] — After having responded to the Śastra, the Adhvaryu should take hold of the cup. The Camasādhvāryus (should take hold) of their respective goblets. The Adhvaryu should give out the call (to the Maitrāvaruṇa): “O reciter of the Uktha, do thou recite the Yājyā (relating to the offering) of the Soma”. The subsequent shaking up (of the goblets) and the consuming of (the Soma in) the cups and the Nārāśansa goblets have been already explained. (The Soma in those goblets) should be consumed entirely. There should not be the causing to swell and the putting down. The two (that is, the Adhvaryu and the Pratiprasthātṛ) should proceed with (the offering of) three portions of Soma from the Ukthya vessel. With *upayāmagr̥hito 'si mitrāvaruṇābhyām tvā*, the Adhvaryu should fill in the Maitrāvaruṇa cup with (that is, by pouring out) one third of the Soma from the Ukthya vessel into the Ukthya cup. With *eṣa te yonir mitrāvaruṇābhyām tvā*, he should place it in its proper place. With *punarhāviri asi*, the Adhvaryu should touch the vessel. One should fill in eleven goblets with the Maitrāvaruṇa's goblet as the first. He should fill in the Acchāvāka's goblet before the Āgnīdhra's goblet. There should take place the chanting of the Stotra and the reciting of the Śastra. After having responded to the Śastra, the Adhvaryu should take hold of the cup and the Camasādhvāryus of their respective goblets. The Adhvaryu should give out the call: “O reciter of the Uktha, do thou recite the Yājyā (relating to the offering) of the Somas”. After they (that is, the Adhvaryu and the Camasādhvāryus) have made the offering, the Adhvaryu, standing outside the Sadas and touching the ground of the Sadas, should pour down the remnant in his cup into the Maitrāvaruṇa's goblet, with *devēbhyas tvā devāyuvam pr̥nājmi yajñasyā 'yuse juṣṭam*. The pourings down (of Soma) have been explained in the *Brāhmaṇa* in the passage: “If the Adhvaryu desires, ‘I shall endow myself with the glory of the sacrifice’...”. Out of those (pourings down, the Adhvaryu should perform the one) according to his desire. First among all, the Maitrāvaruṇa should consume twice out of his own goblet; the Adhvaryu should consume once out of that goblet out of which the Maitrāvaruṇa has consumed twice; the Maitrāvaruṇa should then consume the third time. Thereafter the Pratiprasthātṛ should proceed with (the offering of) the latter two portions of Soma from the Ukthya vessel, which should be characterised by the chanting of the Stotra and the reciting of the Śastra, according to the very same procedure. In connection with the second (cup), he should modify the formulas relating to the taking up and the placing as *indrāya tvā...*, etc. He should touch the vessel with *punarhāviri asi*.

VĀIKHĀNĀSA -

[15. 37-38] — One should fill in ten goblets with the Maitrāvaruṇa's goblet as the first one. The Adhvaryu should formally introduce the Stotra as before, respond to the Śastra after the Stotra has been chanted, and then take

hold of the cup. The Camasādhvaryus (should take hold) of (their respective) goblets. The Adhvaryu should cause (the Āgnīdhra) to announce and, after the latter has responded, give out the call (to the Maitrāvaruṇa) : "O reciter of the Uktha, do thou recite the Yājyā (relating to the offering) of the Somas". After the *vaṣaṭ* has been uttered as also after the subsequent *vaṣaṭ* has been uttered, they should make the offering. They should take away the Somas to be consumed. In connection with the three portions of Soma from the Ukthya vessel, there should be no Nārāśansa goblets. Standing outside the Sadas and touching it, the Adhvaryu should pour down the remnant in the cup into the Maitrāvaruṇa's goblet either with *devebhyas tvā devāyuvam prṇajmi yajñasyā* "yuse *juṣṭam* or with *hutam tvā 'hute 'vanayāmy ūrjasvantam devebhyo madhumantanam manuṣyebhyaḥ*. After having invited (others), the Adhvaryu should consume (the Soma in) the Maitrāvaruṇa's goblet; (the Hotrakas should consume the Soma in) their respective goblets. First, the Maitrāvaruṇa should consume once (each out of all the goblets); after he has consumed two times out of his own goblet, the Adhvaryu should consume once (out of that very goblet). In the end, the Maitrāvaruṇa should consume the third time. Thereafter they should place the goblets upon the mound. (The rites connected with the) two latter sets of goblets have been prescribed (to be performed) in the same manner.¹ The Pratiprasthātṛ should proceed with the rites connected with those two. With *upayāmagr̥hīto 'sī 'ndrāya tvā*, he should take in from the Ukthya vessel one half of king Soma, (the offering of which should be) characterised by the chanting of Stotra and the recitation of Śastra. With *eṣa te yonir indrāya tvā*, he should place it in its proper place. With *punarhaviṛ asi*, he should touch the vessel.

MĀNAVA -

[2. 4. 3. 5-15] — There should be the chanting of the Stotra and the reciting of the Śastra. The Adhvaryu should respond to (the Śastra recited by) the Maitrāvaruṇa and then take hold of the cup; the Camasādhvaryus (should take hold of) their respective goblets. The Adhvaryu should cause (the Āgnīdhra) to announce and (after the latter has responded) give out the call : "O reciter of the Uktha, do thou recite the Yājyā (relating to the offering) of the Somas". After the *vaṣaṭ* and the subsequent *vaṣaṭ* have been uttered, he should make the offering; (so should) the Camasādhvaryus. The Adhvaryu should touch the Sadas and, with *devebhyas tvā devāyuvam prṇajmi*, pour down the remnant (of Soma) into the Maitrāvaruṇa's goblet by means of the Ukthya cup. They should consume (the Soma) with *vāg devī somasya pibatu*. They should wash the goblets clean on the Mārjālīya and place them in their respective places. The Pratiprasthātṛ should proceed with *upayāmagr̥hīto 'sī 'ndrāya tvā*; he should take

1- The word *pratiprasthātā* before *evam* in the text seems to be an interpolation.

THE THIRD ĀJYA-STOTRA

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in into the Ukthya cup half (the quantity of Soma) from the Ukthya vessel. With *eṣa te yonir indrāya tvā*, he should place it. In the very same manner, he should make a repeated oblation (of it). The Adhvaryu should fill in (with the Soma) out of the Pūtabhṛta the goblets with the Brāhmaṇacchamsin's goblet as the first one.

JAIMINĪYA -

[1. 14] — See section 79.

VAITĀNA -

[20. 13, 14] — (The Brahman) should impel the Hotṛ (to recite the Śastra corresponding to) the Praūga-Stotra, with *pretir asi dharmaṇe tvā dharmam jinva*; the Maitrāvaruṇa, with *anvitir asi dive tvā dharmam jinva*; the Brāhmaṇacchamsin, with *saṁdhir asy antarikṣāya tvā 'ntarikṣam jinva*; and the Acchāvāka, with *pratidhir asi pṛthivyai tvā pṛthivīm jinva*. After (the recitation of) the Praūgaśastra (by the Hotṛ), (the Brahman should follow with the relevant formula) the offering to Viśvedevāḥ; after the Maitrāvaruṇa's (Śastra), (he should follow with the relevant formula) the offering to Mitra-Varuṇa; after the Brāhmaṇacchamsin's (Śastra), (he should follow with the relevant formula) the offering to Indra; and after the Acchāvāka's (Śastra), (he should follow with the relevant formula) the offering to Indra-Agni.

93. THE THIRD ĀJYA-STOTRA

BAUDHĀYANA -

[7. 19] — Then he (= the Pratiprasthāṭṛ) should touch water, take up two blades of sacrificial grass, hasten towards the west having restrained his speech, and then formally introduce the Stotra. They (= the Udgātṛs) should chant the Stotra. Unto the Brāhmaṇacchamsin they should announce : " This is the last (verse) "

JAIMINĪYA -

[1. 15] — See section 79.

94. THE BRĀHMAṆĀCCHAMSI-ŚASTRA

BAUDHĀYANA -

[7. 19] — The Pratiprasthātṛ should turn away from the place of the Brāhmaṇācchamsin. The Brāhmaṇācchamsin should call him out. The Pratiprasthātṛ should call out in return. (The Brāhmaṇācchamsin) should recite the Śastra. (The Pratiprasthātṛ) should respond (to it).

ĀŚVALĀYANA -

[5. 10. 10, 28] — The Praśāstr, the Brāhmaṇācchamsin, and the Acchāvāka are the Hotrakas who have to recite the Śastras. The six verses beginning with *ā yāhi suṣumā hi ta...* should constitute the Stotriya-ṛṇa and the Anurūpa-ṛṇa; the next seven verses (namely, those beginning with *ayam u tvā vicarṣaṇe...*) and (the hymn of nine verses beginning with) *indra tvā vṛṣabham...* (should constitute the Ukthamukha); the three verses (beginning with) *ud ghe 'd abhi...* (should constitute the Paryāsa, the last one being the Paridhānīyā); (and the verse) *indra kratuvidam sutam...* (should constitute) the Yājyā.

ŚĀNKHĀYANA -

[7. 12; 7. 14. 1] — The Stotriya and the Anurūpa (of the Śastra) of the Brāhmaṇācchamsin should be respectively (the Ṭṛa beginning with) *ā yāhi suṣumā...* (and the Ṭṛa beginning with *ā no yāhi...*). The remaining portion of the hymn, excepting the last two verses, should constitute the opening of the Uktha. The hymn beginning with *indra tvā vṛṣabham...* (should be recited). Out of the three verses beginning with *ud ghe 'd abhi...* he should recite the last one as the Paridhānīyā. He should recite the verse, *indra kratuvidam...* as the Yājyā.

The Stotriya of the Bṛhatprṣṭha (in this Śastra) should be the Ṭṛa beginning with *indram id gāthino...*

VAITĀNA -

[20. 14-21; 21. 1-6] — [For 20. 14, see Section 92.] After the last Prati-hāra, the Brāhmaṇācchamsin should utter *him* three times and then invoke the Adhvaryu with *śamsāvom*. (He should invoke the Adhvaryu) for the Anurūpa, the Ukthamukha, the Paridhānīyā, and the Pragātha at the midday-pressing (with *śamsāvom* but) without having uttered *him*. Some teachers (say that he should invoke also) for the Yoni. (At the midday-pressing, he should invoke the Adhvaryu) for the Stotriya with *adhvāryo śamsāvom*; at the third pressing, (he should invoke the Adhvaryu for the Stotriya) with *adhvāryo śam śamsāvom*. (At (each of) the invocations, the Adhvaryu should respond with *śamsāvo daiva*. At the end (of a half-verse in the Śastra, he should respond with) *othāmo daiva*. At (the utterance of) the *praṇava*, (he should respond with) *om othāmo daiva*. At

the end of the Śastra, (he should respond with) *om*. At the Ukthasāmpads, (the Adhvaryu should respond with) *om ukthaśāḥ* (at the morning-pressing), with *ukthaśā yaja* (at the midday-pressing), and with *ukthaśāḥ* (at the third pressing). (After the invocation of the Adhvaryu), one should append the Śastra to the Sāman (to be recited) by half-verses, (and) in low tone (at the morning-pressing), in a higher tone at the midday-pressing, and in the highest tone at the third pressing. He should exert himself (to recite the Śastra) in an increasingly higher tone up to its completion.

The Stotriya and the Anurūpa should respectively be (the Tṛca) *ā yāhi suṣamā hi te...* and (the Tṛca) *ā no yāhi sutāvataḥ....* The Ukthamukha should be (constituted of the hymn) *ayam u tvā vicarṣaṇe....* The Paryāsa should be (constituted of the two verses beginning with) *ud ghe 'd abhi śrutāmagham....* The Paridhānīyā should be the last verse (= *AV XX. 7. 3*). One should recite the first verse (of the Śastra) three times and (also) the last verse three times. In the Śastra to be recited by half-verses, he should append to the end of a verse the *praṇava*, dropping (the end-syllable of the verse) beginning with a vowel. In the Śastra to be recited by *pādas*, (he should append) to the end of a half-verse (the beginning of the next with the *praṇava*). To the end of the Śastra (he should append) only the utterance (of the *praṇava*) ending with the sound *m*.

After one has recited the Śastra, (the Brāhmaṇacchaṁsin) should say *ukthaṁ vāci* (at the morning-pressing), *ukthaṁ vāci 'ndrāya* at the midday (-pressing), and *ukthaṁ vāci 'ndrāya devebhyah* at the third pressing. (These, namely, *ukthaṁ vāci*, etc. are) the Ukthasāmpads. The Yājyā should be the verse following the Paridhānīyā (that is, *AV XX. 7. 4*).

95. THE PROCEDURE RELATING TO THE AINDRA CUP AND THE TAKING UP OF THE AINDRĀGNA CUP.

BAUDHĀYANA -

1. [7. 19] — (The Adhvaryu) should respond to the Uktha in the well-established manner, come over towards the east, and then lift up this (Aindra) cup. (The Camasādhvaryus) should, following him, lift up their respective goblets. Then, with *ośrāvaya*, the Adhvaryu should cause (the Āgnīdhra) to announce, (and, after the latter has responded with) *astu śrauṣaṭ*, (he should give out the call :) “O reciter of Uktha, do thou recite the Yājyā (relating to the offering) of the Somas”. He should make the offering two times - (once) after

the *vaṣaṭ* has been uttered and (the second time) after the subsequent *vaṣaṭ* has been uttered. In the very same manner, they (= the Camasādhvaryus) should offer (the Soma in) all the goblets two times each. The Adhvaryu should then turn round by the right and then pour down the remnant (of Soma) in the cup into the Brāhmaṇacchamsin's goblet, either with *hutaṁ tvā hute 'vanayāmy ūrjas-vantaṁ devebhyo madhumantaṁ manuṣyebhyaḥ* or without reciting any formula. At this stage, verily, he should put down the cup. (The Camasādhvaryus) should hasten towards the west together with (the goblets containing) the quantities of Soma to be consumed. (The formula for) the consuming of the Anusavana (should be) *indreṇa pītasya....* These three, mutually inviting one another, should consume out of the Brāhmaṇacchamsin's goblet itself. (The others should consume) out of their respective goblets. They should touch themselves (that is, their own hearts) with *hinva me....* They should not make the goblets swell. They should sprinkle themselves with water after they have consumed the entire quantity of Soma.

2. [7. 19-20] — Coming over to the east, (the Adhvaryu) should say: "Do you fill in (the goblets) after the Acchāvāka's goblet (has been filled in); o Unnetṛ, do thou fill in with the entire quantity of king Soma; do thou not leave behind (any Soma); o Pratiprasthātṛ, do thou stop with (the offering of) this cup; come, o sacrificer". He should enter the Havirdhāna by the eastern door and then spread out upon the planks the skin with its neck pointing towards the east and its hairy side turned upwards, either with *yajña prati tiṣṭha* or without reciting any formula. Upon it he should arrange the (pressing) stones so that they face towards one another and then carry king Soma over there, between the two poles of the southern *havirdhāna*-cart, with the two formulas, *hṛde tvā manase tvā...* and *soma rājann ehy ava roha....* They should announce this (Soma) unto the Udgātṛs. In connection with it they should do that which they know. Then the Adhvaryu should turn up (the mouth of) the Ādhavanīya and pour down (into it) half of the *vasatīvarī* water and half of the *ekadhana* water. He should place the (remaining) *vasatīvarī* water in front of the axle and the (remaining) *ekadhana* water to the rear of the axle. They should first fill in the Acchāvāka's goblet itself; (they should fill in) the other goblets as the occasions arise. They should fill in (the goblets) verily (with) the entire quantity of king Soma and then place them together upon the Uttaravedi. Then (the Pratiprasthātṛ) should take hold of the cup lying near the Ukthya vessel. He should take out into it the entire quantity of king Soma which is in the Ukthya vessel, with *upayāmaghīto 'si devebhyas tvā devāyuvam ukthebhya ukthāyuvam yajñasyā 'yuṣa indrāgnibhyām tvā juṣṭam grhṇāmi*. In this case, he should not touch back the Ukthya vessel with *punarhaviṛ asi*. After having wiped it verily with the fringes he should put it upside down. After having wiped it (= the cup) round, he should place it with *eṣa te yonir indrāgnibhyām tvā*.

BHĀRADVĀJA -

[13. 33. 8] — After having taken up the last portion of Soma from the Ukthya vessel, the Pratiprasthātṛ should not touch back that vessel.

ĀPASTAMBA -

[12. 29. 5 - 9] — The Adhvaryu should not formally introduce the Stotra in respect of a goblet out of which Soma has not been consumed. The Pratiprasthātṛ should not consume the Soma out of the high vessel (that is, the Soma poured down from the Ukthya vessel into the first or the principal goblet). He should pour down the remnant into the principal goblet. In connection with the third (cup), he (= the Pratiprasthātṛ) should modify the formulas relating to the taking up and the placing respectively as *indrāgnibhyām tvā (juṣṭam grhṇāmi and indrāgnibhyām tvā)*. (Similarly) he should take up the whole of the remnant of the Ukthya (that is, of the remnant in the Ukthya vessel). He should not touch the vessel. One should spread out over the opening of the Pūtabhṛt the woollen filter with its fringes pointing towards the north, and (the Adhvaryu) should pour down the entire quantity of king Soma, which is in the Ādhavaniya, into the Pūtabhṛt, draw out the entire quantity of king Soma (while) filling in the goblets beginning with the Acchāvāka's goblet, wipe off the two pitchers (= the Pūtabhṛt and the Droṇakalaśa) with the fringes, and put them upside down.

SATYĀSĀDHA -

[8. 8] — Filling in the goblets, with the Brāhmaṇacchamsin's goblet as the first one, one should keep back (quantity of) king Soma (just sufficient) for one set of goblets. The Pratiprasthātṛ should pour out the remnant in his cup into the Brāhmaṇacchamsin's goblet; he should not consume (the Soma). In connection with the third (cup), he should modify the formulas relating to the taking up and the placing as *indrāgnibhyām tvā...* etc. He should not touch back the vessel.

VĀIKHĀNASA -

[15. 38] — Filling in the goblets, with the Brāhmaṇacchamsin's goblet as the first one, one should leave behind (quantity of) king Soma (just sufficient) for one set of goblets. The Pratiprasthātṛ should not consume (the Soma) in the Vāyavya cup. He should pour down the remnant into the Brāhmaṇacchamsin's goblet. He should give out the call : " After the Acchāvāka's goblet (has been filled in), (o Camasādhvaryus) do you fill in (your goblets); o Unnetṛ, do thou draw out the entire quantity of king Soma; do thou not leave behind (any Soma); do thou cleanse the two pitchers (= the Pūtabhṛt and the Droṇakalaśa) by means of the fringes (of the woollen filter) and place them upside down ". With *upayāmagrhitō 'sī 'indrāgnibhyām tvā*, the Pratiprasthātṛ should take in from the Ukthya vessel the entire quantity of king Soma (the offering of which is)

characterised by the chanting of the Stotra and the reciting of the Śastra. With *eṣa te yonir indrāgnibhyām tvā*, he should, as before, place it in its proper place. He should not touch back the vessel.

MĀNAVA -

[2. 4. 3. 16-25] — There should be the chanting of the Stotra and the reciting of the Śastra. The Brāhmaṇacchamsin should recite the Śastra. (The Pratiprasthātṛ) should pour down the remnant into his goblet. The other (procedure) should be similar (to the one already described). (The Adhvaryu) should wind up the (morning-) pressing.¹ He should deposit the *rjīṣa* upon the skin of black antelope. He should carry away king Soma (wrapped up) in the garment (to be placed) upon the stones. He should pour down into the Ādhavanīya the (Ekadhana) pitcher intended for the midday-pressing. With *upayāmagrhitō 'sī 'ndrāgnibhyām tvā*, he should take in into the Ukthya cup the entire (quantity of Soma) from the Ukthya-vessel. With *eṣa te yonir indrāgnibhyām tvā*, he should place it. He should not make a repeated offering (of it). (He should take in) the entire quantity of Soma from the Pūtabhṛt into the goblets with the Acchāvāka's goblet as the first one.

KĀTYĀYANA -

[9. 14. 15-18] — He (= the Adhvaryu) should (offer the cup and then) pour out the remnant of Soma in the cup into that (that is, the Praśāstṛ's goblet). Likewise the Pratiprasthātṛ (should act) in respect of the latter two (portions of Soma). (The only difference is that) in connection with the portion pertaining to the Brāhmaṇacchamsin, (he should say) *indrāya tvā*. In connection with the one pertaining to the Acchāvāka, (he should say) *indrāgnibhyām tvā*.

JAIMINĪYA -

[1. 14] — See Section 79.

VAITĀNA -

[20. 13] — See Section 92.

1. The significance of this sūtra is not clear.

96. THE FOURTH ĀJYA-STOTRA

BAUDHĀYANA -

[7. 20] — Then he (= the Pratiprasthātṛ) should touch water, take up two blades of sacrificial grass, hasten towards the west having restrained his speech, and then formally introduce the Stotra. They should chant the Stotra. Unto the Acchāvāka they should announce (at the appropriate time) : “ This is the last (verse) ”.

JAIMINĪYA -

[1. 15] — See Section 79.

97. THE ACCHĀVĀKA-ŚASTRA

BAUDHĀYANA -

[7. 20] — The Pratiprasthātṛ should turn away from the place of the Acchāvāka. The Acchāvāka should call him out. The Pratiprasthātṛ should call out in return. (The Acchāvāka) should recite the Śastra. (The Pratiprasthātṛ) should respond (to it).

ĀŚVALĀYANA -

[5. 10. 10, 28] — The Praśāstr, the Brāhmaṇacchamsin, and the Acchāvāka are the Hotrakas who have to recite the Śastras. (The three verses beginning with) *indrāgnī ā gataṁ sutam...* (should constitute the Stotriya Tṛca); (the three verses beginning with) *indrāgnī apasas pary...* (should constitute the Anurūpa Tṛca); the three verses beginning with *toṣā vṛtrahanā huve...* (should constitute the Ukthamukha); (the hymn of six verses beginning with) *ihe 'ndrāgnī upa...* and the nine verses beginning with *iyam vāmasya manmana...* (should constitute the Paryāsa, the last one of the nine verses being the Paridhānīyā); (and the verse) *indrāgnī ā gataṁ sutam...* (should constitute) the Yājyā.

ŚĀNKHĀYANA -

[7. 13; 14. 1-3] — The Stotriya and the Anurūpa (of the Śastra) of the Acchāvāka should be respectively (the Tṛca beginning with) *indrāgnī ā gataṁ sutam...* (and the Tṛca beginning with *indrāgnī apasas pary...*). The remaining portion of the hymn should constitute the Ukthamukha. The five verses beginning with *ihe 'ndrāgnī upa hvaye..* and the nine verses beginning with *iyam*

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vāmasya manmana... (should constitute the Paryāsa). One should recite the last one of these (latter) nine verses as the Paridhānīyā. He should recite the verse, *indrāgnī ā gataṁ sutam...*, as the Yājyā.

The Stotriya of the Bṛhatprṣṭha (in this Śastra) should be the Tṛca beginning with *indre agnā...* The Acchāvāka should (in this case) employ the Stotriya Tṛca of the Rāthantara as the Anurūpa Tṛca and the Anurūpa Tṛca as the Ukthamukha.

98. THE PROCEDURE RELATING TO THE OFFERING OF THE AINDRĀGNA CUP

BAUDHĀYANA -

[7. 20] — (The Pratiprasthātṛ) should respond to the Śastra in the well-established manner, come over towards the east, and then lift up this (Aindrāgna) cup. (The Camasādhvaryus), following him, should lift up their respective goblets. Then, with *ośrāvaya*, the Pratiprasthātṛ should cause (the Āgnīdhra) to announce, (and, after the latter has responded with) *astu śrauṣaṭ*, (he should give out the call:) “O reciter of Uktha, do thou recite the Yājyā (relating to the offering) of the Somas”. He should make the offering two times - (once) after the *vaṣaṭ* has been uttered and (the second time) after the subsequent *vaṣaṭ* has been uttered. In the very same manner, they (= the Camasādhvaryus) should offer (the Soma in) all the goblets two times each. He (= the Pratiprasthātṛ) should turn round by the right and then pour down the remnant (of Soma) in the cup into the Acchāvāka's goblet, either with *hutaṁ tvā hute 'vanyāmy ūrjasvantam devebhyo madhumantam manuṣyebhyaḥ* or without reciting any formula. At this stage, verily, he (= the Pratiprasthātṛ) should put down that cup; they (= the Camasādhvaryus) should hasten towards the west together with (the goblets containing) the quantities of Soma to be consumed. (The formula for) the consuming of the Anusavana (should be) *indrāgnibhyām pītasya...* These three (= the Acchāvāka, the Adhvaryu, and the Pratiprasthātṛ), mutually inviting one another, should consume out of the Acchāvāka's goblet itself. (The others should consume) out of their respective goblets. They should touch themselves (that is, their own hearts) with *hinva me...* They should not make the goblets swell. They should sprinkle themselves with water after they have consumed the entire quantity of Soma. Then, after having responded to (the Śastras relating to) the morning-pressing, (the Adhvaryu) should say: “O reciter of Uktha”. [14. 9-10 — It is said in the *Brāhmaṇa*:

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“ When, indeed, the Hotṛ calls out the Adhvaryu, he (thereby) propels the *vajra* towards him; (therefore, the latter) after having responded to (the Śastras relating to) the morning-pressing, should say, ‘ O reciter of Uktha ’”. He (= the Adhvaryu) should say, “ O reciter of Uktha ”, verily after having responded to each Uktha (relating to the pressing) or to (all Ukthas together relating to) each pressing.] [23. 5 — As for the injunction that he should say, “ O reciter of Uktha ”, verily after having responded to each Uktha (relating to the pressing) or to (all the Ukthas together relating to) each pressing : The former alternative is recommended by Bodhāyana, the latter by Śālīki.] [14. 10 — “ After having responded to (the Śastras relating to) the midday-pressing, he should say *uktham vāci*. After having responded to (the Śastras relating to) the third pressing, he should say *uktham vāci ndrāya*. These letters are seven; the *śakvarī* is seven-footed; the *vajra* is characterised (= strengthened) by *śakvarī*; at the third pressing, one covers the *vajra* verily by means of *vajra*”. So says the *Brāhmaṇa*. It is said in the *Brāhmaṇa*: “ The *brahman*-propounders say : ‘ He should be Adhvaryu unto you who accomplishes in his response the metres at the different pressings. At the morning-pressing, he puts lustre in himself; at the midday-pressing, sense-power; (and) at the third pressing, cattle ’. After having responded to (the Śastras relating to) the morning-pressing, he should say *ukthasāh*; after having responded to (the Śastras relating to) the midday-pressing, he should say *uktham vāci*; (and) after having responded to (the Śastras relating to) the third pressing, he should say *uktham vāci ndrāya*. These letters are seven; the *śakvarī* is seven-footed; cattle are characterised (= strengthened) by *śakvarī*; the third pressing is characterised by *jagatī*; verily at the third pressing, he accomplishes metres in his response; moreover, cattle, indeed, are *jagatī*; cattle (are) the third pressing; at the third pressing, he puts verily the cattle in himself”. So says the *Brāhmaṇa*.] (The Adhvaryu should say :) “ O Praśāstr, do thou impel”. The Praśāstr should say (to the officiating priests) : “ Do you move”. The morning-pressing should be (thus) concluded.

BHĀRADVĀJA —

[13. 33. 9-16] — After having put down the Ukthya vessel, the Adhvaryu should fill in the Śoḍaśin cup with the Anuvāka beginning with *ā tiṣṭha vṛtrahan ratham*... or with the next one. Or (as the next best alternative) he should fill in this (cup) as the last one among the cups to be filled in with the stream. In this very manner, he should fill in the Śoḍaśin cup, at each subsequent pressing, with each subsequent Anuvāka. After having filled in the Śoḍaśin cup, he should give out the call : “ Do thou fill in the goblets which are to be the last ; do thou pour down (the Soma in) the Droṇakalaśa into the Pūtabhṛt; do thou fill in the goblets with the entire quantity of king Soma; after having cleansed the two vessels (= the Droṇakalaśa and the Pūtabhṛt) with the fringes (of the woollen filter) do thou place them upside down”. After having responded to (the

Śastras recited at) the morning-pressing, he (= the Adhvaryu) should say, "O reciter of Uktha...". He should offer an oblation (of clarified butter) with the verse, *agniḥ prātaḥsavane pātv asmān...*, and then give out the call, "O Praśāstr, do thou impel". The Praśāstr should say, "Do you move away". The morning-pressing should be (thus) concluded.

ĀPASTAMBA -

[12. 29. 10-17; 14. 10. 9-11] — (The Pratiprasthātṛ) should pour down the remnant into the principal goblet. After having responded to (all the Śastras at) the morning-pressing (together), (the Adhvaryu) should say: "O reciter of Uktha...". Or (he should do so after having responded) to each Śastra (separately). Not hurrying, they should proceed with the prior two pressings; hurrying, with the third pressing. After the pressing has been concluded, (the Adhvaryu) should offer an oblation (on the Āhavanīya fire) with *agniḥ prātaḥsavane pātv asmān...*. He should give out the call, "O Praśāstr, do thou impel" or "O Praśāstr, do thou urge". He (= the Praśāstr) should respond (with the words), "Do you move". They should go out (of the Sadas) by the same way by which they had come in. So should the morning-pressing be concluded.

After the pressing has been concluded, (the Brahman) should go out (of the Sadas) by the same route by which he had come in. (There should be regarded as having been) thus prescribed the route and the (other) duties of the Brahman in connection (also) with the latter two pressings. The duties of the Brahman other than these are prescribed in the Ādhvaryava section.

SATYĀSĀDHA -

[8. 8; 10. 8] — The Adhvaryu should give out the call: "Do thou fill in the goblets with the Acchāvāka's goblet as the first one; do thou fill in (the goblets with) the entire quantity of king Soma; do thou not leave behind (any Soma); do thou cleanse the two *kalaśas* (= the Pūtabhṛt and the Dropakalaśa) by means of the fringes (of the woollen filter) and put them upside down". (The Unnetṛ) should fill in the goblets with the Acchāvāka's goblet as the first one; he should fill in (the goblets with) the entire quantity of king Soma; he should not leave behind (any Soma). He should cleanse the two *kalaśas* by means of the fringes (of the woollen filter) and put them upside down. The Pratiprasthātṛ should pour down the remnant (of Soma) in the cup into the Acchāvāka's goblet; he should not consume (the Soma). (The Adhvaryu) should (then) offer the two *saṁsthita* oblations with the verse, *agniḥ prātaḥsavane pātv asmān...*. (Thereafter) he should give out the call: "O Praśāstr, do thou impel". The Praśāstr should say: "Do you move away". The morning-pressing should be (thus) concluded.

After the omentum has been offered, the Brahman should sprinkle himself with water, enter the Sadas by the eastern door, go round the Praśāstr's *Dāṣṇya*,

and sit down towards the south; he should remain seated there until the conclusion (of the morning-pressing). When one brings over the goblet to him, he should consume (the Soma in) it, just as the others consume (the Soma in) their respective goblets. After the pressing has been concluded, he should go out by the same route by which he had come in. (There should be regarded as having been) thus prescribed the route and the (other) duties of the Brahman in connection (also) with the two latter pressings. The duties of the Brahman¹ other than these are prescribed in the Ādhvaryava section. So are prescribed the duties of the Brahman in connection with all the sacrificial procedures.

VAIKHĀNASA -

[15. 38] — (The Pratiprasthātṛ) should formally introduce the Stotra, respond to the Śastra, and then take hold of the cup; the Camasādhvaryus (should take hold of) their respective goblets. (The Adhvaryu) should cause (the Āgnīdhra) to announce and, after the latter has responded, give out the call: "O reciter of Uktha, do thou recite the Yājyā (relating to the offering) of the Somas". After the *vaṣaṭ* has been uttered as also after the subsequent *vaṣaṭ* has been uttered, they should make the offering. The Pratiprasthātṛ should pour down the remnant in the cup into the Acchāvāka's goblet. As before, they should consume Soma out of their respective goblets. With the verse, *agniḥ prātaḥsavane pātv asmān...*, (the Adhvaryu) should offer an oblation of clarified butter pertaining to the morning-pressing after (the offering of the Soma-oblations) has been concluded. (Thereafter) he should give out the call: "O Praśāstr, do thou impel". The Praśāstr should say: "Do you move away". All (the priests) should go out by the same route by which they had come in; they should (again) move over to (the Sadas) and take their respective seats (at the proper time), for the midday-pressing, with *devī dvārau....*

MĀNAVA -

[2. 4. 3. 26-31] — (The Pratiprasthātṛ) should respond to the Acchāvāka and say: "O reciter of the Uktha"; he should then pour down the remnant into his goblet. The other (procedure) should be similar. (The Adhvaryu) should fill up the Hotṛ's goblet (with water) out of the *vasatīvarī* water and place it in its proper place. With the verse, *agniḥ prātaḥsavane...*², he should offer the *savanakaraṇi* (oblation). He should offer the second (*savanakaraṇi*) with the verse, *yas te drapsaḥ skandati yas te aṁśur bāhucyuto dhiṣaṇyā upasthāt | adhvar-yor vā pari vā yaḥ pavitrāt taṁ te juhomi manasā vaṣaṭkṛtam*. He should give out the call: "O Praśāstr, do thou impel". Impelled they (= the priests) should move (out of the Sadas).

1. The printed text reads *brāhmaṇa* (i. e. *brāhmaṇe*) for *brahmaṇa* (i. e. *brahmaṇaḥ*).

2. The Sūtra-text reads *agniḥ prātaḥsavanāt...*

KĀTYĀYANA -

[9. 14. 19-23] — Before (taking up) the portion of Soma pertaining to the Acchāvāka, (there should be performed) the carrying down of Soma (for the pressing out). (The Adhvaryu) should pour down half of the *vasatīvarī* water into the Ādhavanīya with the verse, *viśve devā maruta indro asmān asmin dvitīye savane na jahyuh / āyusmantaḥ priyam eṣāṁ vadanto vayan devānām sumatau syāma*. (He should) also (pour down into the Ādhavanīya itself) half of the *ekadhana* water (with that very verse). After the procedure in connection with (the offering of) all (the cups) has been completed, he should say: “O Praśāstr, do thou impel”. (There should follow) the moving out of the impelled ones.

ĀŚVALĀYANA -

[5. 11] — After (each of) the pressings and the Ṣoḷaśin part of the Atirātra have been concluded, the Praśāstr, called out (by the Adhvaryu) with the words, “O Praśāstr, do thou impel”, should direct (with the words) “Do you move out”. The officiating priests should (then) move out by the western door towards the northern buttock of the altar — the Hotṛ along the south of the Audumbarī and the others straight on. They call it (= this passage) the *mrga-tīrtha*. Going out by this (passage) (one may act) as may be necessary for one's purpose; however, (one should) certainly not (go out) for anything other than urinating. (The officiating priests,) after having gone out by this (passage), should do the ablution, pray to all (the sacred fires on the Dhiṣṇyas) within the altar, touch the doors of the Sadas according to the usual practice, and then move back (into the Sadas) by the western door without reciting any Mantra. This procedure (should be adopted) whenever the words, “Do you move out”, are uttered. The sacrificer (should move back into the Sadas) by the eastern door itself.

ŚĀNKHĀYANA -

[7. 14. 9-11] — When the Adhvaryu says, “O Praśāstr, do thou impel”, the Praśāstr should say, “Om, do you move out”. Turning by the right they should move out (of the Sadas) by the western door along the north of the Audumbarī; the Brahman (should move out) along the south (of the Audumbarī). Proceeding towards the north (they should go) to the front of the fire-hall.

LĀTYĀYANA -

[2. 4. 13; 6. 13-17] — (At the conclusion of the Soma-pressing) while (the officiating priests and the sacrificer) are moving out (of the Sadas), (the Sadasya) should not render the Sadas vacant.

At the conclusion of the Soma-pressings, when addressed by the Praśāstr (with the words, “Do you move out”), they should go out, in the same way as

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they had come in, by the western door along the west of the Āgnīdhra's enclosure, and then (they may) urinate (if necessary) outside the altar. They should restrain their speech as long as they continue to need water (that is, as long as they have not washed themselves with water). This (route along the west of the Āgnīdhra's enclosure is called) *mṛgatīrtha*. They should not go along that (*mṛgatīrtha*) farther than (the distance that can be covered by) a throw of *śamyā*. Whoever desires to go farther should go by the *āpāna* (-*tīrtha*).

DRĀHYĀYANA -

[4. 4. 22; 5. 2. 20-24] ≡ LĀṬ. 2. 4. 13; 6. 13-17.

JAIMINĪYA -

[1. 14] — See Section 79.

VAITĀNA -

[20. 13; 21. 7, 8] — (For 20. 13, see Section 92.)

After the consuming (of Soma) (following) the Acchāvāka's (Śastra and Yājñya) (the Brahman) should offer clarified butter with the verses, *agnih prātaḥsavane...*, *śyeno 'si...*, and *yathā somaḥ prātaḥsavane...*, respectively at the three pressings. He should (then) make the *saṁsthita* offerings.

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BAUDHĀYANA -

[8. 1] — (The officiating priests) should move forward (and enter into the Sadas) for the midday-pressing with *devī dvārau* and, verily, with the formulas subsequent to it. After having come to know of them having entered, the Adhvaryu should come over towards the east and say: "O (Soma-) pressers, come; (o attendants,) do you call forth the Grāvastut; o sacrificer, do thou come". He should enter the Havirdhāna by the eastern door, pour out into the Hotr's goblet (a portion) out of the *vasatīvarī* water, and then, in order that that water should be rendered *nigrābhya*, make the sacrificer recite (the formula, *nigrābhya stha...*) in the very same manner.¹ He should give over that water to the sacrificer in the very same manner,² and then take up the stone other than

1. See Section 58. The formulas mentioned in that Section for different actions are to be employed in connection with the corresponding actions referred to in this Section.

2. See Section 58.

the *upāṁśu-savana*. He should deposit it (= the stone) towards the east in the very same manner,¹ loosen king Soma, and measure him out by the side of the stone with (the five formulas,) *indrāya tvā (vṛtraghne)*, *indrāya tvā (vṛtrature)*, etc. (He should measure out) five times (respectively) with the (five) formulas and five times without reciting any formula. Measuring out ten times, he should measure out king Soma verily in entirety. He should sprinkle the turban over with water by means of the hand with the palm turned downwards and give it over to the Grāvastut. They (= the attendants) should sprinkle the piece of cloth (in which the Soma had been kept) over verily with water by means of the hands with the palms turned downwards and then carry it over to the Adhvaryu's residence. He (= the Adhvaryu) should mix up king Soma measured out in that manner with (the *vasatīvarī*) water in the Hotṛ's goblet. He should stir it up (into that water) in the same manner.¹ In the same manner,¹ he should touch the two boards across the skin (spread out over them.) [25. 22 — As for the injunction that he should cause the boards to sound across the skin by means of the stone : They call this "dry pressing out."] In the same manner¹, he should make the sacrificer recite the *vrddhi*-formulas. Here (that is, in the present procedure,) he should not clasp the stalks (of Soma). They should press out (the Soma-juice) verily making the sound *ihā 3 ihā 3 ihā 3*. They should modify that very formula as *ihā 3 ihā ihā 3 ihā ihā 3 ihā*. Then, (as regards the third repetition of the same formula) at the Sāmbharaṇiya, they should make it play (that is, they should toss the pressing stones up and down) with *ihā 3 ihā 3 ihā 3*. Then the Adhvaryu should collect together the well-produced (Soma-juice) in the Sāmbharaṇī pitcher and give it over to the Unnetṛ. The Unnetṛ should pour it down into the Ādhavaniya. In this manner, verily, should the second round (of extracting Soma-juice also) be concluded; so (too) the third. In the third (part) of the third (round) they should employ the *bṛhad* formula, *bṛhad bṛhad bṛhad*. [21. 21 — As for the pressing out at the midday-pressing : Bodhāyana says that, after having pressed out nine times each, they should go over the *nigrābha*-rite formula (in respect of it). Śālīki says (that they should press out) times without number.] In the end, the Adhvaryu should wrap the *rjīṣa* round with the woollen filter and give it over to the Unnetṛ. The Unnetṛ should wash it off in the Ādhavaniya, squeeze it, carry it beyond² between the two poles of the southern *havirdhāna*-cart, and then put it down upon the skin. In the very same manner,¹ he (= the Adhvaryu) should place the stones upon it (= the skin) facing one another, and then distribute the *rjīṣa* fourfold against the stone-mouths. Then either the Udgātṛ³ or the Prastotṛ should move forward along the rear of the axle of the southern *havirdhāna*-cart and place the Droṇakalaśa facing towards the east, upon the stones.

1. See Section 58.

2. *upātihṛtya*, as found in some manuscripts; the printed text reads *upāvaḥṛtya*.

3. *alho 'dgāta*, as found in some manuscripts; the printed text reads *talho 'dgāta*.

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BHĀRADVĀJA -

[14. 1. 1-5; 8-12] — We shall (now) explain (the ritual procedure relating to) the midday-pressing. Its procedure is explained (through the procedure in connection) with the morning-pressing. We shall serially set down the points of difference. Then the Adhvaryu should give out the call : "O Pratiprasthātṛ, do thou pour out (grains for) the Savanīya puroḍāśas". He should fill up the Hotṛ's goblet with the *vasatīvarī* water and, after that water has been rendered *nigrābhya*, make the sacrificer recite (the relevant formula in respect of it), as at the morning-pressing.

They should press out (Soma-juice) at the principal pressing out as at the morning-pressing. This much should be different. They should press out with "Here, for these here" (*ihā 'bhya iha*). In the middle round of the last pressing out, they should press out with *bṛhat*. Then, propitiating as it were, they should press out the last round with "Here, for these here; here, for these here". King Soma pressed out in the last round is (still) not collected — at this stage, the Pratiprasthātṛ should laud the pressing stones with *devā grāvāṇa indur indra ity avādiṣuḥ* / *e 'ndram acucyavuḥ* / *paramasyāḥ parāvataḥ* / *ā 'smat sadhasthāt* / *o 'ror antarikṣāt* / *ā subhūtam asuṣavuḥ* / *brahmavarcasam ma ā suṣavuḥ* / *samare rakṣāṁsy avadhiṣuḥ* / *apahatam brahmajyasya*.

ĀPASTAMBA -

[13. 1. 1-15] — The midday-pressing should be started with the (principal) pressing out. The procedure relating to it (= the midday-pressing) (should be regarded as having been) explained through (the procedure relating to) the morning-pressing. The Adhvaryu should draw out (water) from the *vasatīvarī* water by means of the Hotṛ's goblet and render it *nigrābhya*. (At the midday-pressing,) there should not be performed the rites (relating to) the cups for the divinity-pairs, the Ṛtu cups, and the *darvi*-offerings. (The Adhvaryu) should untie king Soma and hand over to the Grāvastut the turban with which the Soma had been wrapped round. Without having been formally called out, the Grāvastut should recite the verses in praise of the pressing stones. The principal pressing out should be accomplished in the very same manner (as at the morning-pressing). It should be accompanied by loud recitation (of the relevant formulas). Propitiating (= bringing the stones in harmony with the Soma), they should press out, (exclaiming) *ihā 3 iha*. In the middle round of the last pressing out, they should seize (Soma stalks) amply, (exclaiming) *bṛhad bṛhat*. After king Soma has been pressed out at the last pressing out and before the Soma-juice has been collected together (in the Ādhavaniya), the Pratiprasthātṛ should laud the pressing stones with *devā grāvāṇa indur indra ity avādiṣuḥ* / *e 'ndram acucyavuḥ* / *paramasyāḥ parāvataḥ* / *ā 'smat sadhasthāt* / *o 'ror antarikṣāt* / *ā subhūtam asuṣavuḥ* / *brahmavarcasam ma ā suṣavuḥ* / *samare rakṣāṁsy avadhiṣuḥ* /

apahataṁ brahmajyasya. He should measure out (grains for) the *paśu-puroḍāśa*; The Savanīya oblations (should then be got ready) with the exception of *payasyā*. After having gone through the rites relating to it (= the *paśu-puroḍāśa*), he should proceed with (the offering of) the Savanīya (*puroḍāśas*). However, the *sviṣṭakṛt* and the *idā* should be common (to both the offerings). (The offering of) the *paśu-puroḍāśa* may be made or may not be made.

SATYĀSĀDHA -

[9. 1] — The midday-pressing should be started with the (principal) pressing out (of Soma-juice) as its beginning. Its procedure (should be regarded as having been) explained with (the explanation of the procedure of) the morning-pressing. (However, at the midday-pressing) there should not be (performed the rites relating to) the cups for the divinity-pairs, the Rtu cups, the Aindrāgna and the Vaiśvadeva cups, and the *darvi*-offerings. The Adhvaryu should draw out (into the Hotṛ's goblet) (water) out of the *vasatīvarī* water and then render that water *nigrābhya*. They should press out (juice from) the entire quantity of king Soma. ... Propitiating (loudly) with *ihā iha*, they should press out (the Soma-juice). In the middle pressing out of the last round, they should press out with *brhad brhat*. After the last pressing out and after (the juice of) king Soma has been well collected (in the Pūtabhṛt), the Pratiprasthātṛ should laud the pressing stones with *devā grāvāṇa indur indra ity avādiṣuḥ | e 'ndram acucya-vuḥ | paramasyāḥ parāvataḥ | ā 'smat sadhasthāt | o'ror antarikṣāt | ā subhūtam asuṣavuḥ | brahmavarcasṁ ma ā suṣavuḥ | samare rakṣāṁśy avadhiṣuḥ | apahataṁ brahmajyasya*. Some teachers prescribe the pouring out of (the material for) the Savanīya *puroḍāśas* at this stage.

VĀIKHĀNĀSA -

[16. 1-2] — Then (the Adhvaryu) should enter the sacrificial hall and, after having come to know of the Soma-pressers, the Āgnīdhra, and the Grāvastut (also) having entered, give out the call : " O Soma-pressers, do you press out Soma-juice; o Grāvastut, do thou extol the stones; o Āgnīdhra, do thou measure out (the materials for) the Savanīya *puroḍāśas* ". He should pour down into the Hotṛ's goblet water out of the *vasvīvarī* water, render that water *nigrābhya*, and then take hold of a stone other than the Upāṁśu-savana. He should untie king Soma and then measure it out across the stone; he should measure out five times with the relevant formula and five times without reciting any formula. Measuring out ten times, he should measure out the entire quantity of king Soma. Thus the midday-pressing should have the measuring out of Soma as the beginning, just like the morning-pressing ... There should not be (performed the rites relating to) the cups for the divinity-pairs, the Rtu cups, the Aindrāgna and the Vaiśvadeva cups, and the *darvi*-offerings. (The Adhvaryu) should gratify (= provide) king Soma, so measured out, with

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the water from the Hotṛ's goblet. (The Adhvaryu) should mix up the Soma-stalk, which had been put into the Adābhya cup, and the two Soma-stalks, which had been put into the Upāmsu cup¹ with the measured out king Soma; Then they should press out. At the first pressing out of the first round, they should press out (Soma-juice) propitiating with *ihā ihā ihā*; at the second pressing out, (propitiating) with *ihā ihā ihā ihā*; and at the third pressing out, (propitiating) with *ihā ihā ihā*. At the middle pressing out of the last round, or at the last (pressing out of that round), they should press out (propitiating) with *brhad brhat*. Thereafter, the Adhvaryu should squeeze out the pressed out (Soma-stalks) with the woollen filter, pour down (the Soma-juice) into the Ādhavanīya, and then cover (the mouths of) the stones with the *rjīṣa*.

The Pratiprasthātṛ should laud the stones with *devā grāvāṇa indur indra ity avādiṣuḥ*.... (The Āgnīdhra) should measure out (the material for) the *paśu-puroḍāśa* on eleven potsherds and then measure out (the material for) the *Savanīya puroḍāśas* except the *āmikṣā*. Some teachers say that there should be no *paśu-puroḍāśa* in this (ritual).

MĀNAVA -

[2. 4. 4. 1-8] — They should enter (the Sadas) for the midday-pressing. The Adhvaryu should make the sacrificer recite *nigrābhyāḥ stha*... and then give over to the Grāvastut the piece of cloth with which the Soma had been tied up and to the Unnetṛ the two garments. Without having been given the call, (the Grāvastut) should recite the *grāvastotriya* verses. They should take out king Soma and then press it out. (The rite of) the pressing out has already been explained. They should press out with *ihā ihā*. At the middle turn of the last round, they should press out with *brhad brhat*. The procedure up to (the filling in from) the stream of the bright (Soma) is well established.

KĀTYĀYANA -

[10. 1. 1-9] — The midday-pressing should begin with the moving out (of the concerned persons). The Adhvaryu should pour out (a portion of) the *vasatīvarī* water into the Hotṛ's goblet and give it over to the sacrificer; (he should give over) the turban (with which the Soma had been tied up) to the Grāvastut. Beginning with the taking hold of the stones, he should perform the pressing out of Soma in three rounds. He should measure out Soma upon the stone which has been taken hold of. (This is so done) because of the scripture prescribing the non-moving of the Upāmsusavana (stone). The first round (of the pressing out of Soma should be accomplished) with the formula, *ihā 3 ihā 3*. (The formula at) the second (round should be recited) non-tardily and (at) the

¹ 1. Cf. *VaikhṢS* 15. 11 : Sections 57 and 58.

third (round) quickly. In the last pressing out, at the non-tardy round,¹ (one should recite the formula,) *brhad brhat*. Or one should perform half of the pressing out of Soma with the formula, *brhad brhat*, because of the non-specific injunction.

ŚĀNKHĀYANA -

[7. 15. 1] — At the beginning of the midday-pressing, they press out (the juice of) king Soma.

LĀṬYĀYANA -

[1. 9. 4; 12. 18; 2. 2. 15; 7. 1-3, 6] — At the openings of the Soma-pressings (that is, while entering the Sadas) also (the stepping over should be done in the same manner as prescribed in 1. 9. 3).

(The Prastotr) should do all this (that is, whatever is prescribed in connection with the morning-pressing) at the latter two Soma-pressings.

At the latter two Soma-pressings, (the moving about is done) along the south (of the Āgnīdhra's enclosure) when one goes to the Havirdhāna and towards the Āhavanīya fire for the Prṣṭhahoma.²

Then they should pray to the Dhiṣṇyas collectively (that is, in the *samasta* manner) at the latter two Soma-pressings. So say Gautama and Śāṇḍilyāyana. Dhānāmjayya says that they should do so in the *sarva* manner (that is, with the entire rite in respect of each Dhiṣṇya). Śāṇḍilya says that there should be no praying.

After they have sat down in their respective places, the Prastotr should go to the Havirdhāna, at the midday-pressing.

DRĀHYĀYANA [3. 1. 4; 4. 32; 4. 2. 6; 5. 3. 1-4, 7] =

LĀṬ. 1. 9. 4; 12. 18; 2. 2. 15; 7. 1-3, 6.

VAITĀNA -

[21. 9-11] — After each pressing has been concluded, (the Brahman) should make the sacrificer recite *mayi bhargo mayi maho mayi yaśo mayi sarvam*. Called out (by the Adhvaryu) they (= the officiating priests) should move out, for the midday-pressing, along the Audumbarī by the western door; they should (then) again enter (the Sadas) along the Āgnīdhriya. The sacrificer should (however) move out by the eastern door. (The Brahman) should make the *purastāt* offerings.

1. Each pressing out is done in three rounds.

2. Cf. *LāṭŚS* 2. 9. 1 ff.; *DrāhŚS* 6. 1. 1 ff.

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BHĀRADVĀJA -

[14. 1. 6, 7] — After having set down the entire king Soma upon the skin for the pressing out, the Adhvaryu should give over the turban (used for tying up the Soma) to the Grāvastut. Without having been called out, the Grāvastut should recite the *grāvastotriya* verses.

SATYĀSĀDHA -

[9. 1] — (The Adhvaryu) should give over to the Grāvastut the turban with which the Soma had been tied up.

VAIKHĀNASA -

[16. 1] — (The Adhvaryu) should sprinkle the turban, with which the Soma had been tied up, with water by means of the hand with the palm turned downwards and give it over to the Grāvastut. After the pressing out of Soma has commenced, the Grāvastut should recite the *grāvastotriya* verses.

ĀŚVALĀYANA -

[5. 12. 1-24] — At this juncture, the Grāvastut should come over. His praying (to the sacred fires as also moving into the Sadas) has been prescribed. He should enter the Havirdhāna by the eastern door, remove the grass near the northern axle-head of the southern *havirdhāna*-cart, and then remain standing towards the north-east with his face turned towards king Soma. Here, there should not be recited the *upaveśana* Mantra; however, the verse, *yo adya saumya...*, (should be recited). Then the Adhvaryu should give over to him (= the Grāvastut) the turban. He (= the Grāvastut) should receive it with folded hands, wind it round his head-front by the right three times, and then loudly praise the pressing stones when (the officiating priests) distribute the Soma-stalks for the pressing out. (The Mantras relating to) this (midday-) pressing (should be recited) in middle tone. (The Grāvastut should recite the verses), *abhi tvā deva savitar...*, *yuñjate mana uta yuñjate dhiyo...*, *ā tū na indra kṣumantaṁ...*, *mā cid anyad vi śamsata...*, and the *arbuda* hymn beginning with *prai 'te vadantu...*. Before the last verse (of the *arbuda* hymn, he should insert the two hymns beginning with) *ā va ṛñjasa...* and *pra vo grāvāṇaḥ...*. Either between these two hymns or after them or before them, (he should insert) the *pāvamānī* verses as needed or until the filling in of the Soma-cups and conclude with the remaining verse (of the *arbuda* hymn). The sacrificer's turban (should be given over to the sacrificer). The sacrificer should receive it as needed, on the final days. On other (days), he should give it back. Now, Gāṇagāri says (that the Grāvastut) may recite another suitable (Grāvastotra, namely, the following) :

the three verses beginning with *ā pyāyasva sam etu te...* (followed by the first three verses of the *arbuda* hymn); the three verses, *mrjanti tvā daśa kṣipo...*, *etam u tyam daśa kṣipo...*, and *mrjyamānaḥ suhastya...* (followed by verses 5-7 of the *arbuda* hymn); the three verses, *ā daśabhir vivasvata...*, *duhanti saptai 'kām...*, and *adhukṣat pipyuṣīm iṣam...* (followed by verses 8-10 of the *arbuda* hymn); the three verses, (namely,) the one verse, *ā kalaśeṣu dhāvati pavitre pari śicyate...*, and the two verses beginning with *ā kalaśeṣu dhāvati śyeno varma vi gāhate...* (followed by verses 11-13 of the *arbuda* hymn); he should then recite the fourth (verse of the *arbuda* hymn); he should insert at the end (of each) of the (four) triplets (of the *pāvamānī* verses) (one of) the (four) triplets (of the *arbuda* hymn, as indicated above). (He should recite) the first (triplet) while (Soma) is being made to swell; the second, while (Soma) is being cleansed; the third, while (Soma) is being milked out; and the fourth, while (Soma-juice) is being poured out (into the *Ādhavaniya*). (He should recite) the fourth verse (of the *arbuda* hymn) at each utterance of the word *brhat*. If the pressing stones produce a loud sound, he should recite the verse, *mā cid anyad vi śamsata....* Everything else should be similar (to that in the first alternative). Some teachers say (that the *Grāvastut* should recite) only the *arbuda* hymn. Some teachers say (that he should recite) only (the hymn beginning with) *pra vo grāvāṇaḥ....*

SĀNKHĀYANA -

[7. 15. 2-12] — The *Grāvastut* should enter into the *Havirdhāna* by the eastern door, stand in front of the southern wheel of the northern *havirdhāna*-cart (facing) towards the south, wind up round his face (the turban) which had been used to tie up the bundle of Soma-stalks, and, after he has heard the sound of the pressing stones, recite the verses of praise, without having been called out (to do so), not joining them (= the verses) together, (either) by half-verses or not breathing in (between them). He should recite the verses, *abhi tvā deva savitar....*, *yuñjate mana uta yuñjate dhiyo...*, *ā tū indra kṣumantaḥ....*, *ā no bhara dakṣiṇena....*, and *upakramasyā 'bhara....* (While Soma is being made to swell), after having recited the first of the three *āpyāyita*-characterised verses (that is, the three verses containing the verbal forms derived from *ā + pyai*), namely, those beginning with *ā pyāyasva sam etu te...*, he should recite the (first) two verses of the *arbuda* hymn (X. 94); after having recited the second (of the three *āpyāyita*-characterised verses), he should recite the (next) two verses of the *arbuda* hymn; and, after having recited the third (*āpyāyita*-characterised verse), he should recite the (next) one verse from the *arbuda* hymn. Then (while Soma is being cleansed) he should recite the (three) *mrṣṭa*-characterised ('cleansing') verses, namely, *mrjanti tvā daśa kṣipo...*, *etam u tyam daśa kṣipo...*, and *etam mrjanti marjyam...*. Then (while Soma is being poured in) he should recite the (three) *kalaśa*-characterised verses, namely, *ā kalaśā anūṣata....*, *ā kalaśeṣu dhāvati....*, and *pari pra soma te raso....* The second pressing also should be gone through in this (very)

THE FILLING IN OF THE CUPS

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manner, beginning with the *āpyāyita*-characterised verse. (In this case) the five verses of the *arbuda* hymn, beginning with the sixth, (should be recited). In this (very) manner, should the third pressing also be gone through. (In this case) the three verses of the *arbuda* hymn, beginning with the eleventh, (should be recited). At the pressing at which they would utter the word *br̥hat*, (there) one should recite the verse, *br̥had vadanti*.... He should (recite) the sixth verse (of the *arbuda* hymn) at the first (pressing).

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BAUDHĀYANA -

[8. 1-2] — In the very same manner,¹ the Adhvaryu should stretch out upon it (= the Droṇakalaśa) the woollen filter with its fringes pointing towards the north and then fill in the two cups – the Śukra and the Manthin – in the well-established manner. Then he should fill in by means of the two Rtu cups the two Marutvatīya cups respectively with the two (Anuvākas, the one beginning with) *marutvantam̐ vṛṣabham̐ vāyrdhānam*... and (the other with) *indra marutva iha pāhi somam*.... [As for the filling in of the two Marutvatīya cups: (The view expressed in) the sūtra (is that) of Śālīki. In this connection, Bodhāyana, indeed, says that the Adhvaryu should take in (the Soma into the cups) out of the Āgrayaṇa vessel, verily, (poured out) from above. For, this (latter) constitutes the (proper) source out of which the Soma may be taken in.] Then, after having brought over the Āgrayaṇa vessel above (the woollen filter), he (= the Adhvaryu) should fill in (the Soma) below. Verily in the same manner,² he should utter *him̐* in respect of it (= the Āgrayaṇa) three times, wipe it round, and then place it. In the same manner,² he should take up the Ukthya vessel. He should bring to an end (the stream of) king Soma with (that is, by taking it into) the Ukthya vessel. In the same manner,² he should put the drawing spoon into the Droṇakalaśa, which is more than half filled in, and follow the drops (of Soma falling out) with the verses, *drapsaś caskanda*..., *yas te drapsah*..., *yo drapso*..., and *yas te drapso*.... In the same manner,² he should say to the Unnetṛ: “Do thou render the Pūtabhṛt non-empty; I shall (formally) fill in the *pavamāna grahas*”. In the same manner,² after the Pūtabhṛt has been rendered non-empty, he should (formally) fill in the *pavamāna grahas*. He should touch the Droṇakalaśa with *upayāmagṛhīto 'sī 'ndrāya tvā*; the Ādhava-

1. See Section 59.

2. See Section 61.

nīya with *indrāya tvā*; and the Pūtabhṛt with *indrāya tvā*. In the same manner,¹ he should say: "O Unnetṛ, do thou purify king Soma (by making it pass through the filter) into the Pūtabhṛt towards the east; do thou cleanse the Ādhavanīya by means of the fringes and then put it upside down". He (= the Unnetṛ) should act accordingly.

BHĀRADVĀJA -

[14. 1. 13 - 2. 3] — (The ritual procedure) should be similar up to (the filling in of) the cups. He (= the Adhvaryu) should verily fill in the Śukra and the Manthin first of all. He should fill in the Āgrayaṇa from three streams. Whichever king Soma, indeed, there is in the Āgrayaṇa vessel, that he should pour out into another vessel and make it the second stream; he should make the third from the drawing spoon. After having filled in the Ukthya vessel according to the procedure (laid down in respect) of the Ukthya, (the Adhvaryu) should take up the two Marutvatīya cups by means of (that is, by filling in) the two Ṛtu cups — the prior by (filling in) the Adhvaryu's cup with *marutvantam vṛṣabham vāyvdhānam*... and the posterior by (filling in) the Pratiprasthātṛ's cup with *indra marutva iha pāhi somam*.... He should cause as much quantity of king Soma to be purified and passed over into the Droṇakalaśa as he considers to be adequate for the midday-pressing. (The ritual procedure) should be similar up to (the taking up of) the *pavamāna grahas*.

ĀPASTAMBA -

[13. 1. 16 - 2. 6] — After the rites from the collecting together (of Soma) up to the (unbroken) streaming (of Soma) have been performed, the Adhvaryu should fill in the cups. (He should fill in) the Śukra and the Manthin and then the Āgrayaṇa from three streams. He should pour out (a quantity of Soma) from the Āgrayaṇa and make it the second stream; he should make the third (of the Soma drawn out) from (the Ādhavanīya by means of) the drawing spoon. He should (fill in) the Ukthya vessel and then the two Marutvatīya (cups); or he should do this the other way round. Some teachers say that he should (fill in) the Ukthya vessel in between and the two Marutvatīya cups on two sides (that is, one before and the other after the Ukthya vessel). The Adhvaryu should fill in the prior Marutvatīya by means of his own Ṛtu cup, with *marutvantam*...; the Pratiprasthātṛ (should fill in) the posterior one by means of his own (Ṛtu cup), with *indra marutva*.... Some teachers prescribe that, in the case of a sacrificer who is hated (by the Adhvaryu or the Pratiprasthātṛ), the filling in (and the placing) of these two cups should be done with the formulas pertaining to other divinities (than *marutvat* Indra). (At this juncture) the stream of Soma should stop; then should follow the rites beginning with the one

1. See Section 61.

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indicated by the words, *ekadhanānām yathārtham...*, up to (the recitation of) the *pañcahotṛ* formula.

SATYĀŚĀDHA -

[9. 1] — At the time of the filling in of the cups from the stream, the Adhvaryu should first of all fill in, verily, the Śukra and the Manthin; (thereafter) he should fill in the Āgrayaṇa from three streams; he should draw the third stream out of the Ādhavāṇīya. After having filled in the Ukthya vessel, the two should take up the two Marutvatīya cups by means of (that is, by filling in) the two Ṛtu cups — first the Adhvaryu should fill in by means of his own cup with *marutvantam vṛṣabham vāvṛdhānam...* and later the Pratiprasthātṛ by means of his own cup with *marutvāñ indra vṛṣabho raṇāya....* After having filled in, the Adhvaryu should cause as much quantity of king Soma to be purified and passed over (into the Droṇakalaśa) as he considers to be adequate for the midday-pressing. The stream should (be caused to) stop. After having squeezed out the woollen filter, the Adhvaryu should put it down. The pouring down of the *ekadhanas* into the Ādhavāṇīya has already been explained.

VĀIKHĀNĀSA -

[16. 2] — After the Savanīya *puroḍāśas* have been rendered perfect, the Udgātṛs, placing the Droṇakalaśa upon the stones, should drag it under the axle. At the time of the filling in from the streams, the Adhvaryu should fill in four cups (and vessels), namely, the Śukra and the Manthin (cups) and the Āgrayaṇa and the Ukthya (vessels). He should fill in the Āgrayaṇa out of three streams. He should draw the third stream out of (some Soma-juice poured out from the Āgrayaṇa vessel into) another (receptacle). With *marutvantam vṛṣabham...*, the Adhvaryu should fill in the (first) Marutvatīya cup by means of the Ṛtu cup; with *indra marutva...*, the Pratiprasthātṛ (should fill in) the second (Marutvatīya cup) by means of the Ṛtu cup. At this stage, the Adhvaryu should cause the stream to stop, squeeze out the woollen filter, and stretch it out over the Pūtabhṛt. The pouring down of the *ekadhanas* into the Ādhavāṇīya is well established.

MĀNAVA -

[2. 4. 4. 9-12] — He (= the Adhvaryu) should fill in the cups beginning with the Śukra and the Manthin. With the verse, *ye devā diyā ekādaśa stha...*, he should fill in the Āgrayaṇa cup out of three streams: (firstly he should fill in out of the Āgrayaṇa vessel; secondly, he should fill in from the Hotṛ's goblet) after having (first) poured down into the Hotṛ's goblet the Soma which is in the Āgrayaṇa vessel; and (thirdly,) out of the Ādhavāṇīya by means of the drawing spoon. He should utter *him* in a higher tone. The two (that is, the Adhvaryu and the Pratiprasthātṛ) should (respectively) fill in the two Marutvatīya cups by

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means of the two Ṛtu cups — the Adhvaryu with the verse, *indra marutva iha pāhi somam...*, and the Pratiprasthātṛ with the verse, *janiṣṭhā ugraḥ....* With *eṣa te yonir indrāya tvā marutvate*, (each of the two) should place (his Marutvatīya cup in its proper place). The Adhvaryu should fill in the Ukthya, purify king Soma by making it pass through, and then squeeze out the woollen filter. The procedure up to the moving (towards the Sadas) is well established.

KĀTYĀYANA -

[10. 1. 10-14] — (There should follow) the filling in of four (cups) beginning with the Śukra. (He should fill in) the Āgrayana cup out of the (three) steams, its own being the third. Before filling in the Ukthya vessel, he should fill in the Marutvatīya cup by means of the Ṛtu cup with *indra marutva....* Some teachers (say that he should do so) after (filling in the Ukthya vessel). One should go through the rites beginning with the going out of the concerned persons who have taken hold of one another from behind up to the giving out of the call, “O Āgnīdhra, (do thou spread out) the sacred fires...”.

ŚĀNKHĀYANA -

[7. 15. 13-17, 19] — After the woollen filter has been stretched out, (the Grāvastut should recite) the two (verses beginning with) *pavitram te...* and the one (verse), *vi yat pavitram...*. While the streams flow forth, (he should recite the verses,) *prā'sya dhārā...*, *pra dhārā asya...*, and *pra te dhārā...*. While the cups are being filled in, (he should recite) those of the *pāvamānī* verses which he might wish (to recite). He should retain the three (verses beginning with) *indrāye 'ndo marutvate....* After the last cup has been filled in, he should conclude the recitation with the last verse of the *arbuda* hymn, take away the turban (from his head), and (thus) become discharged.

Or he may recite in praise (of the pressing stones) the *arbuda* hymn pure and simple.

LĀṬYĀYANA -

[1. 12. 18] — (The Prastotṛ) should do all this (that is, whatever is prescribed in connection with the morning-pressing) at the latter two Soma-pressings.

DRĀHYĀYANA [3. 4. 32] ≡ LĀṬ. 1. 12. 18.

VAITĀNA -

[16. 15] — When (the Brahman) comes to know of (the Adhvaryu's announcement,) “O Brahman, Soma has spilled out”, he should touch it (with his hand) and recite over it the verse, *abhūd devaḥ savitā vandyo nū na idānīm ahna upavācya nṛbhiḥ | vi yo ratnā bhajati mānavebhyaḥ śreṣṭham no atra draviṇam yathā dadhat.*

102. THE MOVING OUT FOR THE MĀDHYAMDINA PAVAMĀNA STOTRA

BAUDHĀYANA -

[8. 2] — In the same manner,¹ (the Adhvaryu) should touch water, take hold of two blades of sacrificial grass, and then gently move out. While they (= the various officiating priests and the sacrificer) have taken hold of one another from behind in the same manner,¹ (the Adhvaryu) should offer on the Āhavanīya fire an oblation (of clarified butter) by means of the spoon. The two Adhvaryus should (each) offer an oblation (of clarified butter) with the verse, *viśve devā maruta indro asmān asmin dvitīye savane na jahyuḥ | āyuṣmantaḥ priyam eṣāṁ vadanto vyaṁ devānāṁ sumatau syāma svāhā*. [14. 5 — In connection with the Mādhyamdina Pavamāna Stotra, while they have taken hold of one another from behind in the same manner, he (= the Adhvaryu) should offer on the Āhavanīya fire an oblation by means of the spoon with *viśve devā maruta indro asmān asmin dvitīye savane na jahyuḥ | āyuṣmantaḥ priyam eṣāṁ vadanto vyaṁ devānāṁ sumatau syāma svāhā*.] The others should offer oblations in accordance with their respective Vedas. Then, after having turned by the right, they should move towards the Sadas for the Mādhyamdina Pavamāna Stotra. In the same manner,¹ they should sit down in their respective seats in the Sadas. In the same manner,² (the Adhvaryu) should hand over the two blades of sacrificial grass either to the Udgātṛ or to the Prastotṛ, either with *ṛksāmayor upastaraṇam asi mithunasya prajātyai* or without reciting any formula. In the same manner,² he should murmur the formula in connection with the formal introduction (of the Stotra), namely, *vāyur himkartā*....

BHĀRADVĀJA -

[14. 2. 4, 5] — Bending they should move towards the west for the Mādhyamdina Pavamāna, (the Adhvaryu reciting at that time the formula,) *traiṣṭubhaḥ panthā rudrā devatā 'vrkeṇā 'paripareṇa pathā svasti rudrān aśīya* (and the formula,) *vāg agregā agra etu*.... The Adhvaryu should go round along the north of the two *havirdhāna*-carts and along the south of the Mārjālīya, enter the Sadas by the eastern door, and then sit down in front of the Hotṛ's Dhiṣṇya. The others should step beyond along the front of the Praśāstṛ's Dhiṣṇya (and take their respective seats).

ĀPASTAMBA -

[13. 2. 7 - 3. 1; 14. 9. 6] — He (= the Adhvaryu) should pray with the *grahāvākāśa* and the *śṛtaṁkāra* formulas, and offer the *vaipruṣa* oblations and

1. See Section 63.

2. See Section 64.

the oblation to be offered with the *saptahotr* formula; (after he has done this), they should move (towards the Sadas) for the Mādhyam̐dina Pavamāna, in the same manner as for the Bahiṣpavamāna. There should be modification in the formula accompanying the moving towards the Sadas as follows: *traiṣṭubhaḥ panthā rudrā devatā 'vr̥keṇā 'paripareṇa pathā svasti rudrān aśīya*. The Adhvaryu and the sacrificer should go along the north of the Havirdhāna, go round along the south of the Mārjāliya Dhiṣṇya, enter the Sadas by the eastern door, and then take their seats in front of the Hotṛ. The Udgātṛs should go round either along the south or along the north of the Praśāṣṭṛ's Dhiṣṇya and then chant the Mādhyam̐dina Pavamāna Stotra.

Before (the chanting of) the Mādhyam̐dina Pavamāna Stotra (by the Udgātṛs), the sacrificer should murmur the formula, *jyotiṣe him̐kuru tasyai prastuhi tasyai stuhi tasyai me 'varuddhyai*. Or he should recite either the *caturhotṛ* formula or the *pañcahotṛ* formula and the formula, *jyoktyai him̐kuru tasyai prastuhi tasyai stuhi tasyai me 'varuddhyai*. While the Pavamāna Stotra is being chanted, he should murmur either the *caturhotṛ* formula or the *pañcahotṛ* formula. While the middle verse of the Stotra is being chanted, (he should recite) the second *anvāroha*.

At the (three) Pavamāna Stotras, the Brahman having been taken hold of by another from behind should move (towards the Sadas).

SATYĀṢĀDHA -

[9.1] — The relevant priests, moving out after having prayed to the *pavamāna grahas*, the *kalaśas*, the Śukra and the Manthin, the Āgrayaṇa, and the Ukthya with the *grahāvakaśa* formulas, should together take hold of one another from behind. After having offered the *vaipruṣa* oblations and the oblation to be offered with the *saptahotr* formula, they should move (towards the Sadas) for the Mādhyam̐dina Pavamāna Stotra. The procedure in this connection has already been explained by (the procedure in connection with) the Bahiṣpavamāna. (The Adhvaryu) should modify the formula as *traiṣṭubhaḥ panthā rudrā devatā 'vr̥keṇā 'paripareṇa pathā svasti rudrān aśīya*. The Adhvaryu, the sacrificer, and the Brahman should go along the north of the Havirdhāna, go round along the north of the Āgnīdhra's Dhiṣṇya, go along the south of the Mārjāliya or between (the Mārjāliya and the Havirdhāna), enter the Sadas by the eastern door, and then sit down.

VAIKHĀNASA -

[16.2] — The Adhvaryu should purify (the juice of) king Soma by making it pass through the woollen filter. He should pour down into the Pūtabhṛt as much (quantity of Soma-juice) as would be sufficient for the midday-pressing. He should then pray to the *pavamāna grahas*, the Droṇakalaśa, the Śukra and the Manthin cups, and the Āgrayaṇa and the Ukthya vessels with the

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grahāvākāśa formulas. The concerned persons should make the offering as before and then having taken hold of one another from behind, move out (towards the Sadas) for the Mādhyamdina Pavamāna Stotra. With the two formulas, *traīṣṭubhaḥ panthā rudrā devatā...* and *vāg agregā...*, and slightly shaking a handful of darbha blades, the Adhvaryu should move out first. The Brahman, the sacrificer, and the Adhvaryu should go along the north of the two *havirdhāna*-carts, go round along the north of the Āgnīdhra's Dhiṣṇya, enter the Sadas by the eastern door, and take their seats in front of the Hotṛ.

MĀNAVA -

[2. 4. 4. 13-15] — With straight belly they should move forward for the midday-pressing. They should go along the north of the two *havirdhāna*-carts and enter the Sadas by the eastern door. (The Udgātṛs) should chant the Stotra in the Sadas. Without stepping beyond the Dhiṣṇyas, the Adhvaryu should sit down.

KĀTYĀYANA -

[10. 1. 15] — (There should follow) the formal introduction of the *pavamāna* (-Stotra) in the Sadas.

ĀŚVALĀYANA -

[5. 12. 25] — The moving out (at this juncture) is prescribed.

ŚĀNKHĀYANA -

[7. 14. 12; 8. 15. 7-9] — For the midday-pressing they should enter (into the Sadas) by the same route by which they had moved out, and then sit down in their respective seats.

Before the *pavamāna* (-Stotras), the offering of the *viprṣ* (should be made by the Brahman) with the two verses, *yas te drapsaḥ skandati...* and *drapsaś caskanda....* He should move after those who are moving. The Maitrāvaruṇa also (should do so).

LĀṬYĀYANA -

[1. 12. 18, 19] — (The Prastotṛ) should do all this (that is, whatever is prescribed in connection with the morning-pressing) at the latter two Soma-pressings. The choosings (*pravaras*), however, are omitted. And (the rites) beginning with the gazing at the *cātvāla* (are completed) before the utterance of *him*.

DRĀHYĀYANA [3. 4. 32-34] ≡ LĀṬ 1. 12. 18, 19.

VAITĀNA -

[21. 12] — The rites beginning with the pressing out have been already mentioned.¹

1. *Vait* ŚS 16. 11.

103. THE MĀDHYĀMDINA PAVAMĀNA STOTRA

BAUDHĀYANA -

[8. 2] — This Mādhyāmdina Pavamāna Stotra here is fifteenfold (that is, it consists of fifteen Stomas). When the chanting of its eighth (verse) has started, (the Adhvaryu) should make (the sacrificer) recite *suparṇo 'si triṣṭupchandā anu tvā rabhe svasti mā saṁ pārāya*. [14. 6 — In the Mādhyāmdina Pavamāna Stotra, when the chanting of the eighth (verse) has started, he (= the Adhvaryu) should make him (= the sacrificer) recite *suparṇo 'si triṣṭupchandā anu tvā rabhe svasti mā saṁ pārāya*.] [21. 21 — As for the injunction that, when the chanting of the eighth (verse) has started, he (= the Adhvaryu) should make him (= the sacrificer) recite : (The view expressed in) the sūtra (is that) of Bodhāyana. Śālīki (however) says that he should make him recite when (the chanting of) any (verse) whatsoever (has started).] At this juncture, he (= the Adhvaryu) should recite the *caturhotṛ* formula.

BHĀRADVĀJA -

[14. 2. 6-7] — (The Udgātṛ and others) should chant the Mādhyāmdina Pavamāna. While the Stotra is being chanted, the sacrificer should recite the *anvāroha* formula, namely, *suparṇo 'si triṣṭupchandā...* .

SATYĀŚĀDHA -

[9. 1; 10. 4] — The Udgātṛs should go round along the front of the Praśāstr's Dhiṣṇya and then chant the Mādhyāmdina Pavamāna Stotra.

The sacrificer should join to the Mādhyāmdina Pavamāna Stotra, which is being chanted, (the recitation of) the formula, *suparṇo 'si triṣṭupchandā anu tvā rabhe svasti mā saṁ pārāya*.

VĀIKHĀNĀSA -

[16. 3] — The Udgātṛs should go round along the south of the Praśāstr's Dhiṣṇya and then chant the Mādhyāmdina Pavamāna Stotra consisting of fifteen Stomas. Here, they should all sit down in their respective seats. Before the chanting of the Stotra, the sacrificer should murmur *jyotiṣe himṅkuru*, the *vyāhṛtis*, and the *caturhotṛ* formula. After the chanting of the eighth verse in that (Stotra) has been started, he should murmur *suparṇo 'si triṣṭupchandā...* .

MĀNAVA -

[2. 4. 4. 16-17] — The purifying has already been explained; so too the formal introduction of the *pavamāna* (-Stotra). Before the Mādhyāmdina

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Pavamāna Stotra, the sacrificer should murmur the *pañcahotr* formula, the formula, *jyotiṣe hiṁkuru ...*, and the formula, *suparṇo 'si triṣṭupchandā anu tvā rabhe svasti mā sam pāraya*.

KĀTYĀYANA -

[10. 1. 16] — And in the Ahargaṇa (sacrifice), everywhere, (that is, in the case of all *pavamāna*-Stotras, the formal introduction should take place in the Sadas), except in the Prāyaṇīya and the Udayanīya (sacrifices).

ĀŚVALĀYANA -

[5. 2. 13, 14] — (The Brahman) should murmur *bhuvaḥ* (*indravantaḥ savitrprasūtāḥ*) at the midday-pressing, *sva* (*indravantaḥ savitrprasūtāḥ*) at the third pressing, and *bhūr bhuvaḥ sva* *indravantaḥ savitrprasūtāḥ* after the Āgni-māruta. (He) should murmur the formula, *stuta devena savitrā prasūtā ṛtaṁ ca satyaṁ ca vadata / āyusmatya ṛco mā gāta tanūpāt sāmna om*, and then (he himself and) the Maitrāvaruṇa (should say) loudly, " Do you chant the Stotra. "

ŚĀNKHĀYANA -

[6. 8. 11] — After the Mādhyāndina Pavamāna Stotra has been chanted, (the sacrificer should murmur the formula) *supurṇo 'si patvā triṣṭupchandā....*

LĀTYĀYANA -

[1. 12. 18, 19; 2. 1. 1-5; 2. 2. 6, 7] — For 1. 12. 18, 19, see Section 102.

In the Stomayoga, in the place of the words *agnir yanaktu* (one should employ) the words *vāyur yanaktu* and *sūryo yanaktu* respectively at the latter two pressings. Dhānañjaya prescribes separate mention (of the three divinities mentioned collectively in the Stomayoga) as : *agnes tejasā bṛhaspatis tvā...* at the morning-pressing; *indrasye 'ndriyeṇa bṛhaspatis tvā...* at the midday-pressing; (and) *sūryasya (varcasā bṛhaspatis tvā) ...* at the third pressing. Śāṇḍilya says that (one should recite) each Stomayoga with all (the three divinities mentioned collectively), as prescribed in the scripture. They should utter *hiṁ* at the chanting of each Sāman. The two formulas which the sacrificer is made to recite (at the latter two Soma-pressings are respectively) *vrṣako 'si...* and *svaro 'si...*.

They should chant the Stoma in low tone at the morning-pressing, and in increasingly higher tones at the latter two pressings. Or they should chant the Stoma in middle tone at both the latter Soma-pressings.¹

DRĀHYĀYANA -

[3. 4. 32-34; 4. 1. 1-6; 18, 19] = LĀT. 1. 12. 18, 19; 2. 1. 1-5; 2. 2. 6.

DRĀHYĀYANA [4. 1. 20] = LĀT. 2. 2. 7.

1. Drāh. 4. 1. 20 (= Lāt. 2. 2. 7) reads *samena* (= in the same tone) instead of *madhyena* (= in middle tone).

JAIMINĪYA -

[1. 11, 16] — For 1. 11, see Section 64.

The Nārāśansa goblets should (be made to) lie down. (The Adhvaryu and the other relevant priests) should proceed with the Ṛtuyājas. After the Ājya-Śastra has been recited, they should (each) partake of (the contents in) the Nārāśansas, with the formula, *avamais te pitṛbhir bhakṣitasya gāyatrachandasah prāṭhaṣavanasya madhumato nārāśansasyo 'pahutopahūto bhakṣayāmi | vāg juṣāṇā somasya tṛpyatu*. At the midday-pressing (one should substitute the word) *ūrvaiḥ* (for *avamaiḥ*). At the third pressing (one should substitute the word) *kāvyaiḥ* (for *avamaiḥ*). In connection with the Ṣoḍaśin and the Atirātra sacrifices, (one should substitute the word) *anuṣṭupchandasah* (for *gāyatrachandasah*). After having given away gold (to one another) they should chant the Ṣoḍaśin-Stotra. (At that time) a horse should (be made to) stand by for the sake of being straight looked at. (The Udgātṛ) should gaze at the Ṣoḍaśin cup with the verse, *yasmāj jāto na paro 'nyo asti ya ā babhūva bhuvanāni viśvā | prajāpatiḥ prajāyā saṁ rarāṇas trīṇi jyotiṁṣi sacate sa ṣoḍaśi*. Now, if the Ṣoḍaśin cup is taken up with the *harivatī* verses (*indra juṣasva pra vahā...*), (he should partake of the Soma in the Ṣoḍaśin cup) with the formula, *indraś ca saṁrād varuṇas ca rājā tau te bhakṣaṁ cakratur agra etat | tayoṛ ahaṁ bhakṣam anu bhakṣayāmi | vāg juṣāṇā somasya tṛpyatu*. (He should partake of the Soma) in connection with the (Rāthantara) Sandhistotra with (the formula, *kāvyais te pitṛbhir...*, substituting either the word) *brhatīchandasah* or (the word) *iṣṭayajusah*. (He should partake of) (the Soma connected with) the Mānasa (-Stotra) mentally, with the formula, *kas tvā kaṁ bhakṣayāmi* (also recited mentally), or with the formula, *kasmai tvā kaṁ bhakṣayāmi* (recited mentally). (He should partake of) (the Soma connected with) the Vājapeya-Sāman and the extra (*atirikta*) Ukthas (in the Aptoryāma) with (the formula, *kāvyais te pitṛbhir...* substituting the word) *aticchandasah*. At the prior two pressings, the Nārāśansa goblets should (be made to) lie down two times; at the third pressing, once. Then (the Prastotṛ) should give out the call, "Do thou bring over the piece of cloth for the *viṣṭutis*. Affluence, indeed, of the Sāmans is this, namely, what are called the *viṣṭāvaṣ*. Affluence is the piece of cloth. They (=those who bring over the *viṣṭāva* piece of cloth), verily, lay down (bestow) affluence upon it (= the piece of cloth). The *viṣṭutis* should be made (of the twigs) of *udumbara* and should be of the measure of a span (each). Energy-bestowing food, indeed, is *udumbara*. (They make the *viṣṭutis* of *udumbara*) verily for the sake of the obtainment of energy-bestowing food. One should formally introduce the Stotra — two times along the south of the Hotṛ's Dhiṣṇya and two times along the north. (The Udgātṛs) should chant the Pañcadaśa-Ājya-Stotra relating to Agni; or (they should chant) as the Stoma might be. Then (they should chant the Ājya-Stotra) relating to Mitra-Varuṇa, then (the one) relating to Indra, and then

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(the one) relating to Indra-Agni. The morning-pressing should (then) be concluded.

VAITĀNA -

[17. 9; 21. 13] — (The Brahman) should follow the Pūtabhṛt, after Soma has been poured in (into it), with (the recitation of) the verse, *indrasya kuṣiḥ....*

They (=the Adhvaryu and the others, taking hold of one another from behind,) should move forward to the Sadas for the Mādhyamdina Pavamāna Stotra.

104. THE PROCEDURE RELATING TO THE DADHIGHARMA

BAUDHĀYANA -

[8. 2-3] — After the Sāman has been chanted, (the Adhvaryu) should give out the call: “ O Āgnīdhra, do thou spread out the sacred fires upon the Dhiṣṇyas, strew the sacrificial grass, and render the Savanīya *puroḍāśas* perfect. O Pratiprasthātṛ, do thou bring over curds for the *dadhigharma*”. The two should act in accordance with the call. Then he (= the Adhvaryu) should touch water¹ and say: “ Come, o sacrificer ”. He should enter the Havirdhāna by the eastern door and, in the same manner,² pray to the entire king Soma. In the same manner,² he should proceed with the *avakāśa* formulas. [14. 8 — (He should gaze) at the two Ṛtu cups with *pratiṣṭhāyai* (only) at the midday-pressing.] In the same manner,² he should take up (clarified butter) into the Pracaraṇī ladle nine times. In the same manner,² the Āgnīdhra should spread out the embers from the Āgnīdhriya Dhiṣṇya upon the (other) Dhiṣṇyas in the order (in which the latter had been raised up). In the same manner,² sitting in front (of the Dhiṣṇyas) with his face turned towards the west, he (= the Adhvaryu) should pour out the *āghāra* libations on the Dhiṣṇyas on which the sacred fires have been spread out. In the same manner,² he should place the Pracaraṇī ladle upon the chin of the northern *havirdhāna*-cart. In the same manner,² he should strew the *prṣṭhyā* along the *sāmkāśina* path, in an unbroken line from the Gārhapatya fire up to the Āhavanīya fire. Then, sitting between the two *havirdhāna*-carts, he should ask for curds for the *dadhigharma*. He should gaze at it (= the curds), after it has been brought over, with *vyotir asi vaiśvānaram prṣṇiyai dugdham*. After having covered it over with the two

1. *atha 'pa upaspr̥ṣya*, as found in some manuscripts; the printed text reads *tathā 'pa...*

2. See Section 65.

blades of sacrificial grass, he should take it in either into a bell-metal (white-copper) vessel or into a goblet with *yāvatī dyāvāpṛthivī mahitvā yāvac ca sapta sindhavo vi tastuḥ* | *tāvanta indra te grahaṁ saho 'rjā grhṇāmy astṛtam*. [21. 21—As for the taking up of the *dadhigharma*: (The view expressed in) the *sūtra* (is that) of Bodhāyana. Śālīki says that one should take it up in the Āgnīdhra's enclosure. Aupamanyava says that (one should take it up) in the Āgnīdhra's enclosure itself, after having enclosed it and after having recited the *śānti* Mantras both ways (that is, before and after).] [14. 9—(The rites relating to) the *dadhigharma* have been (already) explained.] He should remove the two blades of sacrificial grass and then (formally) boil it (= the curds) with *vāk ca tvā manaś ca śrīṇītām prāṇaś ca tvā 'pānaś ca śrīṇītām cakṣuś ca tvā śrotraṁ ca śrīṇītām dakṣaś ca tvā balan ca śrīṇītām ojaś ca tvā sahaś ca śrīṇītām āyuś ca tvā jarā ca śrīṇītām ātmā ca tvā tanūś ca śrīṇītām śṛto 'si śṛtamvṛtaḥ śṛtāya tvā śṛtebhyas tvā śṛtaṁ kṛṇu*. Then he should say: “O Hotṛ, do thou say what thou hast to say”. Then he (= the Adhivaryu) should take hold of it and, standing up, say: “The oblation is (duly) cooked”. He should step beyond, cause (the Āgnīdhra) to announce, and (after the latter has responded) say: “Do thou recite the Yājyā (relating to the offering) of the *dadhigharma*”. After the *vaṣaṭ* has been uttered, he should make the offering with *yam indram āhur varuṇam yam āhur yaṁ mitram āhur yam u satyam āhuḥ* | *yo devānām devatamas tapojās tasmai tvā tebhyas tvā svāhā*. After the subsequent *vaṣaṭ* has been uttered, he should (again) make the offering and then carry away the remnant to be consumed. [21. 21—As for the procedure relating to the *dadhigharma*: Bodhāyana says, that one should proceed (with the rites) with the Mantras recited inaudibly. Śālīki says (that one should do so with the Mantras recited) loudly.] As many officiating priests as had been engaged in the Pravargya should seek invitation (mutually) among themselves; but the sacrificer alone should actually consume with *mayi tyad indriyaṁ mahan mayi dakṣo mayi kratuḥ* | *mayi dhāyi suvīryaṁ trisuggharmo vi bhātu me* | *ākūtyā manasā saha virājā jyotiṣā saha* | *yajñena payasā saha brahmaṇā tejasā saha* | *kṣatreṇa yaśasā saha satyena tapasā saha* | *tasya doham aśimahi tasya sumnam aśimahi* | *tasya bhakṣam aśimahi tasya ta indreṇa pītasya madhumata upahūtasyo 'pahūto bhakṣayāmi*. [9. 18—In a Soma-sacrifice characterised by Pravargya, they should consume the *dadhigharma* with the Anuvāka beginning with *bhūr bhuvaḥ suvar mayi tyad indriyaṁ mahat*.] [21. 21—As for the consuming of the *dadhigharma*: (The view expressed in) the *sūtra* (is that) of Śālīki. In this connection, Bodhāyana, indeed, says that the others should consume only by smelling and that the sacrificer alone should actually consume with the Anuvāka in the *Taittirīya-Āraṇyaka* as the formula.] After having washed the (*dadhigharma*-) vessel, he should hand it over (to the attendant). [25. 22—Wherein, indeed, does the Pravargya become assimilated into the day of pressing? In the *dadhigharma*—so, verily, should one reply.]

BHĀRADVĀJA -

[14. 2. 8 - 3. 8] — (The ritual procedure should be) similar up to the calling out. (However,) at this stage, he (= the Adhvaryu) should not impel (any one by calling out in connection with) the animal; (the sacrificer) should not pray to king Soma; (the Adhvaryu) should modify the concluding portion of the call as "O Pratiprasthātṛ, do thou come over with the *dadhigharma*". (The ritual procedure should be) similar up to the measuring out of (the materials for) the Savanīya *puroḍāśas*. When he (= the Pratiprasthātṛ) is about to measure out (materials for) the Savanīya *puroḍāśas*, he should measure out (grains) for a *paśu-puroḍāśa* for Agni in the Agniṣṭoma, for a second (*paśu-puroḍāśa*) for Indra-Agni in the Ukthya, for a third for Indra in the Ṣoḍaśin, and for a fourth for Sarasvatī in the Atirātra. Thereafter he should measure out (materials for) the Savanīya *puroḍāśas*. This much should be different. There should be no *payasyā* (= *āmikṣā*) at the latter two pressings. The measuring out of (materials for) the Savanīya *puroḍāśas*, the strewing of sacrificial grass, the perfecting (of the oblations), the praying with the *grahāvākāśa* formulas, and the moving have been (already) explained. (The Pratiprasthātṛ) should proceed with the rite relating to the *dadhigharma*. In the Āgnīdhra-fire-chamber he should take up curds into a ladle made of *udumbara* wood, with the verse, *yāvatī dyāvāprthivī mahitvā*.... Then he should place it over the Āgnīdhra fire (for making it hot) with the formulas, *vāk ca tvā manaś ca śrīṇītām | prāṇaś ca tvā 'pānaś ca śrīṇītām | cakṣuś ca tvā śrotraṁ ca śrīṇītām | dakṣaś ca tvā balaṁ ca śrīṇītām | ojaś ca tvā sahaś ca śrīṇītām | āyus ca tvā jarā ca śrīṇītām | ātmā ca tvā tanūs ca śrīṇītām | śṛto 'si śṛtaṁvṛtaḥ | śṛtāya tvā śṛtebhyas tvā*. Then he should give out the call: "O Hotṛ, do thou speak out whatever is to be spoken out by thee". When he comes to know (of the Hotṛ reciting) *yadi śrāto juhātana yady aśrāto mamattana*, then he should say: "The oblation is cooked". He should step beyond, cause (the Āgnīdhra) to announce, and (after the latter has responded) say (to the Hotṛ): "Do thou recite the Yājyā (relating to the offering) of the *dadhigharma*". After the *vaṣaṭ* has been uttered, he should make the offering with the verse, *yam indraṁ āhur varuṇaṁ yam āhuḥ | yam mitram āhur yam u satyam āhuḥ | yo devānāṁ devatamas tapojāḥ | tasmai tvā tebhyas tvā svāhā*. After the subsequent *vaṣaṭ* has been uttered, he should make the second offering; he should keep back some portion. That (portion) should those officiating priests consume who partake of the Pravargya. The formula for the consuming of it should be the Anuvāka in the *Taittirīya-Āraṇyaka*. There is another view, namely, that there should not be the offering of the *dadhigharma* in a Soma-sacrifice which is not characterised by Pravargya.

ĀPASTAMBA -

[13. 3. 1 - 4. 6] — After the Stotra has been chanted, the Adhvaryu should give out the call: "O Āgnīdhra, do thou spread out the sacred fires; do thou

strew the sacrificial grass; do thou render the Savanīya *puroḍāśas* perfect. O Pratiprasthātṛ, do thou come over here with the *dadhigharma*". In the Āgnīdhra's enclosure, the Pratiprasthātṛ should take up (curds for) the *dadhigharma*. He should spread out clarified butter as base in the ladle made of the wood of *udumbara*, take up (into that ladle) curds with the verse, *yāvatī dyāvāpṛthivī...*, pour out clarified butter over it, place it over the Āgnīdhriya fire (for making it hot) with the formulas, *vāk ca tvā manaś ca śrīṇītām | prāṇaś ca tvā 'pānaś ca śrīṇītām | cakṣuś ca tvā śrotraṁ ca śrīṇītām | dakṣaś ca tvā balaṁ ca śrīṇītām | ojaś ca tvā sahaś ca śrīṇītām | āyus ca tvā jarā ca śrīṇītām | ātmā ca tvā tanuś ca śrīṇītām | śṛto 'si śṛtamākṛtaḥ | śṛtāya tvā śṛtebhyas tvā*, and then say, "O Hotṛ, do thou speak out what is to be spoken out by thee". When he (= the Pratiprasthātṛ) comes to know of his (= the Hotṛ's) saying *yadi śṛto juhātana yady aśṛto mamattana*, at that time he (= the Pratiprasthātṛ) should respond with "The oblation is (fully) cooked", take hold of it, go over to the Āhavanīya fire, cause (the Āgnīdhra) to announce, and after (the latter) has responded, give out the call: "Do thou recite the Yājyā (relating to the offering) of the *dadhigharma*". After the *vaṣaṭ* has been uttered, he should make the offering with the verse, *yam indram āhur varuṇam yam āhur yaṁ mitram āhur yam u satyam āhuḥ | yo devānām devatamas tapojās tasmā indrāya sutam ā juhomi svāhā*. After the subsequent *vaṣaṭ* has been uttered, he should make (another) offering with *svāhā vaḍ indrāya*, and then carry away the remnant (to the Sadas) for consuming. Those, who are entitled to consume the remnant in connection with the Pravargya, should consume it (= this remnant). The formula to accompany its consuming is the Anuvāka in the Āraṇyaka. Another view is that there should be no *dadhigharma* in a Soma-sacrifice which is not characterised by Pravargya. They should consume (the remnant) with the verses, *mitro janān...* and *pra sa mitra...*, and then touch the regions of their navels.

SATYĀŚĀDHA -

[9. 1] — The Adhvaryu should give out the call which omits the portion relating to the bringing over of the animals. He should modify the end (-portion) of the call as: "O Pratiprasthātṛ, do thou proceed with (the offering of) the *dadhigharma*". After the sacred fires have been spread out on the Dhiṣṇyas (by the Āgnīdhra), after the Dhiṣṇyas have been poured over with the *vyāghāra* libations (by the Adhvaryu), and after the sacrificial grass has been strewn (by the Āgnīdhra), the Pratiprasthātṛ should first measure out (grains for) the *paśu-puroḍāśa* and then measure out (the materials for) the Savanīya *puroḍāśas*. Here (that is, at the midday-pressing), there should be the sacrificial cake on eleven potsherds. There should not be *āmikṣā*. After the Savanīya *puroḍāśas* have been duly rendered perfect, the Pratiprasthātṛ should proceed with (the offering of) the *dadhigharma*. In the Āgnīdhra-fire-chamber, he should take up curds into a ladle made of the wood of *udumbara*, with the verse, *yāvatī dyāvāpṛthivī...*

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He should place it over the Āgnīdhriya fire with the formulas, *vāk ca tvā manaś ca śrīṇītām prāṇaś ca tvā 'pānaś ca śrīṇītām cakṣuś ca tvā śrotraṇi ca śrīṇītām dakṣaś ca tvā balaṇ ca śrīṇītām ojaś ca tvā sahaś ca śrīṇītām āyuś ca tvā jarā ca śrīṇītām ātmā ca tvā tanūś ca śrīṇītām śṛto 'si śṛtaṁkṛtaḥ śṛtāya tvā śṛtebhyas tvā*. Then he should give out the call: "O Hotṛ, do thou speak out whatever is to be spoken out by thee". While the words, *yadi śrāto juhotaṇa yady aśrāto mama-ttana*, are being uttered (by the Hotṛ), he should respond: "The oblation is cooked". He should take hold of it (= the *dadhigharma*), go to the Āhavanīya fire, cause (the Āgnīdhra) to announce, and, after (the latter) has responded, give out the call (to the Hotṛ): "Do thou recite the Yājyā (relating to the offering) of the *dadhigharma*". After the *vaṣaṭ* has been uttered, he should make the offering with the verse, *yam indram āhur varuṇam yam āhur yaṁ mitram āhur yam u satyam āhuḥ | yo devānām devatamas tapojās tasmai tvā tebhyas tvā svahā*. After the subsequent *vaṣaṭ* has been uttered, he should make (the second) offering; then he should carry away (to the Hotṛ) the portion to be consumed. That (portion) should those officiating priests consume who (are entitled to) partake of the Pravargya. The formula for the consuming of it should be the Anuvāka in the *Taittirīya-Āraṇyaka*.

VĀIKHĀNĀSA -

[16. 3-4] — After the Stotra has been chanted, the Adhvaryu should give out the call: "O Āgnīdhra, do thou spread out the sacred fires; do thou strew the sacrificial grass; do thou render the (Savanīya) *puroḍāśas* perfect; o Prati-prasthātṛ, do thou come hither with the *dadhigharma*". The pouring out of the *vyāghāra* libations over the Dhiṣṇyas has been (already) prescribed.¹ The Adhvaryu should enter the Havirdhāna by the eastern door, pray to (the portions of Soma taken up in) the cups with *viṣṇo tvaṁ no antamaḥ...*, and touch the Soma-containers together. The Pratiprasthātṛ should gaze at the *dadhigharma* with *jyotir asi vaiśvānaram prśniyai dugdham*, spread out clarified butter as base either in a ladle of *udumbara* or in a white-copper pot or in a goblet, and, with *yāvatī dyāvāprthivī...*, take curds (into it). He should pour out clarified butter over it, place it over the Āgnīdhriya fire with *vāk ca tvā manaś ca śrīṇītām...*, and then give out the call: "O Hotṛ, do thou speak out". Having come to know of the Hotṛ saying *yadi śrāto juhotaṇa yady aśrāto mamattana*, he should respond with the words, "The oblation is cooked", go to the Āhavanīya fire, cause (the Āgnīdhra) to announce, and, after (the latter) has responded, give out the call (to the Hotṛ): "Do thou recite the Yājyā (relating to the offering) of the *dadhigharma*". After the *vaṣaṭ* has been uttered, he should make the offering with the verse, *yam indram āhur varuṇam yam āhur...* After the subsequent *vaṣaṭ* has been uttered, he should make (the second) offering either with

1. *VaikhŚS* 15. 20.

svāhā vaḍ indrāya or without reciting any formula. He should then carry away (to the Hotṛ) the portion to be consumed. Having desired invitation in respect of as many officiating priests as were engaged in the Pravargya, the sacrificer alone should actually consume (the portion of *dadhigharma*) with *bhūr bhuvah suvar mayi tyad indriyaṁ mahat* ..., or all (of them should consume it). There should be no *dadhigharma* in a Soma-sacrifice which is not characterised by Pravargya. They (= the sacrificer and the officiating priests) should touch the regions of their navels with the two verses, *mitro janān* ... and *pra sa mitra* ...

MĀNAVA -

[2. 4. 4. 18-20] — After the Stotra has been chanted, the Adhvaryu should give out the calls : “ O Āgnīdhra, do thou spread out the sacred fires; do thou strew the sacrificial grass; do thou render the Savanīya *puroḍāśas* perfect. O Pratiprasthātṛ, do thou get ready the curds for the *dadhigharma*. ” The spreading out of the sacred fires has been already explained; so also (the spreading out of) the two rows of *ulapa*. After having touched the vessels (= implements) with the verse relating to Viṣṇu, they should proceed with (the rite connected with) the *dadhigharma* if they have gone through the Pravargya.

KĀTYĀYANA -

[10. 1. 17-24; 26. 7. 38-40] — (The Adhvaryu) should omit (from the call, “ O Āgnīdhra, do thou spread out the sacred fires... ”,¹ the words), “ do thou come hither with the animal ”; (there should be made) an addition to the call (in the place of the omitted words of the words,) “ do thou bring over curds for the *dadhigharma*; do thou turn hitherwards the *dakṣiṇā* (-cows) ”. There should be *dadhigharma* (only) in a Soma-sacrifice characterised by Pravargya. (The Adhvaryu) should sit down in front of the Sadas; (then there should follow) the taking up (of the *dadhigharma*) into the *agnihotrahaṇī* across the (twig-) strainer, as prescribed. He (= the Adhvaryu) should say : “ O Hotṛ, do thou speak out whatever is to be spoken out by thee. ” At the end of whatever is to be spoken out, he should, rising up, say : “ The oblation is cooked. ” He should give out the call : “ Do thou recite the Yājñā (relating to the offering) of the *dadhigharma* ”. The officiating priests, who are entitled to the Gharma, together with the sacrificer, should invite one another and then consume the remnant of the *dadhigharma* which has been offered, as prescribed. Those who are not formally initiated may (optionally) consume only by means of breath, that is, by smelling (at it).

The taking up of the *dadhigharma* (should be done) with the verse, *yāvati dyāvāprthivī* ...; and the consuming (of the remnant should be done) with the verse, *mayi tyad* (The consuming of the remnant of the *dadhigharma* should

1. KāśS 9. 7. 4.

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be done) on the *mahāvratīya* day with *tviṣaḥ saṁvrg...* . The sprinkling with water (should be done) on the *cātvāla*.

LĀTYĀYANA -

[2. 7. 9] — At the latter two *pavamāna* (-Stotras), on the occasion of the spreading out of the sacred fires upon the *Dhiṣṇyas*, while carrying fire to be spread out on the *Mārjālīya*, they should carry it along the west of the sacrificer and then bring it back by that very (route).

DRĀHYĀYANA -

[5. 3. 10] = LĀT 2. 7. 9.

VAITĀNA -

[18. 1, 2, 4; 21. 14-19] — The *Āgnīdhra* should spread out the sacred fires by means of the embers from the *Āgnīdhriya* fire at the (first) two pressings; by means of firebrands at the third pressing. Facing towards the west, (he should spread out the sacred fires) upon the *Dhiṣṇyas* of the *Hotṛ*, the *Maitrāvaruṇa*, the *Brāhmaṇacchamsin*, the *Potṛ*, the *Neṣṭṛ*, and the *Acchāvāka*, and upon the *Mārjālīya* (*Dhiṣṇya*). He should bring back (the remaining embers) there only (that is, to the *Āgnīdhriya* fire).

The Brahman should follow the sacred fires, which have been (thus) spread out, with (the recitation of) the Mantra, *ye agnayo viḥṛtā dhiṣṇyāḥ pṛthivīm anu / te naḥ pāntu te no 'vantu tebhyo namas te no mā hīṁsiṣuḥ*. At the latter two pressings, he should do so with (the recitation of) the verse, *punar mai 'tv indriyaṁ...* . It is prescribed (in the scripture) that (he should step beyond) along the west of the *Āhavanīya* fire.

Called out (by the *Prastotṛ*) the Brahman should impel with *viṣṭambho 'si vṛṣṭiyai tvā vṛṣṭim jinva*. If, while the sacred fires are being spread out upon the various *Dhiṣṇyas*, the officiating priest connected with any particular *Dhiṣṇya* is out of the *Sadas*, he should come back to his *Dhiṣṇya* and murmur the verse, *pari tvā 'gne...* . (If) the Brahman (is out of the *Sadas* at the time of the spreading out of the sacred fires, he) too (should come back and murmur this very verse). If the initiated sacrificer is outside the altar at the time of causing one to call out or at sun-set or at sun-rise, (he should come back to the altar and murmur) *agnaya upāhvayadhvam...* . The Brahman should follow the offering of the *dadhigharma* with (the recitation of) the verse, *śrātām manye....* . The consuming (of the remnants of the *dadhigharma* should be done) like (that of) the *Pravargya* with the *rasaprāśanī* verse.

105. THE HAUTRA RELATING TO THE DADHIGHARMA

ĀŚVALĀYANA -

[5. 12. 26 - 13. 6] — After the Mādhyamdina Pavamāna Stotra has been chanted and after (the Āgnīdhra) has spread out (the sacred fires by means of) the embers, they should proceed with the rite relating to the *dadhigharma*, (only) if (the Soma-sacrifice) is characterised by Pravargya. The Rgāvāna (that is, the mode of reciting each of the relevant verses from the Rgveda without breathing in and with the enunciation of *om*) in connection with it (= the *dadhigharma*) (should be regarded as having been) explained by (the relevant injunction in connection with) the Pravargya. So too (should be regarded as having been explained) the offering and those who are entitled to the consuming. Addressed with the words, “O Hotṛ, do thou speak out”, the Hotṛ should recite *uttiṣṭhatā 'va paśyate...*. Being told, “The oblation is cooked”, he should recite the Puroṇuvākyā, *śrātaṁ havir...*. He should recite the Yājyā, *śrātaṁ manya ūdhani śrātaṁ agnau...*. The subsequent utterance of *vaṣaṭ* should be made with *agne vīhi* or *dadhigharmasyā 'gne vīhi*. The formula to be murmured at the consuming should be *mayi tyad indriyaṁ bṛhan mayi dyumnam ut kratuḥ / triśrud gharma vi bhātu ma ākūtyā manasā saha virōjā jyotiṣā saha tasya doham aśiya te tasya ta indrap tasya triṣṭupchandasa upahūtasyo 'pahūto bhakṣayāmi*, for that one among the officiating priests of the Dhiṣṇyas who remains towards the east of the Dhiṣṇyas while they spread out the sacred fires by means of the embers. The Hotṛ should sit down to the rear of his own Dhiṣṇya, desire invitation (from the sacrificer), and then murmur *pari tvā 'gne puraṁ vayam...*.

ŚĀNKHĀYANA -

[5. 10. 30; 7. 16. 1-8; 8. 14. 3, 7] — Also in (connection with the) *dadhigharma*, (the Hotṛ should partake of the remnants by smelling at them while the sacrificer should actually partake of them).

After the Mādhyamdina Pavamāna Stotra has been chanted, they should proceed with the *dadhigharma* if (the Soma-sacrifice is) characterised by Pravargya. After he has been addressed (by the Adhvaryu) with the words, “O Hotṛ, do thou speak out,” the Hotṛ should recite over (the *dadhigharma*) the first verse, *uttiṣṭhatā 'va paśyate...*. After the words, “The oblation is duly cooked”, have been uttered (by the Pratiprasthātr) (the Hotṛ should recite) the second verse of the hymn. After he has been addressed with the words, “Do thou recite the Yājyā (relating to the offering) of the *dadhigharma*”, the Hotṛ should recite the third verse (of the hymn) as the Yājyā. He should recite each verse without breathing in and with the *praṇava* (at the end). In the same manner he should recite the Yājyā. The subsequent *vaṣaṭ*-utterance should be *dadhigharmasyā 'gne vīhi*. The verse to accompany the consuming should be:

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mayi tyad indriyaṁ bṛhan mayi dakṣo mayi kratuḥ / gharmas triṣug vi rocata ākūtyā manasā saha / virājā jyotiṣā saha tasya doham aśimahi.

The midday-pressing (should be performed with the verses recited) in middle tone. Or the midday-pressing should be performed (with the verses recited) in the highest tone.

106. THE OFFERING OF THE SAVANĪYA PAŚU-PURODĀŚA

BHĀRADVĀJA -

[14. 3. 13] — There is another view that there should be no *paśu-purodāśa* in connection with the Savanīya.¹

SATYĀŚĀDHA -

[9. 2] — The Adhvaryu should place the Savanīya *purodāśas*, cut them out together, and proceed with (the rites relating to) them. He should give out the call (similar to the one in connection with the morning-pressing, but substituting the words) “at the midday-pressing” (for “at the morning-pressing”).

VAITĀNA -

[21. 20] — (The Brahman should follow the offering) of the *paśu-purodāśa* (with the recitation of the relevant Mantra).

107. THE HAUTRA RELATING TO THE OFFERING
OF THE SAVANĪYA PAŚU-PURODĀŚA

ĀŚVALĀYANA -

[5. 13. 8-10] — Either before or after (the rite relating to) the Savanīya *purodāśas*, they should go through the rite connected with the *paśu-purodāśa*. Some teachers enjoin the non-performance (of the *paśu-purodāśa*-rite) because of the statement to that effect (made elsewhere). Āśmarathya (however enjoins) the performance, because of the non-prohibition of whatever follows by extension.

1. See Section 108.
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108. THE OFFERING OF THE SAVANĪYA PURODĀŚAS

BAUDHĀYANA -

[8. 3-4] — In the same manner,¹ the Adhvaryu should ask for the Savanīya *purodāśas*. [25. 21 — When, indeed, are (the materials for) the Savanīya *purodāśas* relating to the midday-pressing measured out? At the chanting of the Stotra² (pertaining to the offering) of the initial (Soma-cup to) Viśve Devāḥ — so, verily, should one reply.] Cutting out (portions from) them in the same manner, he should say : “Do thou recite the Puroṇuvākya in respect of the *purodāśas* being cut out for Indra, at the midday-pressing”. After having (first) cut out (a portion) from the eastern half, he should cut out from the western half. He should pour out clarified butter over them. He should anoint (the original portion). In the same manner, he should cut out one portion from the northern half of each (of the Savanīya *purodāśas* and put those portions) into the Upabṛ̥ṣṭ for the *sviṣṭakṛt*. He should pour out clarified butter over them two times. He should not anoint (the original portion). He should step beyond, cause (the Āgnīdhra) to announce, and (after the latter has responded) say (to the Maitrāvaruṇa) : “Do thou address a call (to the Hotṛ to recite the Yājyā) relating to the Savanīya *purodāśas* which have been got ready for Indra, at the midday-pressing.” After the *vaṣaṭ* has been uttered, he should make the offering. While pouring out (the oblations) together (from the Upabṛ̥ṣṭ into the Juhū), in the same manner, he should say : “Do thou recite the Puroṇuvākya (in connection with the offering) to Agni”. He should cause (the Āgnīdhra) to announce and (after the latter has responded) say (to the Maitrāvaruṇa) : “Do thou address a call (to the Hotṛ to recite the Yājyā relating to the offering) to Agni.” After the *vaṣaṭ* has been uttered, he should make the offering in the eastern half of the northern half beyond (the spot where) the prior oblations (had been offered). He should step beyond towards the north in the same manner, place the two ladles in their respective places, put down together the *idā* in the (*idā*-) pot in the very same manner, and send forth the Savanīya *purodāśas* (= the *idā*) towards the west (to the Hotṛ). Some teachers, saying that the *idā* represents animals, indeed, (prescribe that the relevant priests and the sacrificer) should go together (to the Hotṛ for the invocation of the *idā*). Then, coming over towards the east, (the Adhvaryu) should say (to the Maitrāvaruṇa) : “Do thou recite (the hymn) relating to (the goblets) being filled in; (o Camasādhvaryus,) do you fill in (the goblets) after the Hotṛ's goblet has been filled in; do you render them bright on both sides (with the Soma from the Dronakalaśa); o Camasādhvaryu of the Acchāvāka, do even

1. See Section 69.

2. See Section 87.

OFFERING OF SAVANĪYA PURODĀŚAS

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thou fill in; o Pratiprasthātṛ, do thou attend upon me with four splinters, (two) which have been sprinkled over with water by means of the hand with the palm turned upwards and (two) which have not been so sprinkled over". They should act in accordance with the call.

BHĀRADVĀJA -

[14. 3. 9-12] — Thereafter (the Adhvaryu) should place the Savanīya *purodāśas*. After having (first) proceeded with (the offering of) the *paśu-purodāśa*, he should proceed with (the offering of) the Savanīya *purodāśas*. This much should be different. (The Adhvaryu) should give out the calls (to the Maitrāvaruṇa) : "Do thou recite the Puroṇvākya (relating to the offering) of the *purodāśas* unto Indra, at the midday-pressing" and "Do thou address a call (to the Hotṛ to recite the Yājyā) relating to (the offering of) the *purodāśas* which have been got ready for Indra, at the midday-pressing". The *sviṣṭakṛt* offering together with the calls, in connection with all the Savanīya *purodāśas* together with the *paśu-purodāśa*, should be common; the *idā* (also) should be common.

ĀPASTAMBA -

[13. 4. 7-9] -- The procedure relating to the Savanīya *purodāśas* has been already explained.¹ This much should be different: One should modify the beginnings of the two calls as "(relating to the offering) of the Savanīya *purodāśas* to Indra, at the midday-pressing". The Adhvaryu should carry over the *idā* to the Hotṛ and, while going to the Havirdhāna, give out the call: "Do thou recite the Puroṇvākya for the goblets being filled in".

SATYĀŚADHA -

[9. 2] — After having proceeded with (the offering of) the *paśu-purodāśa*, (the Adhvaryu) should together cut out the Savanīya *purodāśas* and then proceed with (the offering of) them. The *sviṣṭakṛt* and the *idā* should be common in respect of the *paśu-purodāśa* and the Savanīya *purodāśas*.

VAIKHĀNASA -

[16. 4] — At this stage, (there should be performed) as before, the rites relating to the Savanīya *purodāśas*. The Adhvaryu should modify the calls as "Do thou recite the Puroṇvākya (relating to the offering) of the Savanīya *purodāśas* to Indra, at the midday-pressing" as also "Do thou address a call (to the Hotṛ to recite the Yājyā) relating to (the offering of) the Savanīya *purodāśas* which have been got ready for Indra, at the midday-pressing". He should make the offering after the *vaṣaṭ* has been uttered, pour out into the Juhū the clarified butter in the Upabhr̥t, give out, in connection with the *sviṣṭakṛt*, the calls: "Do

1. *ĀpŚS* 12. 20. 12-17.

thou recite the Puroṇuvākya (relating to the offering) to Agni" and "Do thou address a call (to the Hotṛ to recite the Yājyā relating to the offering) to Agni", make the offering, cut out the *prāṣitra*, and then cut out the *iḍā*.

MĀNAVA -

[2. 4. 4. 21-23] — The procedure from the taking down of the Savanīya *puroḍāśas* up to the giving out of the call is well established. The call should be modified as "... (relating to the offering) of the Savanīya *puroḍāśas* to Indra, at the midday-pressing". After having gone through (the rites relating to) the Savanīya *puroḍāśas*, the Adhvaryu should make (the Maitrāvaruṇa) recite the hymn (with the call :) "Do thou recite the hymn for (the goblets) being filled in".

KĀTYĀYANA -

[10. 1. 24, 25] — After having proceeded with (the rites connected with) the *paśu-puroḍāśa*, (the Adhvaryu) should go through the rites beginning with (the one relating to) the (Savanīya) *puroḍāśas* up to (the one relating to) the depositing (of the remnants) upon the (Hotṛ's) Dhiṣṇya. Also (he should go through the rites) from the making of (the Maitrāvaruṇa) recite the hymn for (the goblets) being filled in up to the depositing of the goblets.

VAITĀNA -

[19. 1] — Of the Savanīya *puroḍāśas*, (the Brahman should follow the offering of) those intended for Indra (with the recitation of the relevant verses).

109. THE HAUTRA RELATING TO THE OFFERING OF THE SAVANĪYA PUROḌĀŚAS

ĀSVALĀYANA -

[5. 4. 1, 3, 6; 5. 14; 13. 11] — Then, at each pressing, they should proceed with (the rites connected with) the Savanīya *puroḍāśas* to be offered to Indra. (The Puroṇuvākya relating to this offering, at the midday-pressing, should be) *mādhyamīnasya savanasya dhānāḥ....* The call (relating to the offering of the Savanīya *puroḍāśas*) should be *hotā yakṣad indram harivāṇ indro dhānā attu....*, (to be modified) according to the indicatory marks at each pressing. The Puroṇuvākya relating to the *sviṣṭakṛt* (at the midday-pressing) should be *mādhyamīdine savane jātavedaḥ....*

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In connection with (the goblets) being filled in (at the midday-pressing) (the Maitrāvaruṇa) should recite the hymn beginning with *asāvi devam....*

The rites beginning with (the offering of) the Savanīya *puroḍāśas* up to the placing of the Nārāśamsa goblets have been duly prescribed. But here there should be no cups for the divinity-pairs.

SĀṆKHĀYANA —

[7. 16. 9 – 17. 3] — After having gone through the rites connected with the *paśu-puroḍāśa*, they should proceed with the rites connected with the Savanīya *puroḍāśas*. The Puroṇuvākya should be *mādhyamīdinasya savanasya....* The Puroṇuvākya relating to the *sviṣṭakṛt* offering should be *mādhyamīdine savane....* The hymn relating to (the goblets) being filled in (at the midday-pressing) should be *asāvi devam....*

110. THE OFFERING OF THE ŚUKRA AND THE MANTHIN CUPS

BAUDHĀYANA —

[8. 4]¹ — The rites up to the causing (of the Āgnīdhra) to call out should be similar. (The actions of the Adhvaryu and the Pratiprasthātṛ) differ verily (beginning with) the causing to call out. Then the Adhvaryu, standing towards the east with his face turned towards the west, should, with *ośrāvaya*, cause the (Āgnīdhra) to announce, (and, after the latter has responded with) *astu śrausaṭ*, (say to the Maitrāvaruṇa) : “ Do thou address a call (to the Hotṛ to recite the Yājyā relating to the offering of) the Somas which have been got ready for Indra, at the midday-pressing – (relating to the offering to Indra) of the exclusive portion consisting of the Śukra and the Manthin and dripping honey ”. After the *vaṣaṭ* has been uttered, the two should together make the offering with the verse, *sa prathamah sanīkṛtir viśvakarmā....* The two should make the offering two times – (once) after the *vaṣaṭ* has been uttered and (the second time) after the subsequent *vaṣaṭ* has been uttered. In the very same manner, (the Camasādhvaryus) should offer (from out of) all the goblets two times each. In the same manner, the Adhvaryu should give out the call : “ Forth should the Hotṛ's goblet go; forth the Brahman's; ... ”. In the same manner, he should turn round by the right and then pour down into the Hotṛ's goblet the remnant in the cup, with *hutam tvā hute 'vanayāmy ūrjasvantam devebhyo madhu-*

1. Cf. Section 73.

mantam manuṣyebhyaḥ or without reciting any formula. In the same manner, the Pratiprasthātṛ should offer on the northern half of the Ādhavanīya fire the remnant of the Manthin. In the same manner, (the Adhvaryu and the Pratiprasthātṛ) should touch water and (respectively) place the Śukra and the Manthin upon the mound in their respective places. These (goblets) of the principal officiating priests go (to the Hotṛ).

BHĀRADVĀJA -

[14. 3. 14-16] — One should pour down (the Soma in) the Ādhavanīya into the Pūtabhṛt. The ritual procedure should be similar up to the giving out of the call. This much should be different. The beginning of the call should be : “ At the midday-pressing, (the offering to Indra) of the exclusive portion consisting of the Śukra and the Manthin and dripping honey ”.

ĀPASTAMBA -

[13. 4. 10-14] — (The procedure should be similar) from the filling in (of the goblets) up to the placing of the Nārāśamsas. In that connection, (this should be) the modification. One should fill in the Acchāvāka's goblet as the tenth. (The Adhvaryu) should cause (the Āgnīdhra) to announce and, after the latter has responded, give out the call. The beginning of the call should be : “ At the midday-pressing, (the offering) to Indra of the exclusive portion consisting of the Śukra and the Manthin and dripping honey, (of) the Somas ”.

SATYĀSĀDHA -

[9. 2] — (The Adhvaryu) should pour down (the Soma in) the Ādhavanīya into the Pūtabhṛt, cleanse the *kalāṣa* (= the Ādhavanīya) by means of the fringes (of the woollen filter), and place it upside down. He should give out the calls : “ Do thou recite the the hymn for the goblets being filled in; do you fill in (the goblets) after the Hotṛ's goblet (has been filled in); do you render them bright on both sides; o Camasādhvaryu of the Acchāvāka, do thou also fill in; o Pratiprasthātṛ, do thou get ready (four) splinters (two of) which have been sprinkled over with water by means of the hand with the palm turned upwards and (two of) which have not been so sprinkled over; o Unnetṛ, do thou augment the Soma ”. (The Unnetṛ) should fill in eleven goblets with the Hotṛ's goblet as the first one; he should fill in the Acchāvāka's goblet before the Āgnīdhra's goblet. The Adhvaryu should give out the calls : “ Do thou address a call (to the Hotṛ to recite the Yājyā relating to the offering of) the Somas which have been got ready for Indra, at the midday-pressing — (relating to the offering to Indra) of the exclusive portion consisting of the Śukra and the Manthin and dripping honey; o Camasādhvaryus of the Madhyatahḥkārins, do you make the offerings in respect of which the *vaṣaṭ* and the subsequent *vaṣaṭ* have been uttered...”.

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VĀIKHĀNĀSA -

[16. 4-5] — (The Adhvaryu) should carry away the *iḍā* to the Hotṛ, pour down into the Pūtabhṛt (the Soma in) the Ādhavanīya, cleanse the *kalāśa* (= the Ādhavanīya) by means of the fringes (of the woollen filter), and then place it upside down. He should give out the calls : “Do thou recite the hymn for the goblets being filled in; do you fill in (the goblets) after the Hotṛ’s goblet (has been filled in); do you render them bright on both sides; o Camasādhvāryu of the Acchāvāka, do thou also fill in; o Pratiprasthātṛ, do thou attend upon me with (four) splinters (two of) which have been sprinkled over with water by means of the hand with the palm turned upwards and (two of) which have not been so sprinkled over; o Unnetṛ, do thou augment the Soma”. (The Unnetṛ) should fill in ten or eleven goblets with the Hotṛ’s goblet as the first one. They should do (all) that for which the calls have been given out. (The Adhvaryu) should cause (the Āgnīdhra) to announce and, after the latter has responded, give out the calls : “Do thou address a call (to the Hotṛ to recite the Yājyā relating to the offering of) the Somas which have been got ready for Indra, at the midday-pressing — (relating to the offering to Indra) of the exclusive portion consisting of the Śukra and the Manthin and dripping honey; o Camasādhvāryus of the Madhyataḥkārins, do you make the offerings in respect of which the *vaṣaṭ* and the subsequent *vaṣaṭ* have been uttered... ”.

MĀNAVA -

[2. 4. 4. 24-26] — (The Unnetṛ) should fill in the goblets together with that of the Acchāvāka. The procedure up to the giving out of the call is well established. The modified call should be : “Do thou address a call (to the Hotṛ to recite the Yājyā relating to the offering of) the Somas which have been got ready for Indra, at the midday-pressing — (relating to the offering to Indra) of the exclusive portion consisting of the Śukra and the Manthin and dripping honey.”

KĀTYĀYANA -

[10. 2. 1-3] — One should fill in (Soma) into ten goblets. (The Adhvaryu should give out the call :) “Do thou address a call (to the Hotṛ to recite the Yājyā relating to the offering of) the Somas which have been got ready for Indra, at the midday-pressing— of the exclusive portion consisting of the Śukra and dripping honey”. Or, optionally, (he should say) “consisting of the Manthin” in the place of “dripping honey”.

111. THE HAUTRA RELATING TO THE ŚUKRA AND THE MANTHIN

ĀSVALĀYANA -

[5. 5. 14, 15, 19] — In connection with the Soma-cups being filled in, (the Hotṛ) should recite (at the midday-pressing) the hymn, *asāvi devam...* . Called out (at the midday-pressing) with the words, *hotā yakṣad indram mādhyarṇḍinasya savanasya...*, the Hotṛ should recite the Prasthita-Yājyā, (*pibā somam...*).

ŚĀNKHĀYANA -

[7. 17. 3-5] — The hymn in connection with the cups being filled in (at the midday-pressing) should be *asāvi devam...* . The call (at the midday-pressing) should be *hotā yakṣad indram mādhyarṇḍinasya savanasya...* . He (= the Hotṛ) should recite as the Yājyā the verse, *pibā somam abhi yam ugra...* .

112. THE PROCEDURE RELATING TO THE GOBLET OF THE HOTRAKAS

BAUDHĀYANA -

[8. 4]¹ — In the same manner, the Camasādhvaryus of the Hotrakas should fill in (the goblets) from out of the Droṇakalaśa, once each, and then come over. The Adhvaryu should, in the same manner, take up the Maitravaruṇa's goblet from among those (goblets), cause (the Āgnīdhra) to call out, (and, after the latter has responded,) say : "O Praśāstṛ, do thou recite the Yājyā". He should make the offering two times — (once) after the *vaṣaṭ* has been uttered and (the second time) after the subsequent *vaṣaṭ* has been uttered. After having made the six Hotrakas recite the Yājyās with the calls (in addition to the one mentioned above, namely, "O Praśāstṛ, do thou recite the Yājyā"), "O Brahman, do thou recite the Yājyā", "O Potṛ, do thou recite the Yājyā", "O Neṣṭṛ, do thou recite the Yājyā", "O Acchāvāka, do thou recite the Yājyā", and "O Āgnīdhra, do thou recite the Yājyā", (the Adhvaryu) should turn round by the right, hasten towards the west, and then sit down in front of the Hotṛ, (announcing), "The Āgnīdhra has recited the Yājyā". "He has acted

1. Cf. Section 75.

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for the good", the Hotṛ should say, "who is going to make us drink king Soma".

BHĀRADVĀJA -

[14. 3. 17-19] — The ritual procedure should be similar up to (the offering of the goblets) which have been filled in again. Before the Āgnīdhra, the Acchāvāka should recite his Yājyā. On this occasion, (the Adhvaryu) should not deposit a piece of the sacrificial cake for the Acchāvāka.

ĀPASTAMBA -

[13. 4. 15-17] — (Here,) there should be the functions of six Hotrakas. They should proceed with (the rites relating to) the Acchāvāka's goblet before (those relating to) the Āgnīdhra's goblet. There should be these very functions of the Hotrakas (that is, of the six) at the third pressing.

SATYĀSĀDHA -

[9. 2] — (The Adhvaryu should continue the call :) " ... O Camasādhvayus of the Hotrakas, do you make the offerings once each, additionally fill in (the goblets) with the bright Soma (that is, with the Soma from the Droṇakalaśa), and then come over". After that (portion of the call), which concerns the actions before the goblets are additionally filled in, has been given out, the Hotrakas should move forward (and enter the Sadas) with the formulas relating to the moving forward (and entering the Sadas) and recite the Yājyās (relating to the offerings) of (the goblets which have been) again (additionally) filled in (with Soma).

VAIKHĀNASA -

[16. 5] — (The Adhvaryu should continue the call :) "... O Camasādhvayus of the Hotrakas, do you make the offerings once each, additionally fill in the goblets with the bright Soma (that is, with the Soma from the Droṇakalaśa), and then come over. " After the *vaṣaṭ* has been uttered, he should give out the call : "Forth should the goblet of the Hotṛ go; forth, that of the Brahman; forth, those of the Udgātṛs; forth, that of the sacrificer; forth, those of the Sadasyas". These goblets of the Madhyataḥkārins should (then) go forth for being consumed. After the Somas (that is, the Soma-goblets) have been again additionally filled in, the Hotrakas should move forward (and enter the Sadas) with the formulas relating to the moving forward (and entering the Sadas), sit down in their respective seats, and then recite the Yājyās relating to the goblets which have been again additionally filled in.

MĀNAVA -

[2. 4. 4. 27-28] — The procedure up to the reciting of the Yājyās is well established. The Acchāvāka should recite the Yājyā before the Āgnīdhra.

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113. THE HAUTRA RELATING TO THE HOTRAKAS' GOBLETS

ĀŚVALĀYANA -

[5. 5. 19] — At the midday-pressing, (out of) the three verses beginning with *pibā somam abhi yam ugra tarda...* (the last two should constitute the Prasthita-Yājyās of the Maitrāvaruṇa and the Brāhmaṇacchamsin respectively); the verse, *arvāṇ ehi somakāmarṇ tvā 'hur...*, (of the Potṛ); the verse, *tavā 'yam somas tvam ehy arvāṇ...*, (of the Neṣṭṛ); the verse, *indrāya somāḥ pradivo vidānā...*, (of the Acchāvāka); and the verse, *āpūrṇo asya kalaśaḥ svāhā...*, (of the Āgnīdhra). The subsequent utterance of the *vaṣaṭ* (should be done) with *somasyā 'gne vīhi*.

ŚĀNKHĀYANA -

[7. 17. 6-14] — The second verse (in ṚV VI. 17 should be the Prasthita-Yājyā to be recited) by the Maitrāvaruṇa. The third verse (in that hymn should be the Prasthita-Yājyā to be recited) by the Brāhmaṇacchamsin. The verse, *arvāṇ ehi...*, (should be the Prasthita-Yājyā) of the Potṛ; the verse, *tavā 'yam somas...*, of the Neṣṭṛ; the verse, *indrāya somāḥ pradivo vidānā...*, of the Acchāvāka; (and) the verse, *āpūrṇo asya...*, of the Āgnīdhra. At the latter two pressings, there should not be the offering of the cups to the divinity-pairs and of the Ṛtu cups. There should not be any rite to be performed by the Acchāvāka outside (the Sadas). The other rites should be similar to those at the morning-pressing.

VAITĀNA -

[21. 21, 22] — (The three verses beginning with) *evā pāhi...* (*AV XX. 8. 1-3*) should be the Yājyās for the Prasthita-offerings (to be recited respectively by the Brāhmaṇacchamsin, the Potṛ, and the Āgnīdhra when called upon to do so). (The Brahman should follow with the relevant verse) the Prasthita-offerings to Indra.

114. THE SAVANĪYA-IDĀ

BAUDHĀYANA -

[8. 4]¹ — After having touched water in the same manner, they should hold up the *iḍā* for the Hotṛ. While the invocation is being made for the *iḍā*, they should bring the goblets into contact (with one another). After the invocation for the *iḍā* has been made, (the Adhvaryu) should make over the six-layered (*iḍā*) unto the Āgnīdhra. (The relevant priests) should partake. They should sprinkle (themselves) with water.

SATYĀSĀDHA -

[9. 2] — The Adhvaryu should tell the Hotṛ, "The Āgnīdhra has recited the Yājyā", cut out (portions of the *iḍā*), and assign to the Hotṛ (a portion of) the *iḍā*. By the side of (the *iḍā*) which is being invoked, the Camasādhvāryus should raise up their respective goblets. (The Adhvaryu) should not deposit a piece of the *iḍā* for the Acchāvāka.

VĀIKHĀNĀSA -

[16. 5-6] — The Adhvaryu should tell the Hotṛ, "The Āgnīdhra has recited the Yājyā." By the side of the *iḍā* which is being invoked, the Camasādhvāryus should raise up their respective goblets.

There should not be (deposited) any piece of the *iḍā* for the Acchāvāka.

115. THE CONSUMING OF THE SAVANAMUKHA SOMA

BAUDHĀYANA -

[8. 4]² — After having gone over the *dīrghabhakṣa* (formula, namely), *bhakṣe 'hi mā 'viśa*, (the relevant priests) should consume (the Soma in) the goblets, the *iḍā* in respect of which has been duly invoked, with *rudravadgaṇasya soma deva te mativido mādhyamīdinasya savanasya triṣṭupchandasā indrapītasya madhumata upahūtasyo 'pahūto bhakṣayāmi*. Having invited one another, these three (= the Hotṛ, the Adhvaryu, and the Pratiprasthātṛ) should consume verily (the Soma in) the Hotṛ's goblet. (The others should consume) out of their

1. See Section 78.

2. See Section 79.

respective goblets. They should touch themselves (= their hearts) with *hinva me...*. They should make the goblets swell with the verse, *ā pyāyasva sam etu te...*. The Nārāśaṃsa (goblets), which have been made to swell, should remain lying under the hinder part of the southern *havirdhāna*-cart for (the offering of) the third, (that is,) the Marutvatīya cup. At this time, in the Āgnidhra's enclosure, the sacrificer should partake of (the remnants of) the Savanīya *puroḍāśas*. The sacrificer's wife should partake, in her own enclosure, of whatever food she is permitted to partake.

BHĀRADVĀJA -

[14. 3. 20-23] — The Camasins should consume (Soma) out of their respective goblets. The formula for the consuming (of Soma) at the midday-pressing, except in connection with the Nārāśaṃsas, should be this itself, (namely,) *rudravadgaṇasya soma deva te...*. After having consumed (the Soma in the goblets) not entirely, they should make (the goblets) swell. The making (of the goblets) swell and their placing have been already explained.¹

SATYĀŚĀDHA -

[9. 2] — The Camasins should consume the Soma out of their respective goblets; the formula relating to their consuming has been already explained.

VĀIKHĀNĀSA -

[16. 5-6] — (The Adhvaryu) should modify the formula relating to the consuming (of Soma) as *rudravadgaṇasya soma deva te mativido mādhyamīnasya savanasya triṣṭupchandasa...*.

MĀNAVA -

[2. 4. 4. 29-31] — They should raise their goblets together with the Hotṛ and invite one another (for the consuming of Soma). The modified formula relating to the consuming should be : *rudravadgaṇasya soma deva te mativido mādhyamīnasya savanasya triṣṭupchandaso 'gnihuta indrapītasya*. The procedure up to the placing is well established. They should consume the Savanīya *puroḍāśas* in the Āgnidhra's enclosure. This has already been explained.

ĀŚVALĀYANA -

[5. 6. 27] — At the prior two pressings, (the officiating priests should make) their goblets (swell) at the first and the second times (by touching them with water) respectively with the two verses, *āpyāyasva sam etu te...* and *sam te payāmsi sam u yantu vājāh...*

1. See Section 79.

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ŚĀṆKHĀYANA -

[7. 5. 13, 18, 23; 17. 15] — (The formula to accompany the consuming of the remnant of Soma) at the midday-pressing should be *ojase tve 'ndriyāya bhakṣayāmi*.

(The 'swelling' verse) at the latter two (pressings) should be *saṁ te payāṁsi...*

At the midday-pressing, (the formula to accompany the consuming of the remnants in the Nārāśamsas should be the same as the one at the morning-pressing, but with) the modification, (namely, the substitution of) *ūrvaiḥ* (for *ūmaiḥ*).

They should invoke the *iḷā* and consume (the remnants from) the Prasthita (-goblets).

LĀṬYĀYANA -

[2. 5. 11, 12, 17] — At the third pressing they should recite it (= the swelling-verse, *āpyāyasva...*,) two times; at the midday-pressing (they should recite) the verse, *saṁ te payāṁsi...* (as the swelling-verse). Śāṇḍilya says that the making (of the goblets) swell should be done¹ at each successive Soma-pressing with the verse in the *gāyatrī* metre (that is, *āpyāyasva...*, as the swelling-verse). One should make the first and the second (goblets) swell at the prior two Soma-pressings, and the first (goblet) at the third Soma-pressing.

DRĀHYĀYANA -

[5. 1. 12, 13, 21, 22] = LĀṬ. 2. 5. 11, 17.

DRĀHYĀYANA

[5. 1. 14] = LĀṬ. 2. 5. 12.

JAIMINĪYA -

[1. 14, 16] — For 1. 14, see Section 79. For 1. 16, see Section 103.

VAITĀNA -

[19. 17] — (The consuming of the Savanamukha Soma should be done by the Brāhmaṇacchamsin, the Potṛ, and the Āgnīdhra with the formula, which has been already mentioned,² modified by substituting) *traiṣṭubhena* (in the place of *gāyatreṇa*), at the midday-pressing.

1. Drāh. 5. 1. 14 reads *āpyāyayed* (= one should make the goblet swell) instead of *āpyāyanam* (= the making of the goblets swell should be done) as found in Lāṭ. 2. 5. 12.

2. See Section 79.

116. THE DAKṢIṆĀS

BAUDHĀYANA -

[8. 5-6] — Then (the Adhvaryu), who is going to offer the oblations relating to the *dakṣiṇās*, should ask for the Ājyasthālī together with the spoon, the ladle, and a garment. A piece of gold should be strung up in the end fringe of that garment. Having taken up all this, he should say : “Come, o sacrificer”. He should go round along the north of the Āgnīdhriya, go round along the north of the Sadas, enter the fire-hall by the eastern door while the blood-relatives have taken hold (of one another) from behind and are covered over (by a piece of cloth), melt the clarified butter over the Gārhapatya fire, purify it, take up four spoonfuls of it into the ladle, fasten the end of the garment to the handle of the ladle (so that the piece of gold strung up in the fringe is placed in the cavity of the ladle), and then make the offering on the Gārhapatya fire with the two verses relating to Sūrya — (first time) with *ud u tyam jātavedasam devam vahanti ketavaḥ | dṛṣe viśvāya sūryam svāhā*; he should take up another four spoonfuls (into the ladle) and make the offering on the Gārhapatya fire itself with (the other verse relating to Sūrya, namely,) *citram devānām ud agād anīkam cakṣur mitrasya varuṇasyā 'gneḥ | āprā dyāvāpṛthivī antarikṣam sūrya ātmā jagatas tasthuṣaś ca svāhā*. Then he should hasten to the Āgnīdhra's enclosure, take up four spoonfuls of clarified butter into the ladle, fasten the end of the garment itself to the handle of the ladle, and then make the offering on the Āgnīdhra (fire) with the *nayavatī* verse, (namely,) *agne naya supathā rāye asmān viśvāni deva vayunāni vidvān | yuyodhy asmaj juhurāṇam eno bhūyīṣṭhām te namaūktīm vidhema svāhā*. Then, after having made the offering, he should take out the piece of gold with *divam gaccha suvaḥ pata*. The *dakṣiṇā* (-cows) should be released and driven along the *dakṣiṇā*-path, between the Sadas and the Gārhapatya fire, between the Sadas and the Āgnīdhra (fire), and between the *cātvāla* and the rubbish heap. Thus they (= the cows) should go towards the north.

[21. 21 — As for the driving beyond of the *dakṣiṇā* (-cows) : (The view expressed in) the sūtra (is that) of Śālīki. In this connection, Bodhāyana, indeed, says that one should drive beyond along the *dakṣiṇā*-path only one *dakṣiṇā* (-cow); then the other (cows) may go in accordance with the (available) space.] The sacrificer should approach them going round them by the right, with *rūpeṇa vo rūpam abhy aimi vayasā vayaḥ*. Then he should divide them (in four groups) with *tutho vo viśvavedā vi bhajatu varṣiṣṭhe adhi nāke*. Then he should go towards the Sadas with *etat te agne rādha aiti somacyutam tan mitrasya pathā naya 'rtasya pathā pre 'ta candradakṣiṇā yajñasya pathā suvitā nayanīḥ*. Now this Ātreya (= person belonging to the Atri-goṭra) here remains seated in front of the Sadas. (The sacrificer) should go towards him with

brāhmaṇam adya rādhyāsam ṛṣim ārṣeyaṁ pītṛmāntaṁ paitṛmatyaṁ sudhātu-dakṣiṇam. Then he should step up towards him and ask: "Which one here is an Ātreya?" The other one should reply: "I am the one". In the very same manner he should step up the second time and ask: "Which one here is an Ātreya?" The other one should verily reply: "I am the one". In the very same manner he should step up the third time and ask: "Which one here is an Ātreya?" The other one should verily reply: "I am the one." [21. 21 — As for the conversing of the Ātreya (with the sacrificer): (The view expressed in) the sūtra (is that) of Śālīki. In this connection, Bodhāyana, indeed, says that the sacrificer should verily ask three times, without intermixing, "Which one here is an Ātraya? Which one here is an Ātreya?"] The sacrificer should place the piece of gold in his (= the Ātreya's) hand with *candra maṁha*, and also whatever else he (= the sacrificer) might have thought of.¹ Then he should hasten to the Āgnīdhra's enclosure and give away to the Āgnīdhra (*dakṣiṇā*) headed by gold. Then he should come over to the Sadas and give away (*dakṣiṇā*) to the Brahman, to the Hotṛ, and to the Udgātṛ. Then he should hasten to the Havirdhāna and give away (*dakṣiṇā*) to the Adhvaryu and also (to those) others who are round about him (= the Adhvaryu). [21. 22 — As for the giving away of the *dakṣiṇās*: Bodhāyana, indeed, says that one should give away these (*dakṣiṇās*) to the principal officiating priests, (and that) they should not seek after the Hotrakas. Śālīki says that they should not seek after the Hotrakas and that he should not give away (*dakṣiṇā*) to the Sadasya, for, his mention is not found in the scripture.] Then he should (again) come over to the Sadas and give away (*dakṣiṇā*) to the Prastotṛ, to the Praśāstṛ, to the Brāhmaṇacchaṁsin, to the Acchāvāka, to the Sadasya, to the Āgnīdhra, to the Potṛ, to the Neṣṭṛ, to the Grāvastut, to the Unnetṛ, to the Subrahmaṇya, and, in the end, to the Pratihartṛ. (He should also give away *dakṣiṇā*) to the visitors according to their status. Then (the Adhvaryu) should say: "Come, o sacrificer." He should hasten to the Āgnīdhra's enclosure, take up four spoonfuls of clarified butter into the ladle, and offer the five *vaiśvakarmaṇa* oblations on the Āgnīdhra (fire) respectively with (the five verses beginning with) *yajñapatiṁ ṛṣaya enasā "huḥ..."* [14. 9 — The *vaiśvakarmaṇa* oblations have already been explained.] Then he should proceed with the *atīkrāma*-rites and the *atīmokṣa*-rites, respectively with the Anuvākas beginning with *agninā devena...* and *ye devā yajñahanah...* [14. 20 — Now, therefore, (in respect) of the *atīkrāmas*: A sacrificer, who has enemies, who wants to emulate them, and who wishes to practise exorcism, should incorporate (into the rites) formulas for exorcism and, through a year, continue those rites with *agninā devena pṛtanā jayāmi gāyatrena chandasā trivṛtā stomena rathantareṇa sāmṇā vaṣaṭkareṇa vajreṇa pūrvajān bhrātṛvyān adharān pādayāmy avai 'nān bādhe praty enān nude 'smin kṣaye 'smin bhūmiloke yo 'smān dveṣṭi yaṁ ca vayaṁ*

1. *upakalpayate*, as found in some manuscripts; the printed text reads *upakalpate*.

dvīṣmo viṣṇoḥ kramenā 'ty enān krāmāmi | indreṇa ... traīṣṭubhena ... pañcadaśena... br̥hatā... saḥajān bhrātr̥vyān... ; and viśvebhīr devebhīḥ... jāgatena... saptadaśena... vāmadevyena... aparajān bhrātr̥vyān... . Or, as the next best alternative, he should employ these in the exorcism-*iṣṭis*. Or, otherwise, having omitted the other *krama* formulas, he should employ (only) these *krama* formulas through the year.] [23. 8 — As for the *atīkrāma* formulas : The prior alternative (is recommended) by Bodhāyana, the posterior by Śāliki.] [14. 20-21 — Now, therefore, (in respect) of the *atīmokṣa* formulas : After having offered the *vaiśvakarmaṇa* oblations, (the Adhvaryu) should melt clarified butter over the Gārhapatya fire, purify it, take up four spoonfuls of it into the ladle, and, while the sacrificer has taken hold of him from behind, offer an oblation (of it) on the Gārhapatya fire, with *ye devā yajñahanaḥ pṛthivyām adhy āsate | agnir mā tebhyo rakṣatu gacchema sukr̥to vayaṃ svāhā*. He should take up another four spoonfuls of clarified butter (into the ladle and offer another oblation on the Gārhapatya fire itself, with *ye devā yajñamuṣaḥ pṛthivyām adhy āsate | agnir mā tebhyo rakṣatu gacchema sukr̥to vayaṃ svāhā*. Then he should set out towards the Āgnīdhra fire with *āganma mitrāvaruṇā vareṇyā rātrīṇāṃ bhāgo yuwayor yo asti | nākaṃ gr̥hṇānāḥ sukr̥tasya loke tṛtīye pṛṣṭhe adhirocane divaḥ*. Then he should hasten towards the Āgnīdhra fire, take up four spoonfuls of clarified butter into the ladle, and, while the sacrificer has taken hold of him from behind, offer an oblation on the Āgnīdhra fire with *ye devā yajñahano 'ntarikṣe 'dhy āsate | vāyur mā tebhyo rakṣatu gacchema sukr̥to vayaṃ svāhā*. He should take up another four spoonfuls of clarified butter (into the ladle) and offer an oblation on the Āgnīdhra fire itself, with *ye devā yajñamuṣo 'ntarikṣe 'dhy āsate | vāyur mā tebhyo rakṣatu gacchema sukr̥to vayaṃ svāhā*. Then he should set out towards the Āhavanīya fire with *yās te rātrīḥ savitar devayānir antarā dyāvāpṛthivī vi yanti | gr̥haiś ca sarvaiḥ prajāyā nṛ agre suvo ruhāṇās taratā rajāṃsi*. He should hasten towards the Āhavanīya fire, take up four spoonfuls of clarified butter into the ladle, and, while the sacrificer has taken hold of him from behind, offer an oblation on the Āhavanīya fire with *ye devā yajñahano divy adhy āsate | sūryo mā tebhyo rakṣatu gacchema sukr̥to vayaṃ svāhā*. He should take up another four spoonfuls of clarified butter (into the ladle) and offer an oblation on the Āhavanīya fire itself, with *ye devā yajñamuṣo divy adhy āsate | sūryo mā tebhyo rakṣatu gacchema sukr̥to vayaṃ svāhā*. Then he should pray to the Āhavanīya fire with *yene 'ndrāya sam abharaḥ payāṃsy uttamera haviṣā jātavedaḥ | tenā 'gne tvam uta vardhaye maṃ sajātānāṃ śreṣṭhya ā dhehy enam*. “ Verily, there are gods who are sacrifice-destroying and sacrifice-stealing; they dwell in these worlds snatching (the oblations) and crushing (the sacrifices) of him who gives away and sacrifices. He recites *ye devā yajñahanaḥ pṛthivyām adhy āsate...*, *ye... antarikṣe...*, and *ye... divi...*; having crossed over these very worlds, he attains the heavenly world together with his family and cattle”. So (says) the *Brāhmaṇa*.¹

1. TS 3, 5, 3, 13-14.

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Or, as the next best alternative, he should verily offer three oblations on the Gārhapatya fire, three on the Āgnīdhra fire, and three on the Āhavanīya fire. Or, otherwise, murmuring (the formulas) he should successively hasten from the Gārhapatya fire up to the Āhavanīya fire.] [23. 8—As for the *atimokṣas*: The prior alternative (is recommended) by Śālīki, the posterior by Bodhāyana.]

Then (the Adhvaryu) should make the sacrificer look towards the east with *vi suvaḥ paśya vy antarikṣam*. Then he (= the Adhvaryu) should make him (= the sacrificer) sit down in the Sadas with the words, "Do thou join those who are sitting down in the Sadas". Then he (= the sacrificer) should together point at the *dakṣiṇā* (-cows) with *asmaddātrā devatrā gacchata madhumatīḥ pradātāram ā viśatā 'navahāyā 'smān dēvayānena pathe 'ta sukṛtām loke sīdata tan naḥ samṣkṛtam*. [21. 21—As for the moving about: Bodhāyana says that, after the *dakṣiṇā* (-cows) have been carried away, they (= the officiating priests) may move about as required. Śālīki says that the Adhvaryu should not go towards the west beyond the Sadas while the Soma-sacrifice has not yet been concluded. As for the discarding of the horn of black antelope: (The view expressed in) the sūtra (is that) of Bodhāyana.¹ Śālīki says that, after the *dakṣiṇā* (-cows) have been carried away, (the sacrificer) should discard the horn of black antelope upon the *cātvāla*.]

[28. 13—At the time of the giving away of the *dakṣiṇās*, a cow, gold, and a garment (should be given away). In case of their non-availability, one should give away fruits, roots, and eatables. But, verily, under no circumstances, should he not perform the sacrifice.

One should always apply himself to (the performance of) the obligatory sacrifices and so too of those which have to be performed every day. He, whose obligatory sacrifices, and so too those which have to be performed every day, have become violated, swerves to the wrong path and does not attain the heaven because he is fallen. Therefore, one should always perform the obligatory rites (giving away as *dakṣiṇā*) (even) roots or fruits or honey or meat; but under no circumstances should one allow the obligatory sacrifices to be violated.]

BHĀRADVĀJA—

[14. 4. 1—6. 6]—After the Nārāśamsas have been placed, (the Adhvaryu) should go round along the north of the two *havirdhāna*-carts, along the north of the Āgnīdhra's enclosure, and along the north of the Sadas, enter the Prāgvamśa by the eastern door, sit down to the rear of the Śālāmukhiya fire, take up four spoonfuls of clarified butter into the Juhū, tie up a piece of gold loosely with a blade of *darbha*, and then put it down (into the Juhū). The calling to-

1. See Section 167.

gether of the sacrificer's relatives, the taking hold from behind of one another, and the covering of them together with cloth have been explained in the context of the *vaisarjana* oblations.¹ After having attached the end of the cloth to the handle of the ladle, (the Adhvaryu) should offer the oblations relating to the *dakṣiṇās*. He should offer two oblations on the Gārhapatya fire respectively with the two verses, *ud u tyam...* and *citraṁ...*. He should take up another four spoonfuls of clarified butter (into the ladle). After having made the offering, he should take out the piece of gold with *divaṁ gaccha suvaḥ pata...*. Now these *dakṣiṇās* should be kept ready towards the south of the Vedi, namely, one hundred and twelve cows, sesamum, beans, cooked rice, *mantha*, a goat, a sheep, a garment, a piece of gold, a wagon, a chariot, a horse, an elephant, and a man. (The view) of some teachers (is that the number of cows should be) twenty-one; of some other teachers, twenty-four; and of still other teachers, unlimited; and (the view) of still other teachers (is that the *dakṣiṇā* should consist of) the entire wealth. Holding (in his hand) a piece of gold and clarified butter, the sacrificer should go towards the *dakṣiṇā* (-cows) with *rūpeṇa vo rūpam abhy aimi vayasā vayah*. With *tuttho vo viśvavedā vi bhajatu...*, he should step down in their midst. Then he should frighten them (away) severally by means of the skin of black antelope, and, either dividing them or not dividing them, drive them beyond along the front of the Prāgvamīśa and the rear of the Sadas and between (the Dhiṣṇyas) of the Neṣṭṛ and the Āgnīdhra. He should let them loose (to pass) towards the north between the *cātvāla* and the Āgnīdhra's enclosure. While the *dakṣiṇā* (-cows) are passing beyond, he should recite over the Āhavanīya fire the formula beginning with *etat te agne rādha eti somacyutam...* and ending with *yajñasya pathā suvitā nayantīḥ*.

He (= the Adhvaryu) should offer on the Āgnīdhra fire this (oblation of) clarified butter with the verse, *agne naya supathā rāye asmān...*. If a wagon or a chariot or a horse or a garment is also (intended to be) given away (by the sacrificer), he should offer a second oblation with the verse relating to Varuṇa, namely, *vaneṣu vy antarikṣam tatāna...*. If (the sacrificer) is going to give away an elephant or a man, (the Adhvaryu) should offer a third oblation with the verse relating to Prajāpati. With *brāhmaṇam adya rādhyāsam ṛṣim ārṣeyam...*, (the sacrificer) should give away a piece of gold to a Brāhmaṇa belonging to the Atri-*gotra* as the first one (among all); as the middle one, (in the view) of some teachers; as the last one, (in the view) of still other teachers. If he does not find a Brāhmaṇa belonging to the Atri-*gotra*, he should give away to him (= to a Brāhmaṇa) who belongs to a Ṛṣi-ancestor and who is present. At the beginning, he should give away to the Āgnīdhra a pillow of variegated threads and a goat. Thereafter he should give away to the Brahman such *dakṣiṇā* that

1. See Section 42.

he would not then long for any other *dakṣiṇā*. Thereafter he should give away to the Udgātṛs (that is, the Udgātṛ and his assistants) and the Hotṛs (that is, the Hotṛ and his assistants). He should give away to the Adhvaryus (that is, the Adhvaryu and his assistants) (while they are) sitting in the Havirdhāna. In the end, he should give away to the Pratihartṛ. (He should give away *dakṣiṇā* equal to) one half (of that given away to the principal officiating priests) to those officiating priests who are entitled to receive (*dakṣiṇā* equal to) one half; (equal to) one third to those who are entitled to receive one third; and (equal to) one quarter to those who are entitled to receive one quarter. These have been explained in connection with the Dvādaśāha. After having given away *dakṣiṇās* to the officiating priests, he should give away to the visitors. These latter should be seated within the Sadas towards the south of the *prṣṭhyā*. (The sacrificer) should not give away (*dakṣiṇā*) to (even) a learned person who does not belong to a Ṛṣi-ancestor; nor (even) to one who belongs to a Ṛṣi-ancestor but is not learned. He should give away (*dakṣiṇā*) only to a person who belongs to a Ṛṣi-ancestor and is (also) learned. He should not give away (*dakṣiṇā*) to persons belonging to the *gotra* of Kaṇva or of Kaśyapa, nor to a relative, nor to an officiating priest who has come just as a visitor, nor being afraid, nor to one who begs. It is said in the *Brāhmaṇa* that the *dakṣiṇā*, which a sacrificer gives away to one who begs, comes back to him. (The sacrificer) should give away *dakṣiṇā* to a Brāhmaṇa who is well-versed in the Veda and who is sitting within the altar. (*Dakṣiṇā*) should be given away even to a non-Brāhmaṇa who is learned.

The sacrificer should give away to a person, whom he may be hating, that *dakṣiṇā*, which another person does not desire while it is being given away, together with some other wealth. From what source should the sacrificer give away *dakṣiṇā* to these (visitors)? One view is (that he should give it away) out of those very hundred and twelve cows; the other view is (that he should give it away) from some other source. (The sacrificer) should look at the Sadas with *vi suvaḥ paśya vy antarikṣam....* He should follow the *dakṣiṇās*, which have been taken away, with the remaining portion of the Anuvāka, namely, *asmaddātrā devatrā gacchata....* (The Adhvaryu) should offer the five *vaiśva-karmaṇa* oblations on the Āgnīdhra fire respectively with the five verses, (beginning with) *yajñapatim ṛṣaya enasā "huḥ....* The sacrificer should throw away the horn of black antelope upon the *cātvāla* with the two verses :

hariṇasya raghuṣyato 'dhi śīrṣaṇi bheṣajam |
sukṣetriyaṃ viṣāṇayā viṣūcīnam anīnaśat ||

anu tvā hariṇo mṛgaḥ padbhiś caturbhir akramīt |
viṣāṇe viṣyai 'taṃ granthim yad asya gulphidam hṛdi mano yad asya
gulphidam ||

ĀPASTAMBA -

[13. 5. 1 - 7. 17; 14. 11, 12] — After the Nārāśamsa goblets have been set down, he (= the sacrificer) should give away the *dakṣiṇās*. (He should give away) much (or) unlimited (wealth), (or) seven, twenty-one, sixty, hundred, hundred and twelve, (or) thousand (cows), or his entire wealth. Or he should give away his entire wealth after having handed over to his eldest son the portion due to him. He should give away a mule in a sacrifice in which a thousand (cows) or the entire wealth is given away (as *dakṣiṇā*). He may give away a sheep, a she-goat, a cow, a horse, a man, an elephant, a garment, a wagon, a chariot, cooked rice, *mantha*, sesame, paddy, barley, an ass, as additional non-obligatory (gifts). The number (mentioned in sūtra 1) applies (only) to cows. While the *dakṣiṇā* (-cows) have remained standing towards the south of the Vedi, (the Adhvaryu) should go along the north of the Havirdhāna, go round along the north of the Āgnīdhra's Dhiṣṇya, enter the Prāgvamśa by the eastern door, there perform the rites beginning with the calling together of the blood-relations of the sacrificer up to the fastening of the handle of the ladle (to the end of the piece of cloth), and then offer by means of the Pracaraṇī ladle the oblations relating to the *dakṣiṇās*. He should tie up a piece of gold (to the end of the piece of cloth), put it down into the ghee (in the ladle), and then make (two) offerings on the Gārhapatya fire (respectively) with the two verses, *ud u tyam...* and *citraṁ....* After having made the offering, he should take out the piece of gold with *divaṁ gaccha suvaḥ pata*. Holding (in the hand) both (the piece of gold and the ghee), he should go towards the *dakṣiṇā* (-cows) with *rūpeṇa vo rūpam abhy aimi....* Some teachers prescribe (that) the division (of the cows should be made) after one has driven beyond (the cows). With *tutho vo viśvadevā vi bhajatu....*, the sacrificer should frighten them (= the cows) away by means of the skin of black antelope in four different directions (so that they are divided into four equal divisions); he should allot one fourth (of the cows) to the Adhvaryus (that is, to the Adhvaryu and his assistants). He should give away to the Pratiprasthātṛ one half, to the Neṣṭṛ one third, and to the Unnetṛ one fourth of as many cows as he would give away to the Adhvaryu. By this is prescribed the giving away (of the *dakṣiṇās*) to the other (officiating priests).

At the very beginning, he should give away to the Āgnīdhra a piece of gold, a vessel filled (with grains), and a pillow prepared from threads of all colours. (He should give away) to the Pratihartṛ (his *dakṣiṇā*) in the end. He should give away to the Brahman in such a way that he (= the Brahman) might not think (longingly) of other *dakṣiṇā*. He should give away (his) limbs, but should purchase them back by means of the various other items of *dakṣiṇā*, which he is going to give away, respectively in accordance with the indicatory marks. (Unto the Hotṛ, he should give away his speech and later purchase it back from him) with the formula, "O Hotṛ, I give

away my speech unto thee; I purchase it back from thee by means of this". In the same manner, (he should give away his) mind unto the Brahman, breath unto the Adhvaryu, eye unto the Udgātṛ, ear unto the Hotrakas, (other) limbs unto the Camasādhvaryus, hair unto the visitors, and soul unto the Sadasya. (He should give away) to the Camasādhvaryus, the visitors, and the Sadasya items outside of the *dakṣiṇās*. With (a piece of) gold in hand, (the Adhvaryu) should drive (the cows) along the front of the Gārhapatya fire and along the rear of the Sadas. He should release them towards the north along the *tīrtha* way between the Āgnīdhra's enclosure and the Sadas. The formula for the driving beyond of the *dakṣiṇā* (-cows) should be *etat te agne rādha...* In the very same manner (as in connection with the earlier two oblations relating to the *dakṣiṇā*), while (the blood-relations of the sacrificer) have taken hold of one another from behind or while they have not taken hold of one another from behind, he (= the Adhvaryu) should offer an oblation on the Āgnīdhriya fire with the verse, *agne naya...* With *vaneṣu vy antarikṣam tatāna...*, he should offer a second (oblation) if a wagon or a chariot or a garment or a bed-spread is given away or if the sacrificer is going to give it away. With *prajāpate na tvad etāny...*, he should offer a third (oblation) if a man or an elephant is given away or if the sacrificer is going to give it away. With *brāhmaṇam adya rādhyāsam...*, the sacrificer should give away gold to one belonging to the Atri-*gotra* as the first (that is, in the first place). (Or he may give it away to him) as the second or as the third (that is, in the second place or in the third place). In the absence of one belonging to the Atri-*gotra*, he should give away to one who belongs to a Ṛṣi-ancestor and who is present (on the occasion). After he (= the sacrificer) has followed the (cows) driven (towards the north along the *tīrtha*) with (the recitation of) the formula, *asmaddātrā devatrā gacchata...*, he should come over to the Sadas and gaze at it with *vi suvaḥ paśya...*, if he divides the cows after having driven them beyond. He should give (them) away to the officiating priests who are sitting down within the Sadas, (and) to the Adhvaryus (who are sitting down) in the Havirdhāna. He should pay homage to the officiating priests. Of the visitors it is said in the *Brāhmaṇa*: "To whichever sacrifice he may come, in connection with that sacrifice he should move towards (and enter the Sadas and observe the sacrificial proceedings from there)."

The sacrificer should give away (*dakṣiṇā*) to the visitors who are sitting down in the Sadas towards the south. (He should) not (give away to one who is) outside of the Vēdi. (He should) not (give away) when he is begged of; nor when he is frightened; nor to those belonging to the Kaṇva and the Kaśyapa *gotras*; nor to a non-Brāhmaṇa. (*Dakṣiṇā*) should not be given away even to a Brāhmaṇa who is not learned. One should give away (*dakṣiṇā*) even to a non-Brāhmaṇa who is learned. He wins for himself through that (*dakṣiṇā*) that branch of learning, in which the person, (to whom the *dakṣiṇā* is given

away,) is proficient. Through that (*dakṣiṇā*), which he gives away to a well-versed person or to a relative, who is not an officiating priest but who has moved towards (the Sadas to attend the sacrifice as an observer), he wins for himself that branch of learning in which that (person or relative) is proficient. Through that (*dakṣiṇā*), which he gives away to a pre-eminent person, he wins over for himself that divinity through whose agency that person has attained pre-eminence. Through that (*dakṣiṇā*), which he gives away to one who belongs to a Ṛṣi-ancestor and who is learned, he attains to the heavenly world. He should give away to a person, whom he hates, together with other wealth, that (*dakṣiṇā*) which another one does not desire while it is being given away (to him). If one admits among his other cows, or receives back, a *dakṣiṇā*-cow which has been repudiated, that cow, becoming a she-wolf, might stifle him. The (other) cattle of the sacrificer (leave him and) go away after that *dakṣiṇā*-cow which he gives away to one who is not worthy of gift. If one thinks that he has given away to one who is not worthy of gift, one should either murmur the *yajus*, *na ma idam upadambhiṣak* ..., or give away a cow to a Brāhmaṇa. After the Puro-nuvākya (relating to the offering) to *marutvat* Indra has been recited, nothing should be given away and nothing should be received. After the omentum of the *anūbandhyā* cow has been offered, one may give away and the others may receive. After the *dakṣiṇā* (-cows) have been driven away, he (= the sacrificer) should cast away the horn of black antelope upon the *cātvāla* with the two verses, namely, *hariṇasya raghuṣyato 'dhi śiṛsaṇi bheṣajam | sa kṣettriyaṃ viṣāṇyā viṣūcīnam anīnaśat ||* and *anu tvā hariṇo mṛgaḥ padbhiḥ caturbhir akra-mīt | viṣāṇe viṣyai 'taṃ granthīm yad asya gulphitaṃ hr̥dī mano yad asya gulphi-tam*. He should offer on the Āgnīdhriya fire the five *vaiśvakarma* oblations respectively with the five verses, namely, *yajñapatim ṛṣaya enasā 'huḥ*..., etc.

When one is about to receive the *dakṣiṇā*, he should breathe in seventeen times and then receive it turning away from it, (as it were, that is, feigning that some one other than himself is receiving it). He should receive the *dakṣiṇā* with the formulas : *devasya tvā savituḥ prasave 'śvinor bāhubhyām pūṣṇo hastābhyām pratigrhṇāmi | rājā tvā varuṇo nayatu devi dakṣiṇe | agnaye hiraṇyam tenā 'mr-tatvam aśyām | vayo dātre mayo mahyam astu pratigrahītre | ka idam kasmā adāt | kāmāḥ kāmāya | kāmō dātā kāmāḥ pratigrahītā | kāmam samudram ā viśa kāmēna tvā pratigrhṇāmi | kāmāi 'tat te | eṣā te kāmā dakṣiṇā uttānas tvā 'ṇigīrasaḥ pratigrhṇātu*. (He should receive the various items of *dakṣiṇā* res-pectively with the relevant formulas from the following :) *somāya vāsaḥ | rudrāya gām | varuṇāyā 'śvam | prajāpataye puruṣam | manave talpam | tvaṣṭre 'jām or agnaye ('jām) | pūṣṇe 'vim | nirṛtyā aśvataragardabhau | himavate hastinam | gandharvāpsarābhyah sragalamkāraṇe | viśvebhyo devebhyo dhānyam | vāce 'nnam or ūrje ('nnam) | brahmaṇa odanam | samudrāyā 'paḥ | uttānāyā 'ṇigīrasāya 'naḥ | vaiśvānarāya ratham*. He should receive a chariot with the verse relating to

Vaiśvānara, namely, *vaiśvānaraḥ pratnathā nākam āruhad divaḥ prṣṭham bhanda-mānaḥ sumanmabhiḥ / sa pūrvavaj janayaj jantave dhanam samānamajmā pariyāti jāgrviḥ*. Whatever is lifeless (among the *dakṣiṇā* items), all that he should receive verily with the formula, *uttānas tvā 'ṅgīrasaḥ pratigrhṇātu*; and (also) whatever has no specific formula prescribed for it. In all cases, the *sāvitra* formula (namely, *devasya tvā savituḥ... nayatu devi dakṣiṇe*) should be appended before (that is, at the beginning) and the *anvādhi* (or 'set-after') formula (namely, *tenā 'mṛtatvam aśyām... pratigrhṇātu*) (should be appended) after (that is, at the end). In the case of the *dakṣiṇā* consisting of a garment he should append the formula, *gnās tvā 'krntann apasas tvā 'tanvata varūtrayas tvā 'vayan...*, to the *sāvitra* formula (namely, *devasya tvā savituḥ... devi dakṣiṇe*) before the mention of the divinity (namely, Soma, in *somāya vāsaḥ*). These formulas for receiving should pertain (only) to the *dakṣiṇās* to be given away in the course of the regular sacrificial procedure. It is said in the *Brāhmaṇa*: "The gods, indeed, caused Varuṇa to perform a sacrifice. To whichever divinity he brought forth the *dakṣiṇā*, that divinity did the *dakṣiṇā* stifle. They said: 'Turning away from her (that is, from the *dakṣiṇā*, as it were) shall we receive her, so that the *dakṣiṇā* will not stifle us'. Turning away from (her, that is, from the *dakṣiṇā*, as it were) did they receive her. Thereafter, verily, the *dakṣiṇā* did not stifle them. Whoever, knowing this, receives the *dakṣiṇā* turning away from her, him the *dakṣiṇā* does not stifle." (This statement in the *Brāhmaṇa*) pertains only (to the *dakṣiṇās*) to be given away in the course of the regular sacrificial procedure. One should go towards the cow or the horse (given away to him) with sacrificial grass (in hand); towards the man or the elephant with food (in hand); (and) towards the bed (= the bride?) with fragrant substances and pleasing speech.

SATYĀṢĀDHA -

[9. 2; 10. 4; 10. 6] — After the *Nārāśamsa* goblets have been placed and after the *dakṣiṇā* (-cows) have remained stationed to the south of the altar, (the *Adhvaryu*) should offer the oblations connected with the *dakṣiṇās* in the same manner as the *vaisarjana* oblations. He should tie up a piece of gold in the fringe of the cloth meant for the covering over (of the sacrificer's relatives), put it (= the piece of gold) down into the clarified butter, fasten the end of the cloth to the handle of the ladle, and then offer (two) oblations (of clarified butter) on the *Śālāmukhīya* fire respectively with the two verses, *ud u tyam...* and *citram...*. He should keep back the remnant of the clarified butter. While the cows are being driven away (towards the *Āgnīdhra*'s enclosure), (the *Adhvaryu*) should go there first and offer an oblation (of clarified butter) on the *Āgnīdhra* fire with the verse characterised by the word *naya*, namely, *agne naya...*. He should keep back the remnant of the clarified butter. After having made the offering, he should take out the piece of gold with *divam gaccha*

suvaḥ pata. If a wagon or a chariot or a piece of skin (to be used as a seat or a bed) is (also intended to be) given away (by the sacrificer), he (= the Adhvaryu) should offer a second oblation with *vaneṣu vy antarikṣam tatāna*... . If a horse or an elephant or a man is (also intended to be) given away (by the sacrificer), (the Adhvaryu) should offer a third oblation with *prajāpate na tvad etāny*... . After the *dakṣiṇā* (-cows) have been carried away, he should offer on the Āgnīdhra fire the (five) *vaiśvakarmanā* oblations respectively with (the five verses beginning with) *yajñapatim ṛṣaya enasā "huḥ*... .

(The *dakṣiṇā* to be given away by the sacrificer should be constituted of) seven or twenty-one or twenty-four or sixty or a hundred or a thousand or one hundred and twelve cows, or (of) the entire wealth, or (of) an unlimited number of cows. *Mantha*, cooked rice, sesamum, beans, gold, a garment, a sheep, and a she-goat—these also are (additionally) prescribed. A wagon, a chariot, a piece of skin (to be used as a seat or as a bed), a horse, a man, an elephant—these are not prescribed (but are optional). Holding (in his hand) a piece of gold and clarified butter, the sacrificer should go towards (those *dakṣiṇās*) with *rūpeṇa vo rūpam abhy aimi*... . He should step down in their midst and divide them with *tutho vo viśvavedā vi bhajatu*... . He should give away twelve cows each to the Madhyataḥkārins; six each to the Ardhins (that is, to those officiating priests who are entitled to one half of the number of cows to which the Madhyataḥkārins are entitled); four each to the Trītiyins (that is, to those officiating priests who are entitled to one third of the number of cows to which the Madhyataḥkārins are entitled); and three each to the Pādins (that is, to those priests who are entitled to one fourth of the number of cows to which the Madhyataḥkārins are entitled). So too (that is, in the same proportion should he divide among the various officiating priests) the remaining (*dakṣiṇās*). The Hotṛ, the Adhvaryu, the Brahman, and the Udgātṛ are the Madhyataḥkārins; the Maitrāvaruṇa, the Pratiprasthātṛ, the Brāhmaṇacchamsin, and the Prastotṛ are the Ardhins; the Acchāvāka, the Neṣṭṛ, the Āgnīdhra, and the Pratihartṛ are the Trītiyins; and the remaining ones are the Pādins. (The sacrificer) should bring over the divided cows with *etat te agne rādha eti somacyutam*.... He should release them towards the north along the front of the Prāgvaṁśa, the rear of the Sadas, and the south of the Āgnīdhra's enclosure, and between the *cātvāla* and the rubbish-heap. He should follow (the cows,) which are going away, with the formula, *ṛtasya pathā pre 'ta candradakṣiṇāḥ*. He should take hold of a piece of gold and a portion of *dakṣiṇā* and, with *brāhmaṇam adya rādhyāsam ṛṣim ārṣeyam*, go towards the Āgnīdhra's enclosure. With that very formula, he should give away the piece of gold and the portion of *dakṣiṇā* to the Āgnīdhra.¹ With *vi suvaḥ paśya vy antarikṣam*, he should look at the Sadas. With *asmaddātrā devatrā gacchata*..., (he should look) at the *dakṣiṇā* (-cows). He should enter the

1. The printed text reads, wrongly : *āgnīdhre dadāti*.

Sadas by the eastern door and then give away to a Brāhmaṇa belonging to the Atri-*gotra* a piece of excellent gold, with that very formula with which he has given away (*dakṣiṇā*) to the Āgnīdhra.¹ If he (that is, a Brāhmaṇa belonging to the Atri-*gotra*) is not available, he (= the sacrificer) should give away that *dakṣiṇā* to him who belongs to a Ṛṣi-ancestor, who has studied the Veda devotedly and who is a son of a person who has studied the Veda devotedly.

Now (the sacrificer should give away) to the officiating priests (their respective) portions of the *dakṣiṇā*. With *brahman manas te dadāmi tad anena niṣkrīṇāmi*, (he should formally give away) to the Brahman sitting in the Brahman's seat (his mind, and then purchase it back with the relevant item of the *dakṣiṇā*). He should point out to the Brahman whatever he is going to give away (to him), with *idaṁ dadāmi*. So (too) to the other (officiating priests) : with *hotar vācam te dadāmi tām anena niṣkrīṇāmi*, to the Hotṛ sitting in the Hotṛ's seat; with *adhvaryo prāṇam te dadāmi tam anena niṣkrīṇāmi*, to the Adhvaryu sitting in the Havirdhāna; with *udgātāś cakṣus te dadāmi tad anena niṣkrīṇāmi*, to the Udgātṛ sitting near the Audumbarī; with *hotrakāḥ śrotram vo dadāmi tad anena niṣkrīṇāmi*, to the Hotrakas sitting within the Sadas at their respective Dhiṣṇyas; and to the Pratiprasthātṛ sitting in the Havirdhāna (and to the other officiating priests sitting in their respective places). He should give away (gifts outside the *dakṣiṇā*) to the Sadasya, the Camasādhvaryus, and the visitors, according to his faith. With *sadasyā 'tmānam te dadāmi tam anena niṣkrīṇāmi*, (he should give away) to the Sadasya sitting within the Sadas in its southern half; with *camasādhvaryavo 'ngāni vo dadāmi tāny anena niṣkrīṇāmi*, to the Camasādhvaryus sitting in the Havirdhāna; (and) with *prasarpakā lomāni vo dadāmi tāny anena niṣkrīṇāmi*, to the visitors sitting within the Sadas in its southern half. In all cases, he should join (to the formulas mentioned above) the words *idaṁ dadāmi*. One should not give away (*dakṣiṇā*) being afraid, nor to one who begs, nor to persons belonging to the *gotra* of Kaṇva or of Kaśyapa, nor to lutanists or bards, nor to one who is not an officiating priest, nor to relatives, nor to a visitor who does not enter the Sadas, nor to a person who has not studied the Veda, nor to a non-Brāhmaṇa. He should give away (*dakṣiṇā*) to one who is well-versed in the Veda. He should give away to a person, whom he may be hating, that *dakṣiṇā* which another person rejects while it is being given away (to him). He (= the hated person) should, indeed, (be made to) receive it together with other (*dakṣiṇā*). In the end he should give away to the Pratihartṛ or to a person belonging to the Atri-*gotra*. One should not give away (*dakṣiṇā*) after the Puroṇuvākya relating to the two Marutvatīya cups has been recited. If one has to give away, one should give away after the omentum of the *anūbandhyā* cow has been offered or after the Udavasānīyā *iṣṭi* has been performed.

1. The printed text reads, wrongly : *agnīdhre dadāti*.
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After the *dakṣiṇā* (-cows) have been carried away, (the sacrificer) should loosen the horn of black antelope with the verse, *harinasya raghuṣyato 'dhi śīrṣāṇi bheṣajam | sakṣetriyaṃ viṣāṇayā viṣūcinam anīnaśat*, and throw away (that horn) upon the *cātvāla* with the verse, *anu tvā hariṇo mṛgaḥ padbhiś caturbhir akramāt | mā 'hir bhūmnā prdākuḥ*.

While one is going to receive the *dakṣiṇā* or after one has received it, one should breathe in seventeen times. He (= the receiver) should go towards a cow or a horse (which is being given away to him as *dakṣiṇā*) with a bunch of sacrificial grass (in his hand); towards a man (who is being given away) with food (in his hand); towards a bed (that is, towards a woman who is being given away) with fragrant substance and agreeable speech. (The cow or the horse) rises (that is, gets ready) seeing the sacrificial grass. Sacrificial grass is, indeed, the dear abode of *dakṣiṇā*; one (= the receiver who has sacrificial grass in hand) becomes dear to *dakṣiṇā*; to him does *dakṣiṇā* come. "The gods, verily, caused Varuṇa to perform a sacrifice. To whichever divinity he brought forth the *dakṣiṇā*, that divinity did the *dakṣiṇā* stifle. They said: 'Turning away from her (that is, from the *dakṣiṇā*, as it were) shall we receive (her), so that the *dakṣiṇā* will not stifle us.' Turning away from the *dakṣiṇā* (as it were) did they receive (her). Thereafter, verily, the *dakṣiṇā* did not stifle them. Whoever, knowing this, receives the *dakṣiṇā* turning away from her, him the *dakṣiṇā* does not stifle". So (is it said in the *Brāhmaṇa*). (Therefore) the receiving (of the *dakṣiṇā* should be done by one) after having turned away (from it as it were). (The statement in the *Brāhmaṇa*) indicates (the receiving of the *dakṣiṇā* by one after having turned away from it only in respect) of the *dakṣiṇās* given away in the course of the regular sacrificial procedure. (The formulas to accompany the receiving of the *dakṣiṇās* are :) *devasya tvā savituḥ prasave 'śvinor bāhubhyāṃ pūṣṇo hastābhyāṃ pratigṛhṇāmi | rājā tvā varuṇo nayatu devi dakṣiṇe | agnaye hiraṇyaṃ tenā 'mṛtatvam aśyām | vayo dātre bhūyān mayo mahyam astu pratigrahitre | ka idam kasmā adāt | kāmāḥ kāmāya | kāmo dātā kāmāḥ pratigrahītā | kāmāṃ samudram ā viśa kāmēna tvā pratigṛhṇāmi | kāmāi 'tat te | eṣā te kāmā dakṣiṇo 'ttānas tvā 'ṅgīrasaḥ pratigṛhṇātu*. (The receiver should receive the various specific items of *dakṣiṇā* respectively with the relevant formulas from the following :) *somāya vāso gnās tvā 'kṛntann apaso 'tanvata varūtra yo 'vayann avadhiyo apr̥cata | rudrāya gām | varuṇāyā 'śvam | prajāpataye puruṣam | manave talpam | tvaṣṭre 'jām | pūṣṇe 'vim | nirṛtyā aśvatara-gardabhau | himavate hastinam | gandharvāpsarābhyah sragalām̐karaṇe | viśvebhyo devebhyo dhānyam | vāce 'nnam | brahmaṇa odanam | samudrāyā 'paḥ | uttānāyā 'ṅgīrasāyā 'naḥ | vaiśvānarāya ratham*. One should receive a chariot with the verse relating to Vaiśvānara, namely, *vaiśvānaraḥ pratnathā nākam āruhad divaḥ pr̥sthāṃ bhandamānaḥ sumanmabhiḥ | sa pūrvavaj janayaj jantave dhanam samānamajmā pariyāi jāgrviḥ*. One should prefix at the beginning of each of all the formulas the *sāvitra* formula (namely, *devasya tvā savituḥ... devi dakṣiṇe*) and

should append at the end (of each formula) the formula (beginning with) *tenā 'mṛtatvam aśyām* (and ending with *pratigṛhṇātu*).

VAIKHĀNASA -

[16. 6-8] — After the Nārāśaṁsa goblets have been placed, (there should be the giving away of *dakṣiṇās* as follows :) one hundred and twelve cows, a thousand cows, or an unlimited number of cows, or the entire wealth; a hundred, sixty, twenty-four, twenty-one, twelve, seven, or three (cows); cooked rice mixed with *mantha*, sesamum, beans, gold, and a garment. While the *dakṣiṇā* (-cows) are standing towards the south of the altar, the Adhvaryu should offer the oblations connected with the *dakṣiṇās*, in the same manner as the *vaisarjana* oblations. He should offer (two) oblations (of clarified butter) on the Gārhapatya fire (respectively) with the (two) verses relating to Sūrya, namely, *ud u tyam...* and *citram...* He should go to the Āgnīdhra's enclosure, take up four spoonfuls of clarified butter, and then offer an oblation on the Āgnīdhriya fire with the verse characterised by the word *naya*, namely, *agne naya...* After having made the offering, he should take out the piece of gold with *divam gaccha suvaḥ pata...* The sacrificer should take hold of the piece of gold which has been taken out and go towards the *dakṣiṇā* (-cows) by the right with *rūpeṇa vo rūpam abhy aimi...* He should enter the midst of the cows, frighten them by means of the skin of black antelope, and (thus) divide them into four parts, with *tutho vo viśvavedā vi bhajatu...* He should give away to the (four) principal officiating priests (and their assistants) those four parts (respectively). Of as many (cows) as he gives away to the principal priests, he should give away one half to the seconds, one third to the thirds, and one fourth to the fourths. With *etat te agne rādha...*, he should go towards the Sadas. He should drive away the divided *dakṣiṇā* (-cows) with *ṛtasya pathā preta candradakṣiṇā...* He should let them loose towards the north between the Gārhapatya fire and the Sadas along the south of the Āgnīdhriya by the *tīrth* (passage). With *brāhmaṇam adya rādhyāsam...*, he should take hold of a piece of gold and a part of the *dakṣiṇā*, go to the Āgnīdhra's enclosure, and give (those) away to the Āgnīdhra with the same formula. With *vi suvaḥ paśya vy antarikṣam*, he should look at the Sadas; with *asmaddātrā devatrā gacchata...*, (he should look) at the *dakṣiṇā* (-cows). He should come into the Sadas by the eastern door and then, with *brāhmaṇam adya rādhyāsam...*, give away gold to a Brāhmaṇa belonging to the Atri-gotra who is sitting in front of the Sadas; in the absence of such (a Brāhmaṇa, he should give away gold) to (some other) Brāhmaṇa who has studied the Veda. Unto the principal officiating priests he should (symbolically) assign, (as) *dakṣiṇā*, *manas*, *vāk*, *prāṇa*, and *cakṣus*. (He should then purchase them back with the relevant items of the actual *dakṣiṇā*). With *brahman manas te dadāmi tad anena niṣkrīṇāmi*, he should give away (*dakṣiṇā*) to the Brahman sitting in the Brahman's seat. He should point out to him whatever he is going

to give away (to him). So (too he should give away *dakṣiṇā*) to other (principal officiating priests) sitting in their respective seats. Unto the Hotrakas, the Sadasya, the Camasādhvaryus and the visitors he should verily assign (symbolically) *śrotra*, *ātman*, *aṅgas*, and *loman*, (respectively as *dakṣiṇā*).

(*Dakṣiṇā*) should not be given outside of the altar, nor to a non-Brāhmaṇa, nor even to a Brāhmaṇa who is not learned, nor to persons belonging to the Kaṇva- and Kaśyapa-gotras. One should (however) give away (*dakṣiṇā*) even to a non-Brāhmaṇa who is well-versed in the Veda. When (the Adhvaryu) gives out the call in connection with (the offering of) the Marutvatīya cup, then (that is, thereafter) (*dakṣiṇā*) should neither be given away nor be received. If one has to give away, one should give away or receive (*dakṣiṇā*) after the omen-tum of the *anūbandhyā* cow has been offered or after the Udavasānīyā *iṣṭi* has been performed or the *pūrṇāhuti* has been offered. If a wagon or a chariot is (intended to be) given away, the Adhvaryu should offer, after the offering with the formula characterised by the word *naya* has been made, a second oblation with *vaneṣu vy antarikṣam tatāna...*. If a horse or a man or an elephant is (intended to be) given away, the Adhvaryu should offer a third oblation with *prajāpate na tvad etāny...*. After the *dakṣiṇā* (-cows) have been carried away, the sacrificer should loosen the knot of the horn of black antelope with the verse, *hariṇasya raghuṣyato...*, and throw away that horn upon the *cātvāla* with the verse, *amu tvā hariṇo mṛgaḥ...*. Then the Adhvaryu should offer the five *vaiśvakarmaṇa* oblations on the Āgnīdhra fire respectively with the five verses beginning with *yajñapatim ṛṣaya enasā "huḥ...*.

MĀNAVA -

[2. 4. 5. 1-20] — The Adhvaryu should offer on the Śālāmukhiya fire the two oblations relating to the *dakṣiṇā*. He should tie up a piece of gold loosely with a darbha blade and put it down (into the ladle) in which four spoonfuls of clarified butter have been taken up. The rite relating to the covering over (of the sacrificer and his relatives) has already been explained. (The Adhvaryu) should hold fast the fringe as support under the handle of the ladle and then offer (the first oblation) with *ud u tyam jātavedasam...*; (he should offer) the second (oblation) with *citraṁ devānām...*. He should again take up (clarified butter) in that (ladle) and draw out the piece of gold with *dyām gaccha svar gaccha...*. While (the *dakṣiṇā*-cows) have been stationed near the southern buttock of the altar, the sacrificer, holding the piece of gold and clarified butter in the hand, should go towards the *dakṣiṇā* (-cows) with *rūpum vo rūpeṇā 'bhy 'emi*. With *tutho vo viśvavedā vi bhajatu...*, he should divide (them). Of as much (*dakṣiṇā*, that is of as many cows) as is to be given away to the Madhyataḥ-kārins, he should give away one half to those who are entitled to one half, one third to those who are entitled to one third, and one fourth to those who are entitled to one fourth. The Madhyataḥkārins are the Brahman, the Udgātṛ, the Hotṛ,

and the Adhvaryu; among their assistants, those who are entitled to one half are the Brāhmaṇācchamsin, the Prastotṛ, the Maitrāvaruṇa, and the Pratiprasthātṛ; those who are entitled to one third are the Āgnīdhra, the Pratihartṛ, the Acchāvāka, and the Neṣṭṛ; and those who are entitled to one fourth are the Potṛ, the Subrahmaṇya, the Grāvastut, and the Unnetṛ. One should give away a he-goat, a sheep, beans, sesame, cooked food, a garment, a horse, (a piece of) gold; the number of cows (to be given away) should be one hundred and twelve or unlimited or at least twenty-one. Holding a piece of gold in the hand, he should carry away the *dakṣiṇā* (-cows), from the western half, along the front of the Gārhapatya fire and the rear of the Sadas – with the portion (among the cows) of the Āgnīdhra in the front and (following them) the other (cows) closely united. He should follow the Āgnīdhra's portion with the formula, *etat te agne rādha...*. While the *dakṣiṇā*-cows have been stationed towards the south, he (= the Adhvaryu) should offer (an oblation) on the Āgnīdhriya fire with *ayanā no agnir...*. (He should offer) a second (oblation) with *vaneṣu vy antarikṣam...*, if the *dakṣiṇā* contains a wheeled (vehicle); (he should offer) a third (oblation) with a verse relating to Prajāpati, if one is giving away an elephant or a man. With *ṛtasya pathā preta...*, he should release (the cows) towards the north between the *cātvāla* and the Āgnīdhra's enclosure. With the formula, *brāhmaṇam adya ṛdhyāsam pitṛmantam pitṛmatyam ṛṣim ārṣeyam sudhātudakṣiṇam*, (adding to it the words,) “This bright (gold) and these *dakṣiṇās*, do I give away unto your honour”, and standing within the altar, he should give away the *dakṣiṇās* together with gold to the officiating priests—first to the Āgnīdhra, then to the Madhyataḥkārins, then to the Hotṛkas in the proper order, and finally to the Pratihartṛ. He should carry away by the path meant for the *dakṣiṇās* whatever is intended to be given away to the visitors and then give it away (to them) beginning with the Sadasya; thereafter he should give away gold to a Brāhmaṇa belonging to the Atri-gotra. (The Adhvaryu) should enter the Sadas and make the sacrificer recite the formula, *vi svaḥ paśya...*. (The sacrificer) should follow the *dakṣiṇās* with the formula, *asmadrātā...*. He should cast away the horn of black antelope upon the *cātvāla*. He should not give away after the two Marutvatiya cups (have been offered). Unto those to whom he has not given away at this juncture, he should give away after the omentum of the *anūbandhyā* cow has been offered.

KĀTYĀYANA –

[10. 2. 4-37] — (The relevant officiating priests) should consume the *idā*; (then there should follow) the offering on the Śālāmukhiya fire of the oblation relating to the *dakṣiṇā*. He (= the Adhvaryu) should put down into the ladle a piece of gold tied up in a garment, take up four spoonfuls of clarified butter (into that ladle), (and then offer an oblation) with *ud u tyam...*. (He should offer) the second (oblation) with *citraṁ devānām...*. (He should offer one

more oblation) on the Āgnīdhriya fire with *agne naya...* . With *ayam no...*, he should offer another oblation if (the sacrificer) is going to give away a horse whether yoked or unyoked. (The sacrificer) should give away a garment and gold (as *dakṣiṇā*). With gold in his hand the sacrificer, standing towards the east of the sanctuary of the sacred fires, should recite over the *dakṣiṇā* (-cows), which are standing outside the altar towards the south, the formula *rūpeṇa vo...* . He should drive forth a hundred cows or one hundred and twelve (cows). *Mantha*, cooked rice, sesame, and beans (should) also (be brought over to be given away). (The *dakṣiṇā*-cows should be driven forth) along the *tīrtha*-passage between the sanctuary of the sacred fires and the Sadas (and) along the south of the Āgnīdhra's enclosure. (The Adhvaryu) should optionally give out the call for the Subrahmaṇyā. The sacrificer should follow after (the cows) up to the Āgnīdhra's enclosure (and) before one is made to recite the Puroṇuvākya. He should go to the Sadas with *vi svaḥ...* . He should look at the Sadasyas (when he is addressed by the Adhvaryu) with *yatasva sadasyaiḥ*. (There should follow) the going to the Āgnīdhra's enclosure with *brāhmaṇam adya...* . The sacrificer should sit down and give away gold to him (= the Āgnīdhra) with *asmadrātā...* . As to the Āgnīdhra (he should give away gold) also to a Brāhmaṇa belonging to the Atri-*gotra*, who had been sitting in front of the Sadas, - having (first) said, "Who belongs to the Atri-*gotra*", three times (and then reciting) once (the remaining formula, namely,) *ahāleyam avāleyam akaudreyam aśaubhreyam avāmarathyaṁ agaupavanam* (who does not belong to a family dealing with a plough or wool or to the Kudra-*gotra* or the Śubhra-*gotra* or the Vāmaratha-*gotra* or the Gopavana-*gotra*). He should give away the *dakṣiṇā* (-cows) to the officiating priests. (He should give away) a hundred (cows) separately (to each officiating priest), for, each officiating priest is a different person. Or (as against this view, he should give away) according to each category (of officiating priests), for, the duties (as a whole) have to be regarded as important. Starting according to the proper order, (he should give away) twelve (cows) each to the officiating priests belonging to the first category, six each to those belonging to the second category, four each to those belonging to the third category, and three each to others. (He should give away *dakṣiṇā*) to the Brahman, the Udgātṛ, and the Hotṛ (in that order). (He should give away *dakṣiṇā*) to the two Adhvaryus (while they are) sitting in the Havirdhāna. The two (= the Adhvaryu and the Pratiprasthātṛ) should receive gold with *agnaye tvā...*, a cow with *rudrāya tvā...*, a garment with *brhaspataye tvā...*, and a horse with *yamāya tvā...* . (The two should receive) other (gifts than the *dakṣiṇā*) with *ko 'dāt...* . The reciting of the (above-mentioned) formulas for receiving (*dakṣiṇā*, etc.) (is to be done only) if one wishes. After having returned (from the Havirdhāna), (the sacrificer should give away) to the Prastotṛ, the Praśāstṛ, the Brāhmaṇacchamsin, the Potṛ, the Neṣṭṛ, the Acchāvāka, the Unnetṛ, the

Grāvastut, and the Subrahmaṇya (who are sitting in the Sadas). And (he should give away) (gifts) other (than the *dakṣiṇā*) to the visitors, excluding those who belong to the Kaṇva-*gotra* and the Kaśyapa-*gotra* and those who beg (for gifts). (Gifts should not be given away) to relatives and to one who has not studied the Veda. One should not give away silver upon the sacrificial grass (that is, in connection with the ritual), for, there is a scriptural statement (beginning with) *purā 'sya saṁvatsarād gr̥he rudanti...* (which censures it). The sacrificer's wife also should give away (*dakṣiṇā*). After having given away to all (eligible persons), (he should) then (give away) to the Pratihartṛ.

ĀŚVALĀYANA -

[5. 13. 11, 13-19] — At this juncture, the *dakṣiṇā* (-cows) should be driven in in the *ahīna* and *ekāha* Soma-sacrifices. When the *dakṣiṇās* are about to be brought in, the officiating priests should offer two oblations each on the Āgnīdhriya fire - the first with *dadānī 'ty agnir vadati vāyur āha tathe 'ti tat | hante 'ti candramāḥ satyam ādityaḥ satyam om āpas tat satyam ā bharan | diśo yajñasya dakṣiṇā dakṣiṇānām priyo bhūyāsam svāhā* and the second with *prāci hy edhi prāci juṣāṇā prācy ājyasya vetu svāhā*. (The receiver of the *dakṣiṇā*) should follow the animate (items) among the *dakṣiṇās*, which have been taken beyond (the sanctuary of the sacred fires), with (the recitation of) the formula, *ka idam kasmā adāt kāmāḥ kāmāyā 'dāt kāmo dātā kāmāḥ pratigrahītā kāmāṁ samudram ā viśa kāmēna tvā pratigrhṇāmi kāmāi 'tat te vṛṣṭir asi dyaus tvā dadātu prthivī pratigrhṇātu*. He should touch the inanimate (items among those *dakṣiṇās*). (He should touch) also the maiden (being given away as *dakṣiṇā*, with the same formula). Everywhere (that is, in all sacrifices, he should act) thus. After having received (the *dakṣiṇā*), all should go to the Āgnīdhra's enclosure and then partake of the remnant of the oblation. After having partaken (of the remnant of the oblation), they should move back.

ŚĀNKHĀYANA -

[7. 17. 16-18. 9] — This is the time for (giving away) the *dakṣiṇā* (that is to say, after the *iḷā* has been invoked and the Prasthita-Somas have been consumed, the *dakṣiṇā* should be given away). (The sacrificer) should give away (as *dakṣiṇā*) one hundred and twelve cows. Or (he should give away cows numbering) from twenty-one (onwards), as may become possible.

One should receive gold (as *dakṣiṇā*) with the formula, *agnaye tvā mahyaṁ varuṇo dadātu so 'mṛtatvam aśiya | āyur dātra edhi mayo mahyaṁ pratigrhṇate*. (He should receive) cows with the formula, *rudrāya tvā mahyaṁ varuṇo dadātu so 'mṛtatvam aśiya | gaur dātra edhi mayo mahyaṁ pratigrhṇate*. (He should receive) a garment with the formula, *bṛhaspataye tvā mahyaṁ varuṇo dadātu so 'mṛtatvam aśiya | tvag dātra edhi mayo mahyaṁ pratigrhṇate*. (He should receive) a one-hoofed animal with the formula, *yamāya tvā mahyaṁ*

varuṇo dadātu so 'mṛtatvam aśīya | hayo dātra edhi mayo mahyaṁ pratigṛhṇate. (He should receive) (any) other (object) with the formula, *prajāpataye tvā mahyaṁ varuṇo dadātu so 'mṛtatvam aśīya | prāṇo dātra edhi mayo mahyaṁ pratigṛhṇate.* Or (he should receive) all (kinds of *dakṣiṇā*) with *om.* He should recite after the animate (items given away as *dakṣiṇā*) the formula, *ko 'dāt kasmā adāt....* He should (only) touch the other (kind of *dakṣiṇā*). After having given away (the *dakṣiṇā*), the sacrificer should murmur the formula, *asmadrātā madhumatīr devatrā gacchata pradātāram ā viśata.*

LĀṬYĀYANA -

[2. 7. 12-8. 32; 5. 5. 2] — They should drive the *dakṣiṇā* (-cows) by the *tīrtha* route along the east of the enclosure of the sacrificer's wife and between the Āgnīdhra's enclosure and the Sadas. In respect of (the receiving of) all (*dakṣiṇās*), there should be the prior murmuring of the formula, *devasya tvā....* One should receive (the *dakṣiṇās*) with the formulas, *varuṇas tvā....*, etc., in accordance with the divinities (to whom that *dakṣiṇā* is ritualistically assigned). (One should receive) the *mṛgas* (= wild animals) in accordance with their classes (that is, mentioning their classes). So too the (other) inanimate (items offered as *dakṣiṇā*). (One should receive) pairs (of male and female) in the same manner as the males (of the species), except in the case of the goats (where the divinity in connection with the male-goat is different from that in connection with the female-goat). There should be the posterior murmuring of the formulas, *tenā ('mṛtatvam)....* and *ka idam....* There (that is, at the receiving of the *dakṣiṇās*, there should be recited,) with the relevant modifications, the formulas, *tvā devi dakṣiṇe 'dah....*, *yat tat syāt tena dātra idam ā viśai 'tat te....*, *bhūñjati....*, *bhūyādd himśīh....* (If the sacrificer) would give away (as *dakṣiṇā*) a chariot yoked with horses, (the Udgātṛ) should make it stand towards the east of the Āgnīdhra's enclosure, murmur the prior-formula (= *devasya tvā....*), and wipe off the mouths of the horses by means of a handful of darbha blades, mentioning each horse by two names (respectively) with the formulas beginning with *aśvo 'si....*, and ending towards the north; so says Dhānamjaya. The other view (is that he should do the relevant rites) first in respect of the two horses which have been yoked. (Out of these two horses he should do so) first in respect of the one which has been yoked towards the right (=south). In the same manner (he should act) in respect of the two side-horses. Śāṇḍilya says (that, while wiping off its mouth, one should apply) all (the eight names) to each one (of the horses), ending towards the north. The other view is that (one should apply) all the names (only) to one horse (namely, the first one towards the right or south) and (wipe off the mouths of) the others without reciting any formula. He should apply these very (names) with suitable modifications to mares, male-mules, and female-mules. If (the chariot is yoked) with three (horses), (he

should apply) one half (of the number of names) to one horse and the other half to two (horses) (in the order mentioned before); if (the chariot is yoked) with two horses, he should divide the names into two halves and those halves respectively to the two horses (in the order mentioned before).

He should touch the head of the chariot and then murmur the formula, *ādityānām*.... One should receive that part of the chariot which is made of (animal-) skin with the formula, *vāyoṣ*...; that part which is made of bones, with the formula, *nakṣatrāṇām*...; that part which is made of copper and iron, with the formula, *sūryasya*...; also (with this very formula,) that part which is made of gold. One should go along the south of the chariot and touch the southern wheel with the formula, *rathantaram asi*; the (rathin's) seat with the formula, *vāmadevyam asi*; the northern wheel with the formula, *bṛhad asi*. He should, verily, wipe off the two wheels with the formula, *aṅkāny aṅkū*.... He should mount (the chariot) (first) with the right foot with the formula, *vaiśvānaraḥ*....¹ After having mounted (the chariot), he should murmur the formula, *gidai 'ṣa te*....² He should pull up the left (-side) reins with the formula, *kṛśā(no)*.... He should (lightly) take up the right (-side reins) with the formula, *dāsa(no)*.... He should get down (from the chariot), recite the formula relating to Varuṇa once, assign (the various parts of the chariot) to the respective divinities, and thereafter murmur the post-formula; so says Gautama. Dhānāmjayya says that one should go through all these rites beginning with the cleansing (and ending with the getting down from the chariot), release (the horses), and murmur the pre-formula and the post-formula separately (in respect of each material); (he should, however, murmur) the *vāruṇa* formula (only) in respect of the horses and the chariot. If one feels fatigued, he should murmur all these formulas sitting in his (assigned) seat. If (the sacrificer) were to give away a riding-horse (as *dakṣiṇā*), (the receiver) should murmur the names of the horses (after the pre-formula and) before the *vāruṇa* formula. Or (he should do so) before the murmuring of the pre-formula. (He should act) likewise in the case of untamed horses (being given away as *dakṣiṇā*). Whatever (among the *dakṣiṇās*) is similar to the material connected with chariot, he should receive (it) with that (that is, in the manner in which the material connected with chariot is normally received). (At the receiving) of a sheep, (he should murmur the formula,) *annasya*..., before the *vāruṇa* formula, or (he should do so) before the murmuring of the pre-formula. (At the receiving) of a garment, (he should murmur

1. After this, Drāh. adds two sūtras — 5. 4. 8 : "But if (the chariot) be announced to be fallen down, he should remove the southern wheel and make the sacrificer look at the axle-hole, with the end of the former formula, 'May these fires, the promoters, bring you across'."; 5. 4. 9 : "The other should say, 'May these fires, the promoters, bring me across'."

2. After this, Drāh. adds 5. 4. 11 : "But if (the chariot) be announced to be a quiet chariot, he should take a bunch of branch and inspect it between the two wheel tracks with this same formula."

the formula,) *gnās ivā 'kṛntān...*, (before the *vāruṇa* formula or the pre-formula). In the case of a non-thread (garment), he should omit that (formula). If gold, which is less than (what is needed for adequate) enjoyment (= use), comes up (as *dakṣiṇā*), one should stick it up upon the Audumbarī; or one should offer it on the Āgnīdhriya fire. In a single sacrifice (that is, in the Jyotiṣṭoma), one should receive rice-grains and barley-grains all together; so too sesamum and beans. One should receive with the *prājāpatya* formula (those *dakṣiṇās*) the divinities of which are not indicated (in the scripture). Dhānamjayya says (that one should receive), without reciting any formula, the *dakṣiṇās*, (which are) not (given away) in a sacrifice. Gautama says (that one should receive them) with *bhūr bhuvah svaḥ*, or with *om*.

(The Brahman should go through the rites of) the looking at and the stepping over the altar, the moving about (the altar), the praying to the Dhiṣṇyas, the receiving of the *dakṣiṇās*, the consuming (of Soma), and all other (rites to be gone through) after the 'release' of the Stoma except the chanting of the Sāman (as prescribed for the Udgātṛ).

DRĀHYĀYAṆA -

[5. 3. 13 - 4. 32 (except 5. 4. 8, 9, 11); 14. 1. 13] ≡ LĀṬ. 2. 7. 12-8. 32; 5. 5. 2.

JAIMINĪYA -

[1. 16] — See Section 103.

VAITĀNA -

[21. 23 - 22. 2] — (The Brahman should follow) with the two verses, *ud u tyam...* (AV. XIII. 2. 16) and *citraṁ devānām...* (AV. XIII. 2. 35), (respectively) the two oblations relating to the *dakṣiṇā* offered by the Adhvaryu on the Gārhapatya fire. With gold in his hand, the sacrificer should go out of the altar towards the *dakṣiṇā* (-cows), which are coming over, with *ā gāvo....* He should give away the gold to a Brāhmaṇa belonging to the Atri-gotra. He should give away a cushion to the Āgnīdhra. (The Brahman) should follow (with the recitation of the two verses beginning) with *saṁ vaḥ sṛjatu...* the *dakṣiṇā* (-cows) being released towards the north along the front of the Gārhapatya fire and the rear of the Sadas and between the Āgnīdhriya, the Sadas, and the Cātvalā. Bhāgali says (that he should do so) with (the recitation of) the verse, *yasyām pūrve bhūtakṛta...*; Kauśika says (that he should do so) with (the recitation of) the verse, *ihe 'd asātha....* (The *dakṣiṇā*) should be given away to the Pratihartṛ in the end.

117. THE MARUTVATĪYA OFFERING

BAUDHĀYANA -

[8. 7] — Then the Adhvaryu should come over towards the east and say : “Do thou recite the Puroṇuvākya for *marutvat* Indra.” Having heard it, the Pratiprasthātṛ should take hold of the two cups and then set out. The Adhvaryu should take hold of the two cups verily (from the hands of the Pratiprasthātṛ) who has set out. He should hand over one of the (two) cups to the Pratiprasthātṛ, who would be standing towards the north. Then, with *ośrāvaya*, he should cause (the Āgnīdhra) to announce (and, after the latter has responded with) *astu śrauṣaṭ*, (say to the Maitrāvaruṇa) : “Do thou address a call (to the Hotṛ to recite the Yājyā relating to the offering) for *marutvat* Indra”. After the *vaṣaṭ* has been uttered, the two should simultaneously make the offering. [21. 22 — As for the offering of the two Marutvatīya cups : Bodhāyana, indeed, says that only that offering which the Adhvaryu would make should be characterised by the utterance of the *vaṣaṭ* and the subsequent *vaṣaṭ*; while the other one should not be characterised by the utterance of the subsequent *vaṣaṭ*. Śāliki says that verily both (the offerings) should not be characterised by the utterance of the subsequent *vaṣaṭ*. Aupamanyava says that verily both (the offerings) should be characterised by the utterance of the subsequent *vaṣaṭ*.]

BHĀRADVĀJA -

[14. 6. 7-14] — Thereafter the Adhvaryu should give out a call (to the Maitrāvaruṇa) : “Do thou recite the Puroṇuvākya (relating to the offering) to *marutvat* Indra.” When the Puroṇuvākya for *marutvat* Indra has been recited, then (= thereafter) (the *dakṣiṇā*) should not be given away until the offering of the omentum of the *anūbandhyā* cow. The Adhvaryu should take hold of (the Marutvatīya cup) which has been filled in first, the Pratiprasthātṛ of that which has been filled in later. The Adhvaryu should step beyond, cause the Āgnīdhra to announce, and, (after the latter has responded,) say (to the Maitrāvaruṇa) : “Do thou address a call (to the Hotṛ to recite the Yājyā relating to the offering) to *marutvat* Indra”. After the *vaṣaṭ* has been uttered, the two (that is, the Adhvaryu and the Pratiprasthātṛ) should make the offering. Some teachers prescribe (the offering of) the two Marutvatīya cups as being characterised (also) by the subsequent *vaṣaṭ*. Some teachers (prescribe them) as not being characterised by the subsequent *vaṣaṭ*. Still some (other) teachers (prescribe) only the latter (Marutvatīya-offering, that is, the offering to be made by the Pratiprasthātṛ) as being characterised by the subsequent *vaṣaṭ*. The two should pour down (the remnants) into each other's cup as in connection with the Rtu cups. They (that is, the Hotṛ, the Adhvaryu, and the Pratiprasthātṛ) should consume the Soma out of the Pratiprasthātṛ's cup.

ĀPASTAMBA -

[13. 8. 1, 2] — (The Adhvaryu and the Pratiprasthātṛ) should proceed with the two Marutvatīya-offerings. The two calls should be : “Do thou recite the Puroṇuvākya (relating to the offering) for *marutvat* Indra” and “Do thou address a call (to the Hotṛ to recite the Yājyā relating to the offering) for *marutvat* Indra”. (The two offerings) should be characterised by the utterance of the subsequent *vaṣaṭ* or they may not be characterised by the utterance of the subsequent *vaṣaṭ*. Or one (of the two offerings) should be characterised by the utterance of the subsequent *vaṣaṭ*.

SATYĀŚĀDHA -

[9. 2] — (The Adhvaryu and the Pratiprasthātṛ) should take hold of the two Marutvatīya cups in the order in which they had been filled in. (The Adhvaryu) should then give out the calls (to the Maitrāvaruṇa) : “Do thou recite the Puroṇuvākya (relating to the offering) for *marutvat* Indra”; “Do thou address a call (to the Hotṛ to recite the Yājyā relating to the offering) for *marutvat* Indra”. After having made the offering the two should pour down the remnants into each other’s cup. As in connection with the Rtu cups, they (that is, the Hotṛ, the Adhvaryu, and the Pratiprasthātṛ) should consume the Soma by means of (that is, out of) the Pratiprasthātṛ’s cup – the Hotṛ two times and the other two once each. The Adhvaryu should wash the cup clean on the Mārjālīya and put it down near to the Hotṛ.

VĀIKHĀNĀSA -

[16. 8] — (The Adhvaryu should give out the call :) “Do thou recite the Puroṇuvākya (relating to the offering) to *marutvat* Indra”. (Then) the Adhvaryu and the Pratiprasthātṛ should take hold of their respective Marutvatīya cups. Standing towards the south, the Adhvaryu should cause (the Āgnīdhra) to announce and, after the latter has responded, give out the call (to the Maitrāvaruṇa) : “Do thou address a call (to the Hotṛ to recite the Yājyā relating to the offering) to *marutvat* Indra”. After the *vaṣaṭ* and the subsequent *vaṣaṭ* have been uttered, the two (that is, the Adhvaryu and the Pratiprasthātṛ) should make the offerings and, as in the case of the Rtu cups, pour down the remnants (into each other’s cup). Or (the two offerings to be made respectively by the Adhvaryu and the Pratiprasthātṛ) should not be characterised by the subsequent *vaṣaṭ*. (The three) should consume (the Soma) by means of (that is, out of) the Pratiprasthātṛ’s cup – the Hotṛ two times and the other two (that is, the Adhvaryu and the Pratiprasthātṛ) once each. The Adhvaryu should wash the cup clean on the Mārjālīya and put it down in front of the Hotṛ.

MĀNAVA -

[2. 4. 6. 1-6] — (The Adhvaryu and the Pratiprasthātṛ) should proceed with (the rites relating to) the two Marutvatīya cups. (The Adhvaryu) should

make (the Maitrāvaruṇa) recite the Puroṇuvākya with the call : "Do thou recite the Puroṇuvākya (relating to the offering) for *marutvat* Indra". He should cause the Āgnīdhra to announce and, (after the latter has responded,) give out the call : "Do thou address a call (to the Hotṛ to recite the Yājyā relating to the offering) to *marutvat* Indra". He should then proceed (with the offering). After the *vaṣaṭ* has been uttered, the two should make the offering. After the *vaṣaṭ* has been uttered again, they should make the offering and then pour down the remnants into each other's cup. The Adhvaryu should pour out the entire quantity into the Pratiprasthātṛ's cup. The Pratiprasthātṛ should pour down the upper portion of it into the Adhvaryu's cup.

KĀTYĀYANA -

[10. 3. 1-3] — (The Adhvaryu) should make (the Maitrāvaruṇa) recite the Puroṇuvākya (with the call, "Do thou recite the Puroṇuvākya relating to the offering) for *marutvat* Indra". There should be no giving away (of *dakṣiṇā*) thereafter. The taking up (of Soma for) the Marutvatiya cup should be done by means of (that is, into) the Rtu cup with the formula, *upayāmagr̥hīto 'si marutām tvau 'jase...*

VAITĀNA -

[22. 3] — (The Brahman should follow) the Marutvatiya-offering with (the recitation of) the verse, *indro mā marutvān...*

118. THE HAUTRA RELATING TO THE MARUTVATĪYA OFFERING

ĀŚVALĀYANA -

[5. 14. 1, 2] — They proceed (with the rites in connection) with the Marutvatiya cup. (The verse,) *indra marutva iha yāhi somam...*, (should be the Puroṇuvākya); (the call should be) *hotā yakṣad indram marutvantam...*; (and the verse,) *sajoṣā indra sagaṇo marudbhiḥ...*, (should be the Yājyā).

ŚĀṆKHĀYANA -

[7. 19. 1-4] — Being addressed (by the Adhvaryu with the words, "Do thou recite the Puroṇuvākya relating to the offering) for *marutvat* Indra", (the Maitrāvaruṇa should recite the Puroṇuvākya). The Puroṇuvākya should be *indra marutva...* The call (for the Yājyā) should be *hotā yakṣad indram marutvantam...* The Hotṛ should recite the verse, *sajoṣā indra sagaṇo...*, as the Yājyā.

119. THE FILLING IN OF THE THIRD MARUTVATĪYA CUP

BAUDHĀYANA -

[8. 7] — Then the Pratiprasthātṛ should pour down the remnant in the cup into the Adhvaryu's cup. The Adhvaryu should say to him : " O Pratiprasthātṛ, do thou fill in the third Marutvatīya cup by means of this (that is, into thy) cup ". The Pratiprasthātṛ should take up by means of (that is, into) that (that is, his) cup (Soma for) the third Marutvatīya cup, out of the Droṇakalaśa with the drawing vessel, quickly going over the verse, *marutvāṇ indra vṛṣabho raṇāya...*, and with the formula, *upayāmagṛhīto 'sī 'ndrāya tvā marutvate juṣṭam gṛhṇāmi*. [21. 22 — As for the taking up of (Soma for) the third Marutvatīya cup : (The view expressed in) the Sūtra (is that) of the two Ācāryas (= Bodhāyana and Sāliki). In this connection, Dīrghavātsya, indeed, says that one should take up Soma for this cup by means of (that is, into) the principal (= the Hotṛ's) cup (itself).] He should wipe it round and place it with *eṣa te yonir indrāya tvā marutvate*. Then the Adhvaryu should turn round by the right, hasten towards the west, and consume together with the Hotṛ (the Soma in) that cup, with *indreṇa marutvatā pītasya*.

BHĀRADVĀJA -

[14. 6. 15] — After having deposited the cup there only, the Adhvaryu should fill in the last (portion of Soma for the) Marutvatīya (offering) into his own cup, which still contains drops of Soma,¹ with the verse, *marutvāṇ indra vṛṣabho raṇāya...*

ĀPASTAMBA -

[13. 8. 2] — (As in the case of the offering to the divinity-pairs, the two (= the Adhvaryu and the Pratiprasthātṛ) should pour down the remnants (into each other's cup); thereafter the Adhvaryu should fill in the third Marutvatīya by means of (that is, into) the cup (= his cup) the Soma in which has not been consumed. The formulas for the filling in and placing should be respectively, *marutvāṇ indra...* (and *eṣa te yonir...*). The Pratiprasthātṛ should carry away (to the Sadas) the remnant of the Soma to be consumed. The two Adhvaryus should consume from their respective sides.

ŚATYĀŚADHA -

[9. 2] — With one of the two verses, (namely,) *janiṣṭhā ugraḥ sahase turāya mandra ojiṣṭho bahulābhīmānaḥ | avardhann indram marutaś cid atra mātā yaḍ vīram dadhanad dhaniṣṭhā* and *indra marutva iha pāhi...*, the Adhvaryu

1. The text reads *saṁsrāveṇa*; it is emended to *sasaṁsrāveṇa* for the translation.

should fill in the third Marutvatīya cup, which should be characterised by the recitation of the Śāstra, by (taking up into) his own cup, the Soma in which has not been entirely consumed, (the Soma) out of the Droṇakalaśa.

VAIKHĀNASA -

[16. 9] — With *marutvāñ indra vṛṣabho raṇāya...*, the Adhvaryu should fill in, from out of the Droṇakalaśa and by means of (that is, into) his own Ṛtu cup, the third Marutvatīya cup which should be characterised by the recitation of the Śāstra; (he) should touch the Ṛtu cup and then, as in the case of the Aindrāgna cup, respond (to the Śāstra).

MĀNAVA -

[2. 4. 6. 7-12] — With *sajoṣā indra...*, the Adhvaryu should take in into his own cup the (third) Marutvatīya cup and then place it (in its proper place) with *eṣa te yonir indrāya tvā marutvate*. The Adhvaryu should carry away by means of the Pratiprasthātṛ's cup the Soma for being consumed. (The relevant persons) should invite one another and then consume the Soma with *vāg devī somasya pibatu*. (The Adhvaryu) should put down the cup in the front part of the Sadas. The Pratiprasthātṛ should pour out the materials for the Savanīya *puroḍāśas* and for the cooked rice for Soma, so that, at the time of the formal introduction of the Stotra for Mahendra, the preparer of the oblation might be called up.

KĀTYĀYANA -

[10. 3. 7] — The taking up of (Soma for) the Marutvatīya cup should be done by means of (that is, into) an empty (Ṛtu cup) with the verse, *marutvantam...*

120. THE MARUTVATĪYA-ŚĀSTRA

BAUDHĀYANA -

[8. 7] — Then, holding down the (empty) cup, he (= the Adhvaryu) should turn away (that is, turn his back towards the Hotṛ) with *iḍā devahūr...*. He should murmur as much portion of the formula as he can. The Hotṛ should call him out. The Adhvaryu should call out in return. (The Hotṛ) should recite the Śāstra. (The Adhvaryu) should respond (to it).

BHĀRADVĀJA -

[14. 6. 16, 17] — At this stage, there should be (the recitation of) the Śāstra. Having taken hold of the Ṛtu cup, the Adhvaryu should respond (to the recitation).

SATYĀŚĀDHA -

[9. 2] — The Adhvaryu, having taken hold of the Ṛtu cup, should respond (to the Śastra). After having responded to the Śastra, he should murmur *uktham vāci...*, in all cases at the midday-pressing.

VĀIKHĀNASA -

[16. 9] — After having responded to the Śastra relating to the midday-pressing, (the Adhvaryu) should murmur *uktham vāci...*

MĀNAVA -

[2. 4. 6. 13] — The Adhvaryu should sit down for responding; this has been (already) explained.

KĀTYĀYANA -

[10. 3. 8-10] — After the cup has been carried away, the Hotṛ should recite the Śastra. While the verse, *janiṣṭhā ugraḥ...*, is being recited (by the Hotṛ, quarter by quarter), there should be the response (by the Adhvaryu), *madāmodaiva*, once. In the modified (form of the) ritual, (whichever verse is being recited) in its place (that is, in the place of *janiṣṭhā ugraḥ...*), (there should be similar response).

ĀŚVALĀYANA -

[5. 10. 3, 12; 14. 2-11; 13-22; 24-26] — At the latter two pressings, (the Hotṛ or the Hotṛakas should utter the *āhāva*) at the time of the *pratihāra*. At the midday-pressing, (the Śastras) should be characterised by five *āhāvas*.

After having consumed (the Soma in) that cup, (the Hotṛ) should recite the Marutvatīya Śastra. At the midday-pressing, the *āhāva* at the beginning of the Śastra should be *adhvāyo śomsāvom*. (The two Ṛcas, one beginning with) *ā tvā ratham yatho 'taye ...* and (the other with) *idam vaso sutam andhaḥ...*, (should constitute) the *pratipad* (-Ṛca) and the *anucara* (-Ṛca) respectively of the Marutvatīya. The two verses beginning with *indra nedīya ed ihi...* should constitute the *indranihava pragātha* and the two verses beginning with *pra nūnam brahmaṇaspatir...* the *brāhmaṇaspatya* (*pragātha*). (From the Ājya-Śastra) up to here (that is, up to the *brāhmaṇaspatya*), the Ṛcas, the *pratipads* and the *anucaras*, the Dvṛcas, and the *pragāthas* should all be recited by half-verses. The Stotriyas and the Anurūpas, the *pratipads* and the *anucaras*, and the *pragāthas* (should be recited) everywhere (by half-verses). (The verses in) the metres before the *triṣṭubh* (that is, from the *gāyatrī* up to the *pañkti*) (should) also (be recited by half-verses); also, verily, all verses not having four feet; in the verses in the *pañkti* metre, one should pause twice, that is, at the end of every two feet But (one should recite) by quarters (the verse in the *pañkti*) occurring in the hymn to be

recited by quarters. One should coalesce the last two quarters. (One should recite everything) other (than what has been mentioned) by quarters. (That is,) one should pause at (the end of each of) the *pādas*; at the end of verse-halves, (there should be brought about) continuity (by means of *praṇava*). The verses, *agnir netā...*, *tvam soma kratubhiḥ...*, and *pinvanty apo...*, should be the Dhāyyās. (The two verses beginning with) *pra va indrāya bṛhate...* should constitute the Marutvatīya *pragātha*. (The Hotṛ should then recite the *nividdhānīya* hymn beginning with) *janiṣṭhā ugraḥ...*. After having recited one more verse (than half the number of verses), (he should,) in every case, insert the *marutvatīya nivid* (in between). So in the case of an odd number of verses (in a hymn), at the midday-pressing. In a Tṛca, (he should insert the *nivid* after having recited) one verse. In the case of an even number of verses in a hymn, he should insert the *nivid* after having recited half the number of verses.

(The Hotṛ) should recite the Paridhānīyā, rubbing the two eyes and meditating upon one's own sin. Elsewhere also, while reciting this Paridhānīyā, (he should act) similarly. After having recited the Śāstra, the Hotṛ should murmur *uktham vācī 'ndrāya śṛṇvate tvā...*. The verse, *ye tvā 'hihatye maghavan avardhan...*, should be the Yājyā.

ŚĀNKHĀYANA -

[7. 19. 5-25] — After having consumed the (Soma-draught), the Hotṛ should recite the Marutvatīya Śāstra. At the midday-pressing, the *āhāva* at the beginning of the Śāstra should be *adhvāyo śomsāvo3m*. Within the Śāstra, (the *āhāva* should be the same) as the one at the morning-pressing. After having recited the *pratipad*-Tṛca beginning with *ā tvā ratham yatho 'taye...*, (the Hotṛ) should utter the *āhāva*. After having recited the *anucara*-Tṛca beginning with *idaṁ vaso sutam andhaḥ...*, he should utter the *āhāva*. After having recited the *indranihava* *pragātha* beginning with *indra nedīya ed ihi...*, he should utter the *āhāva*. After having recited the *brāhmaṇaspatya* *pragātha* beginning with *pra nūnam brahmaṇaspatir...*, he should utter the *āhāva*. After having recited the one verse, *agnir netā...*, he should utter the *āhāva*. After having recited the one verse, *tvam soma kratubhiḥ...*, he should utter the *āhāva*. After having recited the one verse, *pinvanty apo...*, he should utter the *āhāva*. After having recited the six verses beginning with *janiṣṭhā ugraḥ...*, he should utter the *āhāva* and then recite the *nivid*. In this (Śāstra), the first response (by the Adhvāryu) should be characterised by a form of *mad*. In respect of hymns consisting of an odd number of verses, the Hotṛ should recite verses numbering more by one (that is, one half of the total number of verses, completing the last half verse) (and then insert the *nivid*). In respect of hymns consisting of an even number of verses, (he should insert the *nivid* exactly) in the middle (of the hymn). In respect of the Tṛcas, (he should insert the *nivid*) after having recited one verse. In the case of the increase in the number of hymns, (he

should insert the *nivid*) within the last (hymn). But the *āhāva* should be uttered at (the beginning of) the first. At the third pressing, he should insert the (*nivids* within the hymns) leaving out the last verses (of those hymns). He should recite the *nivids* tardily and by verse-quarters. To the last portion (of the *nivid* there should be joined) the *praṇava*. He should recite the remaining portion of the hymn, utter the *āhāva*, conclude the Śastra with the last verse, murmur the *uktha-virya*¹, and then recite the verse, *ye tvā 'hihatye...*, as the Yājñyā.

121. THE OFFERING OF THE MARUTVATĪYA CUP AND THE TAKING UP OF THE MĀHENDRA CUP

BAUDHĀYANA -

1. [8. 7] — He (= the Adhvaryu) should respond to the Śastra in the well-established manner, come over towards the east, and then raise up this third Marutvatīya cup. (The others) should follow with the raising up of the Nārāśaṃsas. Then, with *ośrāvaya*, he should cause (the Āgnīdhra) to announce, (and, after the latter has responded with) *astu śrauṣaṭ*, (give out the call:) "O reciter of the Śastra, do thou recite the Yājñyā (for the offering) of Soma". He should make the offering two times - (once) after the *vaṣaṭ* has been uttered and (the second time) after the subsequent *vaṣaṭ* has been uttered. In the very same manner (as before), they (= the others) should successively shake up the Nārāśaṃsas, each two times. [21. 22 — As for the successive shaking up of the Nārāśaṃsas: Bodhāyana says that (certainly) they should successively shake (them) up. Śālīki says that they should not successively shake (them) up. Aupamanyava says that verily they should not even raise them up.] (The bearers of) the Nārāśaṃsas should come (to the Sadas) after (the Adhvaryu who takes) that cup (that is, the third Marutvatīya cup, to the Sadas). (The formula for) the consuming of the Anusavana (should be) *indreṇa marutvatā pītasya....* The Hotṛ as also verily the Adhvaryu should together consume (the Soma in) this cup and (that in) the Nārāśaṃsas with the *narāśaṃsapīta* formula, namely, *narāśaṃsapītasya soma deva te mativido mādhyamādinasya savanasya triṣṭupchandasah pītṛpītasya madhumata upahūtasyo 'pahūto bhakṣayāmi*. These three, mutually inviting themselves together, should consume (out of) the Hotṛ's goblet itself. (The others should consume out of) their respective goblets. They should touch themselves (that is, their own hearts) each with *hinva me....* They should make the goblets swell with *ā pyāyasva sam etu te....* The Nārāśaṃsas, which have been

1. Cf. Śākh.ŚS 7. 9. 6.

caused to swell, should remain lying under the hinder part of the southern *havir-dhāna*-cart until the offering of the Māhendra cup.

2. [8. 8] — Then he should come over towards the east and, taking hold of the Śukra cup, say, “ O Unnetṛ, when I fill in this Māhendra cup, then do thou purify king Soma towards the north over the Pūtabhṛt, wipe off the Droṇakalaśa by means of the fringes (of the woollen strainer), and put it upside down.” He (= the Unnetṛ) should act accordingly. He (= the Adhvaryu) should fill in the Māhendra cup (with the Soma) from the Droṇakalaśa by means of (that is, into) the Śukra cup, going over the verse, *mahāñ indro ya ojasā...*, and with the formula, *upayāmagr̥hīto 'si mahendrāya tvā juṣṭam̐ gr̥hṇāmi*. After having wiped it round, he should place it with *eṣa te yonir mahendrāya tvā*. [How, indeed, should one take up the Māhendra cup in the case of the Rathantara Prṣṭha? One should take up the Māhendra cup with the verse in the *gāyatrī* metre, namely, *mahāñ indro ya ojasā...* In the case of the Bṛhat Prṣṭha, (one should take up) the Māhendra cup with the verse in the *triṣṭubh* metre, namely *mahāñ indro nṛvad ā carṣaṇiprā...* And, in the case of both the Prṣṭhas, one should take up (the Māhendra) with that verse on which the Prṣṭha is based and make the other (verse) *puroruc*.]

BHĀRADVĀJA -

[14.6.18-7.1] — After having responded to the Śastra, the Adhvaryu should take hold of the cup. (The Camasādhvāryus) should take hold of the Nārāsaṃsa goblets. The Adhvaryu should step beyond, cause the Āgnīdhra to announce, and (after the latter has responded) say (to the Hotṛ) : “ O reciter of the Śastra, do thou recite the Yājñā (relating to the offering) of Soma.” After the *vaṣaṭ* has been uttered, he should make the offering. The shaking up (of the goblets) has been already explained. The formula for the consuming of (the Soma in) the cup has been already stated. (The formula for the consuming) of (the Soma in) the Nārāsaṃsa goblets has been already stated. After having consumed (the Soma in those goblets) not in entirety, they (= the Camasins) should make (those goblets) swell. The procedure relating to the making (of the goblets) swell and (their) placing has been already explained.

The Adhvaryu should take up the Māhendra cup by (filling in) the Śukra cup either with the Anuvāka, *mahāñ indro ya ojasā...*, or with the next one.

ĀPASTAMBA -

[13. 8. 3, 4] — The Adhvaryu should take hold of this cup (= the Marutvatiya cup); thereafter (should follow) the response to the Śastra as in connection with the Aindrāgna cup. (After the Śastra has been recited, the Adhvaryu should take up the Marutvatiya) cup and (the Camasādhvāryus should take up) the Nārāsaṃsa goblets. The Adhvaryu should take up the Māhendra cup by

(filling in) the Śukra cup. The verses relating to the taking up and the placing of the cup should be the verse, *mahāñ indro ya ojasā...* (and the next verse).

SATYĀŚĀDHA -

[9. 2] — After having responded to the Śastra, the Adhvaryu should take hold of the (Marutvatīya) cup; (and) the Camasādhvaryus (should take hold of) their respective goblets. The Adhvaryu should give out the call : “ O reciter of the Śastra, do thou recite the Yājyā (relating to the offering) of Soma.” The subsequent shaking up, the consuming of the remnants in the cup and the Nārāśamsa goblets, the causing to swell and the placing of the Nārāśamsa goblets have been already explained. With either of the two verses, *mahāñ indro ya ojasā...* and *mahāñ indro nṛvad...*, the Adhvaryu should take up the Māhendra cup by (filling in) the Śukra cup from the Droṇakalaśa, (the Māhendra cup being) characterised by the relevant Stotra and Śastra.

VAIKHĀNASA -

[16. 9] — (The Adhvaryu) should take hold of the (Marutvatīya) cup; (and) the Camasādhvaryus (should take hold of) their respective goblets. The Adhvaryu should cause (the Āgnīdhra) to announce and, after the response has been made (by the latter), give out the call, “ O reciter of the Śastra, do thou recite the Yājyā (relating to the offering) of Soma.” After the *vaṣaṭ* and the subsequent *vaṣaṭ* have been uttered, he should make the offering. As before, they should consecutively shake up the Nārāśamsa goblets two times each. The formula to accompany the consuming (of the remnant) has been already prescribed. The Camasins should consume out of their respective goblets. (There should follow) also the causing to swell and placing of the Nārāśamsa goblets. With either of the two verses, *mahāñ indro ya ojasā...* and *mahāñ indro nṛvad...*, the Adhvaryu should take up the Māhendra cup by (filling in) the Śukra cup from the Droṇakalaśa, (the offering of the Māhendra cup being) characterised by the relevant Śastra and Stotra.

MĀNAVA -

[2. 4. 6. 14-17] — After having responded to the Marutvatīya-Śastra (the Adhvaryu should go through the rites) beginning with the taking hold of the cup up to the consuming (of the remnant) (which are) similar to (those in connection with) the Aindrāgna cup. The formula for the consuming should be modified as *narāśamsapīṭasya soma deva te mativido mādhyamādinasya savanasya triṣṭupchandasah pīṭpīṭasya*. The procedure up to the placing (of the cup) is well established. The Adhvaryu should take up the Māhendra cup (by filling in Soma) into the Śukra cup with *maham indro nṛvad*; he should place it with *eṣa te yonir mahendra drāya tvā*.

KĀTYĀYANA -

[10. 3. 4-6, 11] — (The Pratiprasthāṭṛ) should offer (the second Marutvatīya cup) after the Adhvaryu. After the offering (of the Marutvatīya cup) characterised by the Śastra (has been made by the Adhvaryu), (the offering of the Marutvatīya cup should be made by the Pratiprasthāṭṛ) because of the occurrence of the specific order (of the Mantras); also because of the designation (of this cup) by the scripture as the third.

After having performed the rites up to the placing (of the Marutvatīya cup), the Adhvaryu should fill in the Māhendra cup in the same manner as the Vaiśvadeva cup with *mahāñ indro*....

ŚĀNKHĀYANA -

[7. 5. 20, 21, 23] — (They should make the goblets, which have been set forth, swell) at the Ājya (-Śastra) and the Marutvatīya (-Śastra). The Nārāśamsa goblets in respect of the Ājya (-Śastra) and the Praūga (-Śastra) (should be the Nārāśamsa goblets also) in respect of the Marutvatīya (-Śastra) and the Niṣkevalya (-Śastra) and in the Vaiśvadeva.

At the midday-pressing, (there should be) modification (in the formula *devo 'si narāśamso*... by the substitution of the word) *ūrvaiḥ* (for *ūmaiḥ* before the word *pitṛbhiḥ*).

LĀTYĀYANA -

[2. 5. 13-17] — The second goblets at (all) the (three) pressings are the Nārāśamsa goblets, and (also) the two third ones at the prior two pressings. (One should do) the consuming out of those goblets without looking at them,¹ — at the morning-pressing with...*avamaiḥ*..., at the midday-pressing with...*aurvaiḥ*..., and at the third pressing with...*kāvyaiḥ*.... In each case, he should add ...*pitṛbhir*.... In respect of the touching (of the breaths), he should act as he likes. He should make the first and the second (goblets) swell at the prior two pressings and the first at the third pressing.

DRĀHYĀYANA -

[5. 1. 15-21] = LĀT. 2. 5. 13-17.

JAIMINĪYA -

[1. 15, 17] — For 1. 15, see Section 79.

The ritual relating to the midday-pressing is accomplished according to this very procedure (that is, according to the procedure of the morning-pressing). After having moved together into the Sadas, they should chant the (Mādhya-

1. With the formulas, *syeno nṛcakṣā*., etc. (Tāpdyā-Br. 1. 5. 3-8). Cf. LātŚS 2. 5. 5.

dina) Pavamāna Stotra. At each Sāman, they should utter *him*. After the Pavamāna Stotra has been chanted, they (= the Adhvaryu and others) proceed (first) with (the offering of) the *dadhigharma*, then with (that of) the *puroḍāśas*, and then with (that of) king Soma. After the remnant of king Soma has been partaken of, (the Adhvaryu) offers the oblations relating to Dakṣiṇā. They drive the Dakṣiṇā (-cows) (along the southern path). After having given over the first cow to a Brāhmaṇa belonging to the Atri-*gotra*, they drive over (and offer) the Dakṣiṇā (-cows) to the Brahman, then to the Hotṛ, then to the Adhvaryu, then to the Udgātṛ, then to the Sadasya, then to the Hotṛakas, and then to the honoured visitors. While the Dakṣiṇā (-cows) are being driven over, (the Subrahmaṇya) standing upon the rubbish-heap, should invoke the non-specific Subrahmaṇyā, three times. Whichever is the beginning (of the Subrahmaṇyās), that should also be (their) conclusion.

VAITĀNA -

[20. 8.] — (They should consume out of the Nārāśamisa goblets with the formula, *nārāśamisapītasya deva...*, substituting the word,) *ūrvaiḥ* (for *ūmaiḥ* in that formula) at the midday-pressing.

122. THE FIRST PRṢṬHA-STOTRA

BAUDHĀYANA -

[8. 8] — Then the Adhvaryu should touch water, take hold of two blades of sacrificial grass, hasten towards the west having restrained his speech, and then formally introduce the Stotra. The Udgātṛs should chant the Stotra for the Māhendra cup. After the Prastāva of the Sāman has been chanted, he (= the Adhvaryu) should give out the call : “ O pressers of Soma, do you press out (the Soma); o Āgnīdhra, do thou stir up the *āśir* (= coagulated milk)¹ and cause the mortar to sound up; o Pratiprasthātṛ, do thou pour out (grains) for the sacrificial cake on one potsherd for Varuṇa and (get to) know about (the preparation of) the *caru* (= cooked rice) for Soma.” [21. 22 — As for the question whether (the preparation of) the *caru* for Soma should be accompanied by a Mantra or not : Bodhāyana says that it should be accompanied by a Mantra. Śālīki says that it should be done without reciting any Mantra. Aupamanyava says that only the *caru* for Soma should be accompanied by a Mantra (but) the sacrificial cake on one potsherd should be (prepared) without reciting any

1. See Section 51.

THE FIRST PRṢṬHA-STOTRA

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Mantra.] They should act in accordance with the call. Unto the Hotṛ they should say: "This is the last."

BHĀRADVĀJA -

[14. 7. 2] — At this stage, there should be chanted the (first Prṣṭha-) Stotra.

ĀPASTAMBA -

[13. 8. 5] — The Adhvaryu should formally introduce the Stotra relating to the Māhendra cup.

SATYĀŚĀDHA -

[9. 2; 10. 5] — After having placed that (= the Māhendra) cup, the Adhvaryu should formally introduce the Stotra (relating to that cup). That has been already explained (in connection with the morning-pressing).

He (= the sacrificer) should give away the desired object (to the Udgātṛs) in connection with the Rathantara (Prṣṭha-Stotra).

VAIKHĀNASA -

[16. 9] — The Adhvaryu should cleanse and place (the Māhendra cup) and then formally introduce the Prṣṭha-Stotra.

The sacrificer should give away the desired object in connection with the Rathantara (Prṣṭha-Stotra).

KĀTYĀYANA -

[10. 3. 12-20] — The Adhvaryu should pour out the Śukra into the Pūtabhṛt, formally introduce the Prṣṭha (-Stotra), and then give out the call, "O pressers, do you press out the Soma; do you make the mortars sound. O Āgnīdhra, do thou stir up the *āśir*; and find out (about the readiness) of the cooked rice for Soma." They should press out the Soma-stalk mixed up with the *rjīṣa*, in one way or another, without (using) water. (The Adhvaryu) should pour out (the juice) into the Ādhavaniya. Or (they should press out the Soma-stalk mixed up with the *rjīṣa*) in three rounds, because of the scriptural injunction regarding the pressing out (in three rounds). (The pressing out should be done) without the measuring out and the touching, because of these two having been already performed. The purification (of the Soma-juice by making it pass through the strainer should be done) into the Pūtabhṛt, because there is no Śukra (at the third pressing). And, while the Stotra is being chanted, the *rjīṣa* should be poured down into the jar. The Savaniya oblations should be without the *payasyā*. Cooked rice for Soma and a sacrificial cake on one potsherd for Varuṇa should be additional (oblations).

LĀṬYĀYANA -

[2. 9. 1-4, 7-20] — After having consumed (out of) the prior Nārāśamisa goblet (of the midday-pressing) , the Prastotṛ should offer the Prṣṭha-offering on the Āhavanīya fire – the prior (libation) with the formula, *adaḥ pibatu somyaṁ madhv āyur dadhad yajñapatāv avihrutam imaṁ yajñam abhisamvasānā hotrās tṛpyantu sumanasyamānāḥ svāhā*, indicating (in the place of *adaḥ*) the Sāman which is to be employed as the Prṣṭha; the posterior (libation) with the utterance of *svāhā*. Dhānamjayya says that he should make the offering by dividing the formula into two – the prior (libation) with *adaḥ pibatu somyaṁ madhv āyur dadhad yajñapatāv avihrutam svāhā* and the posterior (libation) with *imaṁ yajñam...*, for the sake of the Prṣṭhas of the Hotṛkas.

The Udgātṛ desiring to chant either the Bṛhat or the Rathantara should, before the yoking of the Stoma, meditate in his mind on the ten *vyāhṛtis* beginning with *airam*. At the Rathantara alone he should meditate also on the verse, *yas te goṣu...* Śāṇḍilya says that he should utter this after having yoked the Stoma; (he should recite) the verse before the *vyāhṛtis*. The view of Dhānamjayya is the other one (that is, the one mentioned first). While the Prastāva of the Rathantara is being chanted, the Udgātṛ should everywhere close his eyes. He should join each syllable (of the basic verse which he thinks of only) in his mind to the Stobhas (which he utters) with his voice – (Stobhas) whose *a* sounds have the *prathama-svara*, which begin with *bh*, which are not geminated, and whose last sounds have the *dvitīya-svara*. This is called “ as (has been) taught.” He should leave four syllables before the Pratihāra; at that (that is, at those four syllables) he should everywhere look up. After having chanted (the Rathantara) he should impel (the sacrificer) for a boon. The prescribed rules, together with (those relating to) the Stobhas, should lapse in respect of it (that is, of the Rathantara) which is not the (first) Prṣṭha. So says Gautama. Dhānamjayya says that only the Stobhas should follow (that is, should be chanted in respect of) (such a Rathantara). Śāṇḍilya says that one should chant the Stobhas in respect of it (= the Rathantara), which is not the (first) Prṣṭha, only in connection with the Agniṣṭoma-Sāman and the Sandhi-Sāman. Sthavira Gautama says that one should not chant the Stobhas in all cases of the Rathantara which does not have its own Stotra-verses.

DRĀHYĀYANA -

[6. 1. 1-5, 11-15, 18-22] ≡ LĀṬ. 2. 9. 1-4, 7-11, 15-20.

DRĀHYĀYANA -

[6. 1. 16, 17] — (differ from Lāṭ. 2. 9. 12-14) : He should join each single syllable (of the basic verse which he thinks of only) in his mind simultaneously with the Stobhas (which he utters) with his voice, which begin with the sound *bh*

and end with the sound *a*, which are not geminated, and which have the *prathama-svara* – the last (Stobha) having the *dvitīya-svara* – leaving four syllables before the Pratihāra. At them he should everywhere open his eyes.

JAIMINĪYA –

[1. 18] — After the Marutvatīya Śastra has been recited, they consume (the remnants in) the Nārāśaṃsa goblets. After (the remnants in) the Nārāśaṃsa goblets have been consumed, he (= the Udgātṛ) should step out of the Śadas by the eastern door, enter the Āgnīdhra's enclosure by the western door, and then offer on the Āgnīdhriya fire two *prṣṭha* oblations – (the prior one) with the verse, *rathantaram pibatu somyam madhv āyur dadhad yajñapatāv aviḥṣtam / imam yajñām abhisamvasānā hotrās tṛpyantu sumanasyamānāḥ svāhā*, and the posterior one without reciting any Mantra. Or (he should substitute the word) *bṛhat* (for *rathantaram* in the foregoing verse). The Adhvaryu indicates (the Sāman) which would be employed as *Prṣṭha*. He brings over (to the Udgātṛ) two darbha blades for the Rathantara. After having received them, the Udgātṛ should touch the earth with the formula, *namo mātṛe pṛthivyai rathantara mā mā himsiḥ*. Then he should collect together the 'greatnesses' (of the Rathantara) with the formula, *yas te agnau mahimā yas te apsu rathe yas te mahimā stanayitnau ya u te vāte yas te mahimā tena sam bhava rathantara draviṇasvan na edhi*.

VAITĀNA –

[22. 4] — (At the first *Prṣṭha*-Stotra, the Brahman invoked) for the Stotra (relating to the Śastra) of the Hotṛ and the others (namely, the Maitrāvaruṇa, the Brāhmaṇaccharṣin, and the Acchāvāka) should impel with *pravā 'sy ahne tvā ahar jinva*.

123. THE NIṢKEVALYA-ŚASTRA

BAUDHĀYANA –

[8. 8] — The Adhvaryu should turn away from the place of the Hotṛ. The Hotṛ should call him out. The Adhvaryu should call out in return. (The Hotṛ) should recite the Śastra. (The Adhvaryu) should respond (to it).

BHĀRADVĀJA –

[14. 7. 2] — (At this stage,) there should be recited the (Niṣkaivalya-) Śastra.

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SATYĀŚĀDHA -

[9. 2; 10. 5] — After the Stotra has been completed, the Adhvaryu should formally introduce the (Niṣkevalya-) Śastra. That has been already explained (in connection with the morning-pressing).

He [= the sacrificer] should give away the desired object (to the Hotṛ) in connection with the Niṣkevalya (-Śastra).

VĀIKHĀNĀSA -

[16. 9] — After the Stotra has been completed, the Adhvaryu should formally introduce the (Niṣkevalya-) Śastra.

ĀŚVALĀYANA -

[5. 15. 1-9, 15, 16, 18, 19, 21-23] — (Now follow the injunctions in respect) of the Niṣkevalya (-Śastra). If it is the Rathantara Prṣṭha, the couplets beginning with *abhi tvā śūra nonumo...*, and *abhi tvā pūrvapītaya...* should be employed respectively as the Stotriya (*tṛca*) and the Anurūpa (*tṛca*) (by rendering the two verses in the couplet into three). If, however, it is Bṛhat (Prṣṭha), the couplets beginning with *tvām idd hi havāmahe...* and *tvām hy ehi cerave...* (should be employed respectively as the Stotriya and the Anurūpa). (But) these are couplets. (Therefore) one should recite these (couplets) after having rendered the two verses in them into three. In the Bārhatā couplet, he should repeat the fourth and the sixth *pādas* and pause at (the end of) the following (that is, the fifth and the seventh *pādas*). If the verses are to be rendered in Bṛhatī, he should repeat these two very *pādas* two times. But in the case of the Kākubhas, one should repeat the third and the fifth (*pādas* and pause at the end of the following *pādas*). The next verse should begin with the repetition. The Ekāha (Soma-sacrifice) is the one the recitation in which is directly specified. If that (sacrifice) is characterised by both the (Rathantara and the Bṛhat) Sāmāns, the source (-verse) of that Sāman which is chanted as the Pavamāna should be employed as the Anurūpa. The proper place of the source-verse is after the Dhāyā. When more than one source-verses occur successively, the *āhāva* should be uttered (only) once (at the beginning of all) or separately (for each source-verse). The verse, *yad vāvāna...*, (should be) the Dhāyā, and the couplet beginning with *pibā sutasya rasino...* (should be) the Sāma-Pragātha. The Hotṛ should insert the *nivid* addressed to Indra into the hymn *indrasya nu vīryāni....*. The tone (of reciting the Śastra) should alternatively be in accordance with the *Brāhmaṇa*.¹ After having recited the Śastra, one should murmur *ukthaṁ vācī 'ndrāyo 'paśṛṇvate tvā*. The verse, *pibā somam indra mandantu tvā...*, should be the Yājñā.

1. AB III. 24.

SĀNKHĀYANA -

[8. 14. 4; 7. 20, 21, 25-27; 8. 7] — (One should recite the verses in) the Niṣkevalya-Śāstra in a higher pitch than (those in) the Marutvatīya.

The Rathantara should be the Prṣṭha (-Stotra) of the Niṣkevalya (-Śāstra). Or the Bṛhat (should be the Stotra of that Śāstra). (The couplets beginning with) *abhi tvā śūra...* and *abhi tvā pūrvapīṭaye....* should respectively be the Stotriya Pragātha and the Anurūpa Pragātha of the Rathantara. (Those beginning with) *tvām idd hi havāmahe...* and *tvam hy ehi cerave...* (should respectively be the Stotriya Pragātha and the Anurūpa Pragātha) of the Bṛhat. (The verse,) *yad vāvāna...*, (should be) the Dhāyyā. (The couplet beginning with) *pibā sutasya rasino...* should be the Pragātha of the Rathantara. (The one beginning with) *ubhayaṁ śṇavat...* (should be the Pragātha) of the Bṛhat. (The hymn beginning with) *indrasya nu vīryāṇi...* should be the Nividdhānīya hymn in the Rathantara Prṣṭha; (the one beginning with) *tam u ṣṭuhi...* in the Bṛhat Prṣṭha. One should recite the concluding verse in a lower tone. After having murmured the *ukthavīrya (samrāl̥ asi)*, he should recite the verse, *pibā somam indra madantu tvā...*, as the Yājyā.

In the sacrifice characterised by both the Sāmans, in the Rathantara Prṣṭha, one should leave out the Pragātha which occurs before the (Nividdhānīya) hymn and recite (in its place) the base-verse of the Bṛhat Prṣṭha; in the Bṛhat Prṣṭha, that of the Rathantara Prṣṭha. In the Soma-sacrifices following after (the Agni-ṣṭoma), such substitution should be made after the Pragātha of the Sāman. This procedure is called ' the subsequent reciting of the base. ' Kauṣītaki verily says that one should do the subsequent reciting (of the base) only in respect of the Rathantara and the Bṛhat. The Agniṣṭoma, which constitutes the norm, is characterised by (Śāstras) with specified reciting; therefore, one should leave out the Pragātha. The *āhāva* should be uttered at the Stotriya Pragātha, at the Anurūpa Pragātha, at the Dhāyyā, at the (Sāma-) Pragātha, at the (Nividdhānīya) hymn, at the Nivid, and at the concluding verse. The Dakṣiṇā (to the Hotṛ) at the Nivid should be a horse or a boon (= a cow).

(Whatever is said hereafter should be regarded as being) in respect of the Śāstras. Generally, whatever has not been prescribed (is set forth here). A couplet in which the first verse is either in the *bṛhatī* metre or in the *kakubh* metre and the second verse in the *satobṛhatī* metre — that (couplet) they call Pragātha. If the prior verse (in the couplet) is in the *bṛhatī* metre, (that couplet) is Bārhatā Pragātha. If it is in the *kakubh* metre, it is Kākubha Pragātha. After having recited the verse in the *bṛhatī* metre (that is, the first verse), one should repeat its last verse-quarter, pause after the first verse-quarter of the posterior verse, utter the Praṇava after (its) second verse-quarter, repeat that (same) verse-quarter, pause after (its) third verse-quarter, and utter the Praṇava.

after (its) last verse-quarter. (In this manner) they (that is, the two verses of the couplet) become three verses — the first in the *bṛhatī* metre and the latter two in the *kakubh* metre. (This mode of reciting is to be adopted) in respect of the Rathantara and the *Bṛhat*; and (also) of the Hotrakas where these two *Prṣṭha* (Stotra) verses occur as the *Pragāthas*. (It is to be adopted) everywhere in respect of the *Yajñāyajñīya* (Stotra); and (also) of the *Indranihava* (*Pragāthas*) and the *Brāhmaṇaspatya* (*Pragāthas*). In respect of the *Bārhatā* *Pragāthas* other than those which have been mentioned so far (the following mode of reciting is to be adopted): After having recited the verse in the *bṛhatī* metre, one should repeat its last verse-quarter two times, pause, utter the *Praṇava* after the (first) verse-half of the latter verse, repeat the second verse-quarter two times, pause, and then utter the *Praṇava* after the last verse-half (of that verse). They (thus) become three verses in the *bṛhatī* metre. One should repeat the last verse-quarter of the verse in the *kakubh* metre and the second verse-quarter of the verse in the *satobṛhatī* metre. They (thus) become three verses in the *kakubh* metre. (This mode of reciting is to be adopted) on account of the *Pragātha* being either *Stotriya* or *Anurūpa*.

The *Indranihava* *Pragātha*, though not a *Stotriya* *Pragātha*, is characterised by the same mode of reciting; (so too) are the *Brāhmaṇaspatya* *Pragāthas*. In respect of the verses in the *pañkti* metre, one should pause after every two verse-quarters and then utter the *Praṇava* after (the fifth) one. In respect of the verse in the *triṣṭubh*, the *jagatī*, and the *akṣarapañkti* metres and of those which have two verse-quarters (the mode of reciting is) by verse-quarters. The second and the fourth verse-quarters should be followed by the utterance of the *Praṇava*. (In respect of) those verses which have five verse-quarters, usually in the *triṣṭubh* or the *jagatī* metre, and where there would be a repeated verse-quarter, one should join together those two (that is, the fourth and the fifth verse-quarters); there should not occur the separation of the repeated verse-quarter from the verse-quarter. In the case of the absence of the repeated verse-quarter, (one should join) the last two verse-quarters. In respect of the verses having six verse-quarters with the repeated verse-quarters, one should pause after every two verse-quarters and then utter the *Praṇava* after the (last) two verse-quarters. In respect of the verses (having six verse-quarters) without the repeated verse-quarters, one should pause after the (first) two verse-quarters, utter the *Praṇava* after the (third) one, (again) pause after the two verse-quarters (that is, after the fourth and the fifth), and then utter the *Praṇava* after the (last) one. But (in a verse having six verse-quarters) a verse-quarter having eight syllables should be followed by the utterance of the *Praṇava*. In respect of the verses having seven verse-quarters, one should pause after the (first) one verse-quarter, utter the *Praṇava* after the (next) two verse-quarters, pause after the (next) two verse-quarters, and (then utter the *Praṇava*) after the (last) two verse-quarters. At the first nocturnal rounds, they should repeat the first verse-quarters in the

Stotriya and the Anurūpa Pragāthas in the *gāyatrī* metre; at the middle (rounds), the middle (verse-quarters); and at the last (rounds), the last (verse-quarters). Or, the morning-pressing (should be characterised by the recitation) by verse-halves, except (in the case of) the Stotriya and the Anurūpa Pragāthas.

Having three verse-quarters is the *gāyatrī*; (so too are) the *uṣṇih*, the *pura-uṣṇih*, the *kakubh*, and the prior *virāj*. Having four verse-quarters is the posterior *virāj*; (so too are) the *brhatī*, the *satobṛhatī*, the *jagatī*, the *anuṣṭubh*, and the *triṣṭubh*. Of the *pañkti* (there are) five (verse-quarters); of the *aticchandās* metres, six (or) seven. The verse, *sa hi śardho na mārutam...*, has eight. Of the *dvipadā* (there are) two verse-quarters; these (verse-quarters) usually have eight syllables (each). (The verse-quarters) of the *jagatī* have twelve syllables (each); (so too have) the third verse-quarters of the *uṣṇih* and the *brhatī*, the first and the third (verse-quarters) of the *satobṛhatī*, the middle one of the *kakubh*, and the first one of the *pura-uṣṇih*. (The verse-quarters) of the *triṣṭubh* and the (prior) *virāj* have eleven syllables (each). (The verse-quarters) of the posterior *virāj* have ten syllables (each). They also call this *virāj* the *akṣarapañkti*. The *padapañkti* is constituted of five verse-quarters having five syllables each. Of the *jagatī* there are also six verse-quarters having eight syllables each. If (the metre is) deficient by one or two (syllables), (it is called) *nicṛt*; if excessive (by one or two syllables, it is called) *bhurij*. The verses of (the metre) to be exploited are equal in number to the quarter-portions of (the metre) to be accomplished. (The verses) of it (=the metre to be accomplished) are accomplished by the quarter-portions (of the metre to be exploited). The *gāyatrī* and the *uṣṇih*, the *anuṣṭubh* and the *brhatī*, and the *pañkti*, and the *triṣṭubh* and the *jagatī* — this is the order of the metres, which begin with twenty-four syllables and increase successively by four syllables.

The first Nivid is of the Marutvatīya Śāstra; the second of the Niṣkevalya Śāstra; those beginning with the third of the Vaiśvadeva Śāstra and the Āgnimāruta Śāstra; and the last of the Śoḷaśin. There should be as many Nivids as the hymns. The *āhāva* (should be inserted) before each hymn; and (before) each Nivid; and (before) each isolated verse; and (before) the concluding verse. In the Vaiśvadeva Śāstra, (the *āhāva* should be inserted before) the Pratipad Pragātha and the Anucara Pragātha; in the Āgnimāruta Śāstra, before the Stotriya Pragātha and the Anurūpa Pragātha, (before) the verses beginning with *āpo hi śthā...*, (before) the verses relating to the consorts of gods, (before) the verses relating to Rākā, (before) the verses in the *akṣarapañkti* metre, (before) the verses relating to the fathers, (before) the verse relating to Yama, and (before) the verses beginning with *svāduḥ kilā 'yam...*. The mode of the reciting of the Vaiśvadeva Śāstra should be slow; (that) of the Āgnimāruta Śāstra (should be) rapid, except for the verses beginn-

ing with *āpo hi śthā*.... They place the *apsu somas* and perform with reference to the animal the rites beginning with the *Anuyājas* and ending with the *Śamyu*.

124. THE OFFERING OF THE MĀHENDRA CUP AND THE TAKING UP OF THE AINDRA CUP

BAUDHĀYANA -

1. [8. 8] — The Adhvaryu should respond to the Śastra in the well-established mannner, come over towards the east, and then raise up this Māhendra cup. (The others) should follow with the raising up of the Nārāśaṃsas. Then, with *ośrāvaya*, he should cause (the Āgnīdhra) to announce, (and, after the latter has responded with) *astu śrausaṭ*, (give out the call :) “O reciter of the Śastra, do thou recite the Yājyā (for the offering) of Soma.” He should make the offering two times — (once) after the *vaṣaṭ* has been uttered and (the second time) after the subsequent *vaṣaṭ* has been uttered. [14. 11 — After the offering of the Māhendra itself should (the Atigrāhya cups) be offered.¹ While he is about to offer it (= the Atigrāhya cup to Agni), he should gaze at it with *agne tejasvin tejasvī tvam deveṣu bhūyās tejasvantam mām āyusmantam varcasvantam manuṣyeṣu kuru*. He should make the offering with *dīkṣāyai ca tvā tapasaś ca tejase juhomi*. After having made the offering, he should make (the sacrificer) recite *tejovid aṣi tejo mā mā hāsin mā 'ham tejo hāsiṣam mā mām tejo hāsīt*. He (= the sacrificer) should consume with *mayi medhām mayi prajām mayy agnis tejo dadhātu*.] [23. 5 — As for the consuming of (the Soma in) the cups relating to the Pṛṣṭha Stotras : Bodhāyana, indeed, says that one should consume (the Soma in) each of them with the formula relating to the consuming at the relevant pressing and also with the obligatory (one). Śālīki says (that one should do so) only with the obligatory one.] [14. 11 — Then, while he is about to offer it (=the Atigrāhya cup to Indra), he should gaze at it with *indrau 'jasvinn ojasvī tvam deveṣu bhūyā ojasvantam mām āyusmantam varcasvantam manuṣyeṣu kuru*. He should make the offering with *brahmaṇas ca tvā kṣatrasya cau 'jase juhomi*. After having made the offering, he should make (the sacrificer) recite *ojovid asy ojo mā mā hāsin mā 'ham ojo hāsiṣam mā mām ojo hāsīt*. He (= the sacrificer) should consume with *mayi medhām mayi prajām mayi 'ndra indriyam dadhātu*. Then, while he is about to offer it (= the Atigrāhya cup to Sūrya), he should gaze at it with *sūrya bhrājasvin bhrājasvī tvam deveṣu bhūyā bhrājasvantam mām āyusmantam varcasvantam manuṣyeṣu kuru*. He should make

1. See Section 61.

the offering with *vāyoś ca tvā 'pām ca bhrājase juhomi*. After having made the offering, he should make (the sacrificer) recite *suvarvid asi suvar mā mā hāsīn mā 'ham suvar hāsiṣam mā mām suvar hāsīt*. He (= the sacrificer) should consume with *mayi medhām mayi prajāṁ mayi sūryo bhrājo dadhātu*.] In the very same manner they should successively shake up the Nārāśaṁsas, each two times. (The bearers of) the Nārāśaṁsas should come (to the Sadas) after (the Adhvaryu who takes) that cup (that is, the Māhendra cup, to the Sadas). (The formula for) the consuming at the relevant pressing (should be) *mahendrena pītasya....* The Hotṛ as also the Adhvaryu should together consume (the Soma) in this cup, and (that in) the Nārāśaṁsas with the *nārāśaṁsapīta* formula, namely, *nārāśaṁsapītasya soma deva te mativido mādhyamādinasya savanasya triṣṭupchandasah pitṛpītasya madhumata upahūtasyo 'pahūto bhakṣayāmi*. These three, mutually inviting themselves together, should consume (out of) the Hotṛ's goblet. (The others should consume) out of their respective goblets. They should touch themselves (that is, their own hearts) each with *hinva me....* They should not make the goblets swell. They, who have consumed the entire (quantity of Soma), should wash (them).

2. [8. 8] – Then he (= the Adhvaryu) should proceed with the three turns of offering Soma from the Ukthya vessel, inserting in the formula for taking up Soma¹ the words *indrāya tvā, indrāya tvā*.

BHĀRADVĀJA —

[14. 7. 3 – 17] — After having formally introduced the Stotra, the Adhvaryu should give out the call: “O pressers, do you press out (the Soma); do thou make the mortars resound, o Āgnīdhra; do thou stir up the *āśir*; do thou attend to (the rice to be cooked) for Soma.” There is one view that, at this stage, one should press out Soma for the third pressing, measure out (the material for) the Savanīya *puroḍāśas* and the cooked rice for Soma, and stir up the *āśir*. The other view is (that one should do all this) at the third pressing. After having responded to the Śastra, the Adhvaryu should take hold of the cup. (The Camasādhvaryus) should take hold of the Nārāśaṁsas. (The relevant priests) should take hold of the (three) Atigrāhya cups. The Adhvaryu should step beyond, cause the Āgnīdhra to announce, and (after the latter has responded) say (to the Hotṛ): “O reciter of the Śastra, do thou recite the Yājñyā (relating to the offering) of Soma”. After the *vaṣaṭ* has been uttered, he should make the offering. The shaking up (of the goblets) has been already explained. Thereafter they should offer the (three) Atigrāhya cups with the formulas, *agne tejasvin ...*, etc., in accordance with their relevance. The formula for the consuming of (the Soma in) the (Māhendra) cup has been already stated.

1. See Sections 89, 92, and 95.

Thereafter they should consume (the Soma in) the Atigrāhya cups with the formulas *mayi medhām mayi prajām* ..., etc., in accordance with their relevance. (The formula for the consuming) of (the Soma in) the Nārāśamsa goblets has been already stated. (The Camasins) should consume (the Soma in) their goblets in entirety. They should not make (the goblets) swell; they should cleanse (them). Hereafter, the goblets at the midday-pressing should verily be consumed in entirety. Thereafter the Adhvaryu should divide (the Soma in) the Ukthya vessel as at the morning-pressing. This much should be different. In all cases, the formulas relating to the filling in and the placing should respectively be *indrāya tvā* ... and *indrāya tvā*

ĀPASTAMBA -

[13. 8. 6-12] - After the Stotra (relating to the Māhendra cup) has been chanted, (there should follow) the response to the Śastra as in connection with the Vaiśvadeva cup. (After the Śastra has been recited, the Adhvaryu should take up the Māhendra) cup and (the Camasādhvaryus should take up) the Nārāśamsa-goblets. The Atigrāhyas should be offered following (the offering of) the Māhendra. Verily, together with the Adhvaryu (who takes hold of the Māhendra cup), the Pratiprasthātṛ should take hold of the Āgneya (Atigrāhya) cup, the Neṣṭṛ of the Aindra (Atigrāhya) cup, and the Unnetṛ of the Saurya (Atigrāhya) cup. After having offered the Āgneya (Atigrāhya) cup with *agne tejasvin*..., the Pratiprasthātṛ should follow the offering with (the recitation of) the formula, *tejovid asi*...; after having offered the Aindra (Atigrāhya) cup with *indrau 'jasvin*..., the Neṣṭṛ should follow the offering with (the recitation of) the formula, *ojovid asi*...; after having offered the Saurya (Atigrāhya) cup with *sūrya bhrājasvin*..., the Unnetṛ should follow the offering with (the recitation of) the formula, *suvarvid asi*.... After having offered (out of) those (cups), they should consume (the remnants in) their respective (cups) in the Sadas, facing towards the west, respectively with the formulas *mayi medhām*... in accordance with the indicatory mark. In the very same manner (as at the morning-pressing) (should the procedure relating to) the portions of Soma taken up from the Ukthya vessel (be gone through). This much should be different. (The Adhvaryu) should modify the formula for the taking up and also for the placing as *indrāya tvā*....

SATYĀṢĀDHA -

[9. 2] - After having responded to the Śastra, the Adhvaryu should take hold of the (Māhendra) cup, (and) the Camasādhvaryus (should take hold of) their respective goblets. The other Adhvaryus (= the Pratiprasthātṛ etc.) should take hold of the Atigrāhya cups — the Pratiprasthātṛ of the Āgneya (Atigrāhya cup), the Neṣṭṛ of the Aindra (Atigrāhya cup), and the Unnetṛ of the Saurya (Atigrāhya cup).

VĀIKHĀNĀSA -

[16. 9-10] — After having responded (to the Śāstra), the Adhvaryu should take hold of the (Māhendra) cup. The others, verily together with the Adhvaryu, (should take hold of) the Nārāśaṃsa goblets and the Atigrāhya cups — the Pratiprasthātr (should take hold of) the Āgneya (Atigrāhya cup), the Neṣṭr (of) the Aindra, and the Unnetr (of) the Saurya.

MĀNAVA -

[2. 4. 6. 18-20] — The procedure up to the offering of the portions of Soma from the Ukthya vessel, except the duties of the sacrificer, (should be understood as having been) explained by (the procedure in connection with) the Vaiśvadeva. The portion of Soma from the Ukthya vessel should be taken up with *upayāmaghīto 'sī 'ndrāya tvā*. The Adhvaryu should place it with *eṣa te yonir indrāya tvā*. The other rites should be similar.

KĀTYĀYANA -

[10. 3. 21] — After having performed the rites up to the washing of the vessels, the Adhvaryu should take up a portion of the Soma from the Ukthya (three times) as before, each time with (the formula) *indrāya tvā...* (employed) in connection with all.

LĀṬYĀYANA

[2. 5. 13] — The second goblets at (all) the (three) pressings are the Nārāśaṃsa goblets, and (also) the two third ones at the prior two pressings.

DRĀHYĀYANA -

[5. 1. 15] = LĀT. 2. 5. 13.

VAITĀNA -

[22. 5] — (The Brahman should follow with the relevant Mantra) the Māhendra offering connected with the Niṣkevalya (-Śāstra).

125. THE SECOND PRṢṬHA-STOTRA

SATYĀṢĀDHA -

[10. 5] — He (= the sacrificer) should give away the desired object (to the Udgāṭṛs) in connection with the Vāmadevya (Prṣṭha-Stotra).

LĀṬYĀYANA -

[2. 9. 4; 10. 1] — (Dhānamjaya says that one should make the offering by dividing the formula into two — the prior libation with *adaḥ pibatu soṃyam madhv āyur dadhad yajñapatāv avihrutaṃ svāhā* and the posterior libation with *imaṃ yajñam...*) for the sake of the Prṣṭhas of the Hotṛkas.

The Udgāṭṛ, who is about to chant the Vāmadevya Sāman, should, before the yoking of the Stoma, meditate in his mind on the formula, *gāvo aśvā ajāvayo vrīhaya yavāḥ*.

DRĀHYĀYANA -

[6. 1. 5; 2. 1] ≡ LĀṬ. 2. 9. 4; 10. 1.

JAIMINĪYA -

[1. 18] — The Udgāṭṛ should pronounce, before the Vāmadevya Sāman, the Śānti-formula, namely, *prajāpatir asi vāmadevyaṃ brahmaṇaḥ śaraṇaṃ tan mā pāhi*. Then he should utter the (five) immortal *vyāhṛtis*, *bhūh, bhuvah, svah, ka idam ud gāsyati*, and *sa idam ud gāsyati*. After having uttered this, he should breathe out. If the Stotra to be chanted is the Bṛhat Sāman, he should receive the two darbha blades for the Bṛhat and should then say *divaṃ pitaram upaśraye bṛhan mā mā himśiḥ*. The other rites are similar (to those in connection with the Rathantara). (The Udgāṭṛ) should chant either the Rathantara or the Bṛhat. After the Prastāva of the Rathantara has been chanted, he should utter *ho* and then take up the beginning (of the Udgītha). After the Prastāva of the Bṛhat has been chanted, (he should utter) *ā*. While the Prastāva of the Rathantara is being chanted, he should close his eyes. At the utterance of the word *svardṛśam*, he should open his eyes. As long as he would be uttering the Stobhas, both his hands should remain upon (that is, touching) the earth, for the sake of the non-ceasing of the chariot of gods.

The Adhvaryu brings over two darbha blades for the Vāmadevya. After having received them, the Udgāṭṛ should utter the *vyāhṛtis* — *gauḥ, aśvaḥ, ajah, aviḥ, vrīhiḥ, yavaḥ, āpo vāyur āpo vāyuḥ*. He should chant the Vāmadevya Sāman in the middle tone and without the trembling of the tone. Up to the Pratihāra, he should chant without breathing in. While the Pratihāra itself is being chanted, the Udgāṭṛ should utter the word *vāk*.

VAITĀNA -

[22. 4] — (At the second Prṣṭha-Stotra, the Brahman should impel) with *anuvā 'si rātryai tvā rātriṃ jinva.*

126. THE MAITRĀVARUṆA-ŚASTRA

ĀŚVALĀYANA -

[5. 10. 19, 24; 5. 16. 1] — At the midday-pressing, (in the Śastras of the Hotrakas) the Pragāthas (should be in) the third (place, after the Stotriya and the Anurūpa).

At the midday-pressing, (after having recited the Śastra, one should murmur) *ukthaṃ vācī 'ndrāya.*

Of the Hotrakas, (the Maitrāvaruṇa's Śastra should be constituted as follows :) (the verses beginning with) *kayā naś citra ā bhuvad...* (should be the Stotriya *ṛca*); (those beginning with) *kayā tvaṃ na ūtyā...* (should be the Anurūpa *ṛca*); (those beginning with) *kas tam indra tvāvasum...* (should be the Pragātha); (those beginning with) *sadyo ha jāto...* and (with) *evā tvāṃ indra...* (should be the hymns); and the verse, *uśann u śu ṇaḥ sumanā upāke...*, (should be) the Yājyā.

ŚĀNKHĀYANA -

[7. 22] — The Vāmadevya (Sāman) (should be the Stotra) of the Maitrāvaruṇa (Śastra). (The triplets beginning with) *kayā naś citra...* and *kayā tvaṃ na ūtyā...* (should respectively be) the Stotriya (*ṛca*) and the Anurūpa (*ṛca*). (The couplet beginning with) *kas tam indra...* (should be) the Sāma-Pragātha. (The hymn beginning with) *sadyo ha jātaḥ...* (should be the Ukthamukha). (The hymn beginning with) *evā tvāṃ indra vajrinn atra...* (should be the Paryāsa). One should recite the verse, *uśann u śu ṇaḥ...*, as the Yājyā.

127. THE OFFERING OF THE AINDRA CUP AND THE TAKING UP OF THE AINDRA CUP

BHĀRADVĀJA -

[14. 7. 18] — The formula for the consuming of (the Soma in) the cup should be the one relating to Indra.

SATYĀŚĀDHA -

[9. 2] — The Adhvaryu should give out the call : “ O reciter of the Śastra, do thou recite the Yājyā (relating to the offering) of Soma.” They (= the three Adhvaryus — the Pratiprasthātṛ, the Neṣṭṛ, and the Unnetṛ) should offer the Atigrāhya cups with the relevant formulas, namely, *agne tejasvin tejasvi...*, etc. They should consume (the remnants in) the Atigrāhyas with the relevant formulas, namely, *mayi medhām mayi prajā...*, etc. (The remnants in the cups should be) consumed in entirety. There should not be the causing to swell and the placing (of the Nārāśansa goblets). As before (that is, as in connection with the morning-pressing), the two should proceed with the offering of the three portions of Soma taken up from the Ukthya vessel. (However,) in all cases, the two should modify the formulas for the taking up and the placing as *indrāya tvā....*

VAIKHĀNASA -

[16. 9-10] — (The Adhvaryu) should cause (the Āgnīdhra) to announce and, after the response has been made (by the latter), give out the call, “ O reciter of the Śastra, do thou recite the Yājyā (relating to the offering) of Soma.” After the Māhendra cup has been offered, they (= the Pratiprasthātṛ, the Neṣṭṛ, and the Unnetṛ) should offer the (three) Atigrāhya cups respectively with the (three) formulas, *agne tejasvin...*, *indrau 'jasvin...*, and *sūrya bhrājasvin....* (The sacrificer) should follow (the three Atigrāhya cups), which have been offered, respectively with the (three) formulas *tejo vid asi*, *ojovid asi*, and *suvarvid asi*. In the Sadas, with their faces turned towards the west, they (= the Pratiprasthātṛ etc.) should consume (the remnants in the Atigrāhyas) respectively with the formulas, *mayi medhām...*, etc. (The remnants in) the goblets (should be) consumed in entirety. As before (that is, as in connection with the morning-pressing), the two should proceed with the offering of the three portions of Soma taken up from the Ukthya with *upayāmagr̥hīto 'sī 'ndrāya tvā....*

VAITĀNA -

[22. 6] — (The Brahman should follow with the relevant Mantra) the offerings to Indra by the Maitrāvaruṇa and the others.

128. THE THIRD PRṢṬHA-STOTRA

LĀṬYĀYANA -

[2. 9. 4; 10. 2, 3] — (For 2. 9. 4, see Section 125.)

While the Brahma Sāman is being chanted, the sacrificer sits by concentrating (on the thought that) the wish which is his (that is, which he entertains) should be fulfilled. So should the other one (= the Udgāṭṛ), while chanting, (concentrate on the same thought).

DRĀHYĀYANA -

[6. 1. 5; 2. 2, 3] = LĀṬ. 2. 9. 4; 10. 2, 3.

JAIMINĪYA -

[1. 18] — The Udgāṭṛ should chant the Naudhasa Sāman.

VAITĀNA -

[22. 4] — (At the third Prṣṭha-Stotra, the Brahman should impel) with *uśig asi vasubhyas tvā vasūn jinva*.

129. THE BRĀHMAṆĀCCHAṂSI-ŚASTRA

ĀŚVALĀYANA -

[5. 16. 1] — (Of the Hotrakas, the Brāhmaṇācchamsin's Śastra should be constituted as follows :) (the Pragātha beginning with) *taṁ vo dasmam ṛtī-śahaṁ*... and (that beginning with) *tat tvā yāmi suvīryaṁ*... should respectively be the Stotriya and the Anurūpa ; (the verses beginning with) *ud u tye madhu-mattamā*... (should be the Pragātha); (those beginning with) *indraḥ pūrbhid*... and (with) *ud u brahmāṇy* ... (should be the hymns); and the verse, *ṛjīṣi vajri vṛṣabhas turāṣāṭ*..., (should be) the Yājyā.

ŚĀṆKHĀYANA -

[7. 23] — The Naudhasa (Sāman) (should be the Stotra) of the Brāhmaṇācchamsin (Śastra) if the Rathantara is the Prṣṭha; the Śyaita (Sāman) (should be the Stotra of that Śastra) if the Bṛhat is the Prṣṭha. (The couplets beginning with) *taṁ vo dasmam*... and *tat tvā yāmi suvīryaṁ*... (should respectively be) the Stotriya Pragātha and the Anurūpa Pragātha of the

Naudhasa ; (those beginning with) *abhi pra vaḥ...* and *pra su śrutam...* (should respectively be the Stotriya and the Anurūpa) of the Śyāita. (The couplet beginning with) *ud u tye madhumattamā...* (should be) the Sāma-Pragātha. (The hymn beginning with) *indraḥ pūrbhid...* (should be the Ukthamukha) in the Naudhasa ; (the hymn beginning with) *asāvi somaḥ puruhūta...* in the Śyāita. (The hymn beginning with) *ud u brahmāṇi...* (should be the) common (hymn for both). One should recite the verse, *ṛjīṣi vajrī...*, as the Yājyā.

VAITĀNA -

[20. 15, 16, 18 ; 21. 5 ; 22. 7-14] — After the last Pratihāra, the Brāhmaṇā-cchamisin should utter *him* three times and then invoke the Adhvaryu with *śamsāvom*. (He should invoke the Adhvaryu) without the utterance of *him* for the Anurūpa (-*trca*), the opening of the Uktha, and the concluding verse (of the Śastra) and (also) for the Pragātha at the midday-pressing. (He should invoke the Adhvaryu) with *adhvaryo śamsāvom* for the Stotriya (-*trca*).

At the midday-pressing, after the Hotṛ has recited the Śastra, the Brahman should say *uktham vācī 'ndrāya*.

(The two verses beginning with) *taṁ vo dasmam ṛtīṣaham...* and (the two verses beginning with) *tat tvā yāmi suvīryam...* should respectively be the Stotriya and the Anurūpa. One should make three verses out of two by repetition (in the following manner) : He should recite the first verse, repeat the last quarter of that verse, pause, recite (by way of) the second verse the (first) verse-half of the next verse, repeat the last quarter of this latter verse, and recite (by way of) the third verse the latter verse-half (of that verse). In this manner should be accomplished the construction of the Stotriyas and the Anurūpas of the Bārhatā. (The Stotriya and the Anurūpa) should be recited in a tone (slightly) higher than the middle (tone). (The hymn beginning with) *ud u tye madhumattamāḥ...* should be recited with proper intonation as the Sāma-Pragātha. (The hymn beginning with) *indraḥ pūrbhid ātirat...* should be recited as the opening of the Śastra, by quarters and in the lowest tone. (The hymn beginning with) *ud u brahmāṇy airata...* should be the concluding portion of the Śastra. One should conclude with the verse, *eve 'd indram....* He should recite the next verse (namely, *ṛjīṣi vajrī...*) as the Yājyā.

130. THE OFFERING OF THE AINDRA CUP AND THE TAKING UP OF (ANOTHER) AINDRA CUP

BAUDHĀYANA -

[8. 8] - While only the last offering has remained (to be made), the Adhvaryu should, in the very same manner,¹ say : "Do you fill in (the goblets) after the Acchāvāka's goblet (has been filled in); o Unnetr, do thou fill in with the entire quantity of king Soma; do thou not leave behind (any Soma). O Pratiprasthātṛ, do thou conclude (the offering) with this cup; come, o sacrificer." He should enter the Havirdhāna by the eastern door, then turn up the Ādhavanīya (so that its mouth faces upwards), and pour out round it verily the entire quantity of the *vasatīvarī* water and verily the entire quantity of *ekadhana* water. He should wipe off the pitcher of the *vasatīvarī* water and place it with its mouth turned downwards verily in front of the axle; (he should place the pitchers of) the *ekadhana* water to the rear of the axle. They should first fill in the Acchāvāka's goblet itself; (they should fill in) the other goblets as the occasions arise. They should fill in (the goblets) verily (with) the entire quantity of king Soma and then place them together upon the Uttaravedi. Then the Pratiprasthātṛ should take hold of the cup lying near the Uktha vessel. He should take out into it the entire quantity of king Soma which is in the Uktha vessel. That, indeed, becomes the Aindra (cup) itself.

MĀNAVA -

[2. 4. 6. 21-24] - The Adhvaryu should conclude the Soma-pressing. He should drop down the *rjīṣa* upon the pressing stones. He should pour down (the water retained in the *vasatīvarī*) pitcher for the third pressing into the Ādhavanīya. (The Unnetṛ should pour out) the entire quantity of Soma from the Pūtabhṛt into the goblets with the Acchāvāka's goblet as the foremost.

KĀTYĀYANA -

[10. 3. 22, 23] - (The Adhvaryu) should pour out also the *vasatīvarī* water (into the Ādhavanīya) with the verse, *idaṁ tṛtīyaṁ savanaṁ kavīnām ṛtena ye camasam airayanta | te saudhanvanāḥ svar ānaśānāḥ sviṣṭīm no 'bhi vasiyo nayantu*. (He should pour out with this verse) also the remnant in the *ekadhana* pitchers.

VAITĀNA -

[22. 6] - (The Brahman should follow with the relevant verse) the offering to Indra (in connection with the Śāstras recited) by the Maitrāvaruṇa and the others.

1. See Section 95.

131. THE FOURTH PRṢṬHA-STOTRA

LĀṬYĀYANA -

[2. 9. 4] — See Section 125.

DRĀHYĀYANA -

[6. 1. 5] ≡ LĀṬ. 2. 9. 4.

JAIMINĪYA -

[1. 18] — The Udgātṛ should chant the Kāleya Sāman. The midday-pressing is then concluded.

VAITĀNA -

[22. 4] — (At the fourth Prṣṭha-Stotra, the Brahman should impel) with *praketo 'si rudrebhyas tvā rudrāñ jinva.*

132. THE ACCHĀVĀKA-ŚASTRA

ĀŚVALĀYANA -

[5. 16. 1] — (Of the Hotrakas, the Acchāvāka's Śastra should be constituted as follows :) (the Pragātha beginning with) *tarobhir vo vidadvasum...* and (that beginning with) *taraṇir it siṣāsati...* should respectively be the Stotriya and the Anurūpa ; (the verses beginning with) *ud in nv asya ricyate...* (should be the Pragātha) ; (those beginning with) *bhūya id...* and *imām ū su...* (should be the hymns) ; one should always draw out the last but one verse everywhere (of the latter hymn) ; the verse, *pibā vārdhasva tava ghā sutāsaḥ...*, (should be) the Yājyā.

ŚĀNKHĀYANA -

[7. 24] — The Kāleya (Sāman) (should be the Stotra) of the Acchāvāka (Śastra). (The couplets beginning with) *tarobhir vo...* and *taraṇir it siṣāsati...* (should respectively be) the Stotriya Pragātha and the Anurūpa Pragātha. (The couplet beginning with) *ud in nv asya ricyate...* (should be) the Sāma-Pragātha. (The hymn beginning with) *bhūya id vārdhe ...* (should be the Ukthamukha). (The hymn beginning with) *imām ū su...* (should be the Paryāsa). One should recite the verse, *pibā vārdhasva...*, as the Yājyā.

VAITĀNA -

[21. 6] — The verse after the concluding verse should be the Yājyā.

133. THE OFFERING OF THE OTHER AINDRA CUP

BAUDHĀYANA -

[8. 8] — Then, having responded to (the Śāstras in connection with) the midday-pressing, the Adhvaryu should say *uktham vāci*. (The Adhvaryu should say :) “ O Praśāstr, do thou impel.” The Praśāstr should say (to the officiating priests) : “ Do you move out.” The midday-pressing should (thus) be concluded.

BHĀRADVĀJA -

[14. 7. 19-24] — At that very time, he (= the Adhvaryu) should pour in additional Soma into the Ṣoḍaśin cup. After having filled in the Ṣoḍaśin cup, he should give out the call : “ (O Unnetṛ), do thou fill in the goblets for the last time ; do thou pour down (the Soma in) the Droṇakalaśa into the Pūtabhṛt ; do thou pour in the entire quantity of king Soma into the goblets ; after having wiped the two vessels (the Droṇakalaśa and the Pūtabhṛt) clean with the fringes (of the woollen filter), place them upside down.” After having responded to (each of the Śāstras at) the midday-pressing, he should say, “ The Uktha has been recited.” After having offered the oblation with the verse, *viśve devā maruta indro asmān...*, he should give out the call : “ O Praśāstr, do thou impel.” The Praśāstr should say (to the officiating priests), “ Do you move out.” The midday-pressing should (thus) be concluded.

ĀPASTAMBA -

[13. 8. 13-15] — After having responded to (the Śāstras at) the midday-pressing, the Adhvaryu should say *uktham vāci*; or (he should say so after having responded to) each Śāstra. After the (midday-) pressing has been concluded, he should offer an oblation (on the Āhavanīya fire) with the verse, *viśve devā maruta....* In the very same manner (as at the morning-pressing), there should be the call and the moving out (of the Sadas). The midday-pressing should be (thus) concluded.

SATYĀŚADHA -

[9. 2] — After (the midday-pressing) has been concluded, the Adhvaryu should offer an oblation with the verse, *viśve devā maruta indro asmān....* He should give out the call, “ O Praśāstr, do thou impel.” The Praśāstr should say, “ Do you move away.” The midday-pressing should be (thus) concluded.

VĀIKHĀNASA -

[16. 10] — After (the midday-pressing) has been concluded, the Adhvaryu should offer an oblation with the verse, *viśve devā maruta....* He

should give out the call, "O Praśāstr, do thou impel." The Praśāstr should say, "Do you move away." (All should) move out by the same route by which they have come in.

MĀNAVA -

[2. 4. 6. 25-28] — After having responded to the Acchāvāka, (the Pratiprasthātr) should say, "The Śastra has been recited." With the verse, *viśve devā maruta indro asmān asmin dvitīye savane na jahyaḥ | sumedhasaḥ priyam eṣāṁ vadanto vayāṁ syāma patayo rayīṇām*, the Adhvaryu should offer the oblation relating to the performance of the pressing. With the verse, *yo drapso aṁśuḥ patitaḥ pṛthivyāṁ parivāpāt puroḍāśāt karambhāt | dhānāsomān manthina indraḥ śukrāt taṁ te juhomi manasā vaṣaṭkṛtam*, he should offer the second (oblation). He should give out the call, "O Praśāstr, do thou impel." Impelled they should move out.

KĀTYĀYANA -

[10. 3. 24] — (The procedure) should continue up to (the Adhvaryu's call to the Maitrāvaruṇa regarding) the impelling.

VAITĀNA -

[22. 6; 21. 7, 8] — (The Brahman should follow with the relevant verse) the offering to Indra (in connection with the Śastra recited by the Acchāvāka).

After the remnant of Soma in the cup relating to the Acchāvāka's Śastra has been consumed, (the Brahman) should offer an oblation of clarified butter (at the midday-pressing) with *śyeno 'si....* He should offer the *saṁsthitahoma* oblation.

THE THIRD PRESSING

134. THE PRESSING OUT OF THE RĪṢA AND THE OFFERING OF THE ĀDITYA CUP

BAUDHĀYANA -

1. [8. 9] — They (= the officiating priests and the sacrificer) should move forward (into the Sadas) for the third pressing verily with the formulas beginning with *devī dvārau....* After having come to know of them who have together moved forward (into the Sadas), the Adhvaryu should come over towards the east and say: "O Āgnīdhra, do thou fetch the curtains; o

Pratiprasthātr, do thou bring over the *āśir*; do thou fetch curds curdled from hot milk for the Āditya cup; do thou come, o sacrificer". He should enter the Havirdhāna by the eastern door, mix up that stalk, which had been cast into the Upāṁśu cup, with the *rjīṣa* of the midday-pressing, take hold of any pressing stone whichever, and then say to the Unnetṛ: "Do thou fetch (water) and pour over." [14. 6 – It is said in the *Brāhmaṇa*: "Three, indeed, are the pressings. Now, they suppress the third pressing who accomplish (it) without the stalks. (The Adhvaryu) should offer the Upāṁśu cup, cast a stalk into the Upāṁśu cup, mix it up (with the *rjīṣa*) at the third pressing, and then press out." One should (therefore) mix up that stalk, which had been verily cast into the Upāṁśu cup, with the *rjīṣa* of the midday pressing, and then press out. "That he adds (the stalk to the *rjīṣa*) – thereby (the pressing) becomes characterised by the stalk; that he presses out – thereby it becomes characterised by the *rjīṣa*. One thus renders all the pressings characterised by the stalk, characterised by *śukra*, and characterised by equally ample virile power". So says the *Brāhmaṇa*.¹] [21. 22 – As for the pressing out at the third pressing: (The view expressed in) the sūtra (is that) of Bodhāyana. Śāliki says that one should only say "that he adds (the stalk to the *rjīṣa*) – thereby (the pressing) becomes characterised by the stalk".] The Unnetṛ should add (Soma-juice) from the Ādhavanīya by means of the drawing spoon. The Adhvaryu should press out for an unlimited number of times, then collect it together well into the *saṁbharanī*, and pass it over to the Unnetṛ. The Unnetṛ should pour it down into the Ādhavanīya. Thus, verily, should the second round be concluded; thus, the third. In the end, the Adhvaryu should wrap the *rjīṣa* round by means of the woollen strainer and pass it over to the Unnetṛ. The Unnetṛ should wash it off in the Ādhavanīya, squeeze it, carry it over between the two poles of the southern *havirdhāna*-cart, and then place it in the interior of the cart. They should curtain off the eastern door and the western one.

2. [8. 9–10] — Then he should take hold of the cup which is close to the Āditya vessel. He should take up into it a third part of king Soma which is in the Āditya vessel, quickly going over the verse, *kadācana starīr asi...*, and with the formula, *upayāmagr̥hīto 'sy ādityebhyas tvā juṣṭam gr̥hṇāmi*. He should hold across it two blades of sacrificial grass and then mix up (the Soma in) it with the curds curdled from hot milk, quickly going over the verse, *kadācana pra yucchasy...*, and with the formula, *upayāmagr̥hīto 'sy ādityebhyas tvā juṣṭam gr̥hṇāmi*. After having drawn away the two blades of sacrificial grass, he should take up half the portion of king Soma, quickly going over the verse, *yajño devānām praty eti sumnam...*, and with the formula, *upayāmagr̥hīto 'sy ādityebhyas tvā juṣṭam gr̥hṇāmi*. [21. 22 — As for the taking up of the Āditya cup: (The

1. TS III. 2. 2. 4.

view expressed in) the sūtra (is that) of Śālīki. In this connection, Bodhāyana, indeed, says that one should take it up before the pressing out (and that) one should pour down (upon it) the curds curdled from hot milk, without reciting any Mantra.] Then he should mix it up by means of the thicker end of the Upāṁśusavana pressing stone, with *vivasva ādityai 'ṣa te somapīthas tena mandasva tena tṛpya tṛpyāśma te vayan̄ tarpayitāro yā divyā vṛṣṭis tayā tvā śrīṇāmi*. Then he should lift it up. In this connection, one obtains a prediction. "If a drop of Soma falls down instantly, the rain will shower very intensely; if (it falls down) lingeringly, (the rain) will not shower. One should not place it (down)." So says the *Brāhmaṇa*. Then he should wrap the Upāṁśusavana stone round with the woollen strainer and then press the cup upwards from below, in a crooked manner, by means of it (= the Upāṁśusavana stone), without allowing its content to spill out, with *ā samudrād ā 'ntarikṣāt prajāpatir udadhim̄ cyāvayātī 'ndraḥ prasnautu maruto varṣayantu | un nambhaya pṛthivīm bhindhī 'dam̄ divyam̄ nabhaḥ | udno divyasya no dehī 'śāno vi srjā dṛtim̄*. [As for the pressing upwards of the Āditya cup: Bodhāyana says that one should press it upwards with half the verse (each time). Śālīki says that one should do so with a (whole) verse each time.] [14. 21 — The pressing upwards of the Āditya cup has been (already) explained.] Then he should wipe the Upāṁśusavana stone round by means of the woollen strainer and put it down among the stones. They should open up the eastern door and the western one. Then he should cover up the cup by means of the hand with blades of sacrificial grass in it, stand up, and say (to the Maitrāvaruṇa): "Do thou recite the Puroṇuvākya for Ādityas who are dear, whose abodes are dear, whose ordinances are dear, (who are) lords of the lustre-stall, and (who are) supervisors of the wide midregion." He should step beyond, cause (the Āgnīdhra) to announce, and (after the latter has responded) say (to the Maitrāvaruṇa): "Do thou address a call (to the Hotṛ) to recite the Yājyā (relating to the offering) unto Ādityas who are dear, whose abodes are dear, whose ordinances are dear, (who are) lords of the lustre-stall, and (who are) supervisors of the wide midregion." After the *vaṣaṭ* has been uttered, he should cast away the blades of sacrificial grass and offer the Āditya cup on the sacred fire only once. He should not gaze at it after having offered it. The Pratiprasthātṛ should take hold of the cup verily after he (= the Adhvaryu) has turned round.

BHĀRADVĀJA -

[14. 8. 1-9. 12] -- We shall explain the third pressing. When many persons are (seated) within the Mahāvedi, the Adhvaryu should fill in and take up the Āditya cup. (The sacrificer,) whose enemy is performing a Soma-sacrifice, should stand outside the Mahāvedi until (the Adhvaryu) has filled in the Āditya cup. (In the case of the sacrificer) whose enemy has moved (into the Mahāvedi), (the Adhvaryu) should fill in the Āditya cup while he (= the

enemy) is (still) within the Vēdi. The Adhvaryu should close the two doors of the Havirdhāna¹ and then draw in Soma from the Āditya vessel into the Āditya cup (so as to make the latter) one third (full). Respectively with the three verses beginning with *kadācana starīr asi...*, (he should take up into the Āditya cup three portions) — he should first take up Soma, then curds derived from the curdled hot milk, and then (again) Soma. It is said in the *Brāhmaṇa* that he should take up curds in the middle with the verse in the *triṣṭubh* metre. In the case of a sacrificer who is desirous of rain-shower, he should decorate with curds (= add curds to the cup) lastly with *yā divyā vṛṣṣis tayā tvā śrīṇāmi*. (In this case) he should not take up curds in the middle. He should place the Āditya vessel with the remnants of Soma at its place and then put the Upāṁśusavana (pressing stone) into the cup with *vivasva ādityai 'ṣa te somapīṭhaḥ....* He should lift it up and obtain the prediction: if a drop dropped down immediately, the rain would fall; if (it dropped down) delayingly, the rain would not fall. Without having placed it, the Adhvaryu should take hold of the cup and stand up with *sūryo mā devo devebhyah pātu....* Then he should give out the call (to the Maitrāvaruṇa): “Do thou recite the Puroṇuvākya (relating to the offering) to Ādityas, the dear ones, having dear abodes, cherishing the ordinances, the lords of the lustre-stall, the supervisors of the wide midregion.”

The sacrificer should remain in contact with the Āditya cup, with *aham parastād aham avastāt....* The Adhvaryu should stir up (the cup) by means of darbha blades, with *ā samudrād ā 'ntarikṣāt....* He should cover (the cup) with the darbha blades and then go out with the verse, *kavir yajñasya vi tanoti panthām....* He should step beyond, cause (the Āgnīdhra) to announce, and (after the latter has responded) say (to the Maitrāvaruṇa): “Do thou address a call (to the Hotṛ to recite the Yājyā relating to the offering) to Ādityas, the dear ones, having dear abodes, cherishing the ordinances, the lords of the lustre-stall, the supervisors of the wide midregion.” He should cast away the darbha blades into the fire with the verse, *yās te viśvāḥ samidhaḥ santy agne....* After the *vaṣaṭ* has been uttered, he, looking elsewhere, should make the offering. (The Hotṛ) should not utter the subsequent *vaṣaṭ*. After having made the offering, he should not gaze (at it).

ĀPASTAMBA —

[13. 9. 1–10. 7] — The third pressing should commence with (the taking up of) the Āditya cup. After having closed both the doors of the Havirdhāna (with mat-curtains), (the Adhvaryu should take up this cup) while the Mahāvedī is crowded by many people. Even though his (= the sacrificer's) rival has moved in (with the other people), he should take up (Soma) while he

1. The printed text reads: *havirdhānāy deṇre*; this is not clear.

(= the rival) is (still) within the Mahāvedi. (As against this,) while the Āditya cup is being taken up in a sacrifice being performed by his rival, (the sacrificer) should stand outside the Mahāvedi (even though he may have moved in as a visitor). (The Adhvaryu) should take up Soma in the Āditya cup out of the remnants which have been collected in the Āditya-sithālī after the offering to the divinity-pairs, with *kadācana starīr asi....* With *kadācana pra yucchasi....*, he should take up the curds curdled from hot milk. With the verse, *yajño devānān....*, he should again take up Soma, with *vivasva āditya....*, put into it the Upāṁśusavana pressing stone, and then stir up that (mixture of Soma and curds) by means of it (= the pressing stone). (In the case) of a sacrificer, who is desirous of rain-shower, he should, with *yā divyā vṛṣtis tayā tvā śrīnāmi*, mix up (the Soma) either with the curds curdled from hot milk or with milk, (put the Upāṁśusavana pressing stone into that mixture, and then) lift up the pressing stone. If a drop (of the mixture) drops down forthwith from the pressing stone which has been lifted up, there will (soon) be rain-shower. If (a drop takes) long (to drop down), (there will be) no rain-shower. (The Adhvaryu) should not put down (the cup upon the mound before the libation). If he desires that the sacrificer's cows should miscarry, he should gaze at the Āditya cup after having lifted up (the pressing stone). He should cover up (the cup) either with darbha blades or with the hand and then stand up with *sūryo mā devo devebhyaḥ pātu....* With *aham parastāt....*, the sacrificer should take hold of the Āditya cup until the offering is made. The Adhvaryu should carry (the cup to the Āhavanīya fire) with the verse, *kavir yajñasya vi tanoti panthām....* With *ā samudrād....*, he should stir up (the mixture) by means of darbha blades.

The two calls (to the Maitrāvaruṇa) should be: "Do thou recite the Puroṇuvākya (relating to the offering) to Ādityas, the dear ones with dear abodes and dear ordinances, the lords of the lustre-stall, the supervisors of the wide mid-region" and "Do thou address a call (to the Hotṛ to recite the Yājñya relating to the offering) to Ādityas, the dear ones with dear abodes and dear ordinances, the lords of the lustre-stall, the supervisors of the wide mid-region." Or (they should merely be): "Do thou recite the Puroṇuvākya... for Ādityas" and "Do thou address a call...to Ādityas." With the verse, *yās te viśvāḥ samidhaḥ santy agne....*, the Adhvaryu should cast away the darbha blades upon the Āhavanīya fire and then, looking elsewhere, offer the Āditya cup. (In the case) of a sacrificer who desires rain-shower, he should make the offering with the verse, *un-nambhaya pṛthivīm....* After having made the offering, he should not gaze at it. He should place, in its (proper) place, the Āditya cup with some remnant in it; (then there should follow) the great pressing-out of Soma, as at the morning-pressing, in which (pressing-out) one should add to the *rjīṣa* the Soma-shoot remaining after the Adābhya (-offering), the two (shoots) employed for the purification of the Upāṁśu (-offering), and the shoot which has remained in the

Upāṁśu-cup. They should press out (only) from the *ṛjīṣa* (of the two earlier pressings). (There should then follow) the Savanīya offerings except (that of) the *payasyā*.

SATYĀṢĀDHA -

[9. 3; 10. 5] — The third pressing should be gone through, beginning with (the rites connected with) the Āditya cup. Its procedure (should be regarded as having been) explained by (the procedure in connection with) the midday-pressing. If many persons are seated within the Mahāvedi, one should close the two doors of the Havirdhāna. (One should do so also) when his (= the sacrificer's) enemy (is seated within the Mahāvedi). While the sacrificer and his wife are within the altar, the Adhvaryu should take up the Āditya cup. (The sacrificer) whose enemy is performing a Soma-sacrifice should (in that sacrifice being performed by the enemy) stand outside the Mahāvedi until the Adhvaryu takes up the Āditya cup. With the verse, *kadācana starīr asi...*, the Adhvaryu should take up into the Āditya cup a portion of the Soma which is in the Āditya vessel; with the verse, *kadācana pra yucchasi...*, (he should take up into that very cup) curds derived from curdled hot milk; and, with the verse, *yajño devānām praty eti...*, (he should take up into that cup) the entire quantity of the Soma which remains in the Āditya-vessel. With *vivasya āditya...*, he should mix up (the contents in) the Āditya cup by means of the Upāṁśusavana (pressing stone). In the case of a sacrificer who desires rain-shower, the Adhvaryu should thereafter (that is, after the last taking up of the Soma) mix (the contents in) the Āditya cup either with milk or with curds, with the formula, *yā divyā vṛṣṭis tayā tvā śrīṇāmi*. (The view) of some teachers is that the Adhvaryu should not take up curds in between (the two takings up of Soma) The Adhvaryu should put down the Upāṁśusavana pressing stone into it (= the Āditya cup). After having lifted it (= the Upāṁśusavana) up, he should derive the prediction (regarding the rain-shower, as follows). If a drop of (the mixture) which is lifted up (together with the Upāṁśusavana) drops down instantaneously, the rain will shower; if (it drops down) delayingly, (the rain) will not shower. The Adhvaryu should not place (the Āditya cup). With *ā samudrād ā 'ntarikṣāt*, he should stir up (the contents in it) by means of darbha blades. With *aham parastād aham avastāt*, he should cover it up either with darbha blades or with (his) hand. He should stand up with *sūryo mā devo devebhyah pātu...* With the verse, *kavir yajñasya vi tanoti panthām...*, he should carry it away (to the Uttaravedi). He should give out the calls (to the Maitrāvaruṇa): "Do thou recite the Puroṇuvākya (relating to the offering) to Ādityas, the dear ones, having dear abodes, having dear ordinances, the lords of the lustre-stall, the supervisors of the wide mid-region" and "Do thou address a call (to the Hotṛ to recite the Yājñya relating to the offering) to Ādityas, the dear ones, having dear abodes, having dear ordinances, the lords of the lustre-stall, the supervisors of

the wide mid-region." He should cast away the darbha blades upon the Āhavanīya fire with the verse, *yās te viśvāḥ samidhaḥ santy agne...*, and, looking elsewhere, make the offering. In the case of a sacrificer who is desirous of rain-shower, he should make the offering with the verse, *unnambhaya pṛthivīm...*. After having made the offering, he should not gaze (at it). One should not utter the subsequent *vaṣaṭ*. One should not consume (the remnant). One should place the cup with some remnant (retained in it). The Adhvaryu should pour down (into the Hotṛ's goblet) (a portion) from the *vasatīvarī* water and then render (that water) *nigrābhya*. He should add to the *rjīṣa* the Soma-stalk which has remained in the Upāṁśu cup, the Soma-stalk used for preparing the Adābhya (cup), and the two stalks used in connection with the purification of the Upāṁśu (cup), and then press out the *rjīṣa* without reciting any Mantra. One should not give away to the Grāvastut the turban which had been tied up round the Soma. The Pratiprasthātṛ should not applaud the pressing stones. Some teachers prescribe the pouring out, at this stage, of (the material for) the Savanīya (*puroḍāśas*).

(The sacrificer) should touch the Āditya cup while it is being offered.

VAIKHĀNASA -

[16. 10-12] — All should move away for the third pressing, murmuring as many verses as they can beginning with *devī dvārau...*. After having made sure that the *āsīr* is ready, the Adhvaryu should give out the calls pointing towards the Soma-pressers, the Āgnīdhra, and the Pratiprasthātṛ: "O Soma-pressers, do you press out. O Āgnīdhra, do thou measure out the material for the Savanīya (*puroḍāśas*); do thou bring over the curtain. O Pratiprasthātṛ, do thou bring over *āsīr* and curds curdled from boiled milk for the Āditya cup." They should pour down into the Hotṛ's goblet water out of the *vasatīvarī* water, render it *nigrābhya*, mix up with the *rjīṣa* the Soma-stalk used for the Adābhya cup, the two Soma-stalks with which the Upāṁśupāvāna cup was stirred up, and the stalk which has remained in the Upāṁśu cup, and then press out, in the Mahābhiṣava as at the morning-pressing, only the *rjīṣa* without reciting any Mantra. The Āgnīdhra should pour out the material for the Savanīya (*puroḍāśas*) except the *āmikṣā*. Here, (there should be) a sacrificial cake on twelve potsherds. (The Āgnīdhra) should curtain both the doors of the Havirdhāna. The Brahman, the Adhvaryu, the sacrificer, the Pratiprasthātṛ, the Āgnīdhra, the Unnetṛ, and the sacrificer's wife should remain inside the Havirdhāna. The Adhvaryu should take hold of the Āditya cup, quickly go over the verse, *kadācana starīr asi...*, and then fill in the Āditya cup (with the Soma) from the Āditya vessel, with *upayāmagṛhīto 'sy ādityebhyas tvā*.

(The Adhvaryu) should quickly go over the verse, *kadācana pra yucchasi...*, and then, with *upayāmagṛhīto 'sy ādityebhyas tvā*, mix (that Soma) with the

curds curdled from boiled milk. He should quickly go over the verse, *yajño devānām...*, and, with *upayāmaghṛito 'sy ādityebhyas tvā*, take up (into the cup) the entire quantity of king Soma from the Āditya vessel. With *vivasva āditya...*, he should stir up (the contents in) it (= the Āditya cup) by means of the Upamśusavana (pressing stone), mix up (the contents), in the case of a sacrificer who is desirous of rain-shower, either with curds curdled from boiled milk or with milk, with the formula, *yā divyā vṛṣṭis tayā tvā śrīṇāmi*, and then raise up the (pressing) stone. Here he should derive the indication (regarding the rain-shower, as follows). If a drop of (the mixture) which is raised up (together with the Upamśusavana) drops down instantaneously, the rain will shower; if (it drops down) delayingly, (the rain) will not shower. (The Adhvaryu) should not place (the Āditya cup). If he desires that the animals should miscarry, he should raise up the Āditya cup and gaze at it. He should wrap the Upamśusavana round by means of the woollen strainer, support the vessel below by means of it (= the Upamśusavana), move darbha blades within (the cup) with *ā samudrād...*, and cover it up with his hand and darbha blades. With *aham parastād...*, the sacrificer should keep in touch with it up to (the time of) the offering. With *sūryo mā devebhyah pātu*, the Adhvaryu should stand up without spilling out (the contents in the cup). He should cleanse the Upamśusavana by means of the woollen strainer and put it down among the (pressing) stones. They should open the (two) doors (of the Havirdhāna). With the veres, *kavir yajñasya vi tanoti panthām...*, the Adhvaryu should carry away the Āditya cup (to the Uttaravedi).

(The Adhvaryu) should give out the call (to the Maitrāvaruṇa), "Do thou address a call (to the Hotṛ to recite the Yājyā relating to the offering) to Ādityas, the dear ones, having dear abodes, having dear ordinances, the lords of the lustre-stall, the supervisors of the wide mid-region," cast the darbha blades upon the Āhavanīya fire with *yās te viśvāḥ samidhaḥ santy agne...*, and, after the *vaṣaṭ* has been uttered, offer the Āditya cup without looking at it. In the case of a sacrificer who is desirous of rain-shower, he should make the offering with *un nambhaya pṛthivīm...* He should not look at it after having offered it. One should not utter the subsequent *vaṣaṭ*. One should not consume (the remnant). The Adhvaryu should place the Āditya cup with some remnant (retained in it).

MĀNAVA -

[2. 5. 1. 1-14] — They should move forward for the third pressing. After having enclosed the two *havirdhāna*-carts, he should take up as the Āditya cup one third of the Soma from the Āditya-vessel into the Āditya-pot, with *kadācana starīr asi...* With *yajño devānām...*, (he should take up) into that (Soma) curds curdled from boiled milk. With *kadācana pra yucchasy...*, he should fill it up (with the Soma) from the Āditya-vessel. With *yā divyā vṛṣṭis tayā tvā śrīṇāmi*, he should mix it up with the curds curdled from cold milk. With *vivasvann ādityai*

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'*ṣa te somapithas* ... , he should stir round the mixture by means of the *Upāṁśu-savana* (pressing stone). After having covered up (the mixture) by means of *darbha* blades and the hand, he should go over towards the *Āhavanīya* fire. With *aham parastāt*, the sacrificer should take hold of him from behind. The *Adhvaryu* should cause (the *Maitrāvaruṇa*) to recite the *Puronuvākya* with "Do thou recite the *Puronuvākya* for *Ādityas*, the dear ones, those of dear abodes and of dear ordinances, the lords of the lustre-stall, the supervisors of the wide mid-region." He should cause (the *Āgnīdhra*) to announce and (after the latter has responded) proceed (by giving out the call), "Do thou address a call (to the *Hotṛ* to recite the *Yājñya* relating to the offering) to *Ādityas*, the dear ones, those of dear abodes and of dear ordinances, the lords of the lustre-stall, the supervisors of the wide midregion." After having cast away the *darbha* blades, looking elsewhere, he should recite the verse, *unnambhaya* ..., and, after the *vaṣaṭ* has been uttered, offer (but) not the entire quantity. He should give out the calls: "O pressers, do you press out; o *Āgnīdhra*, do thou carry away the *āśir*; o *Pratiprasthātṛ*, do thou put into the *ṛjīṣa* the Soma-stalk which has remained in the *Upāṁśu* cup, press it out, carry it towards the north, and pour it out into the *Ādhavanīya*." They should press out with the *vasatīvari* water. The *Adhvaryu* should churn the *āśir* at the rear of the *Āgnīdhra*'s *Dhiṣṇya*. He should stretch out the strainer over the *Pūtabhṛt* and collect (into it) the bright stream.

KĀTYĀYANA -

[10. 4. 1-12] — (The *Adhvaryu*) should say, "O sacrificer, do thou come." The *Adhvaryu*, the sacrificer, the *Pratiprasthātṛ*, the *Āgnīdhra*, and the *Unnetṛ* should enter the *Havirdhāna* (by the eastern door); and the sacrificer's wife, by the western door. After the doors of the *Havirdhāna* have been closed, the *Adhvaryu* should take hold of the *Āditya*-vessel, (pour down) the remnants (in that vessel) over the *Pūtabhṛt*, and then fill in the *Āditya*-cup from those remnants, with *kadācana* He should draw away (the cup for some time) and again fill it in, with *kadācana* He should mix it up with curds at the western border or in the middle with *yajño devānām* He should mix up (the Soma and the curds) thoroughly by means of the *Upāṁśusavana* (pressing stone) with *vivasvann āditya* He should hand over the *Upāṁśusavana* to the *Unnetṛ* and (while doing so) say, "Do thou release the pressing stone." He (= the *Unnetṛ*) should put down the pressing stone into the *Ādhavanīya* or into the goblet which has Soma in it and place them in their proper place. After the doors (of the *Havirdhāna*) have been opened, the two (that is, the *Adhvaryu* and the *Pratiprasthātṛ*) should move out (carrying the cup) after having covered up the cup either with the hand or with the *sthālī*. Taken hold of from behind (by the sacrificer), he (= the *Adhvaryu*) should say, "Do thou recite the *Puronuvākya* relating to the offering to *Ādityas*." In between the call and the recitation of the *Puronuvākya* he should say, "Unto the dear ones, having dear

abodes, having dear ordinances, the lords of the lustre-stall, the supervisors of the wide midregion." After having made the offering, he should hand over to the Pratiprasthātṛ the two remnants (that is, the remnant in the cup and the remnant in the *sthāli*). At this stage there should be (done) the moving out, because (the offering of) the Āditya-cup is prescribed in the scripture before the third pressing.

LĀṬYĀYANA -

[1. 9. 4-11, 18; 12. 18-20; 2. 2. 15; 7. 1-3, 7] — (According to Dhānam-jayya, they should thus enter the Mahāvedi) also at the beginnings of the pressings. Gautama says (that the stepping over in the Mahāvedi should be done) with the *yajus*,¹ day after day. Śāṇḍilya says (that this should be done) only once at a rite. Some teachers say (that this should be done) as many times as they are required to step over. (The adhvaryus) being caused to enter the Havirdhāna should enter it after having touched (the Havirdhāna) upon the circle on the top of its door with the formula, *viṣṇoḥ śirah....* While entering they should murmur the formula, *iṣa ūrje....*² They should insert their arms between the two shafts (of the *havirdhāna*-cart), without raising up their sides, and touch (with their hands) king Soma, which has been got ready for the pressing, with the formula, *yunajmi....*

Before and after (the chanting of the Stotra), they should everywhere (= always) murmur the verses on the basis of which they would be forming (the Stotras).

He should do all this at the two latter Pavamāna (Stotras). But the choosing (of the priests) should be omitted,³ and also the rites beginning with the gazing at the *cātvāla* (which are normally performed) before the utterance of *him*; at the third pressing, the rites (normally performed) between the entering (into the Havirdhāna) and the cleansing (of the Droṇakalaśa) should also be omitted).

(The moving about should be done) along the south (of the Āgnīdhriya fire) at the two latter pressings when (one has to go) to the Havirdhāna and the Āhavanīya fire for the Prṣṭha-offering.

They should pray to the Dhiṣṇyas³ with the *samasta* formula at the latter two pressings; so say Gautama and Śāṇḍilyāyana. Dhānamjayya says (that they should do so) with the entire (rite of praying). Śāṇḍilya says that there should be no praying.

At the Ārbhava (Stotra), the Pratihartṛ (should alone go to the Havirdhāna) after the Āditya cup has been offered.

1. Drāh. joins the word *yajusa* (= with the *yajus*) to the preceding sūtra.

2. Drāh. joins this sūtra to the following one, making the two sūtras into one.

3. Drāh. regards this as a separate sūtra.

DRĀHYĀYANA -

[3. 1. 4-10, 16; 4. 32-35; 4. 2. 6; 5. 3. 1-4, 8] ≡ LĀṬ. 1. 9. 4-12, 18; 2. 15; 7. 1-3, 7.

VAITĀNA -

[22. 15] — After the remnant of Soma in the cup relating to the Acchāvāka's Śastra has been consumed, (the Brahman should follow) the offering of the Āditya cup with the two (consecutive) hymns beginning with *yad devā devaheḍanam*....

135. THE HAUTRA RELATING TO THE OFFERING OF THE ĀDITYA CUP

ĀŚVALĀYANA -

[5. 17. 1-3] — Now, (the reciting at) the third pressing (should be done) in the highest tone. They proceed with (the offering of) the Āditya cup. (The verse,) *ādityānām avasā nūtanena*... (should be the Puroṇuvākya); *hotā yakṣad ādityān priyān priyadhāmnaḥ*... (should be the call); (the verse,) *ādityāso aditir mādayantām*... (should be the Yājyā). The Hotṛ should not look at this cup while it is being offered.

ŚĀNKHĀYANA -

[7. 3. 5; 8. 1. 1-7; 8. 14. 5, 8, 9] — Or (the subsequent *vaṣaṭ*) in respect of the Pātnīvata oblation (should be uttered) inaudibly.

As for the midday-pressing so (also) after the midday-pressing, they should move forward. At the beginning of the third pressing, they proceed with (the offering of) the Āditya cup. (The Maitrāvaruṇa is) addressed (by the Adhvaryu with the call) “ (Do thou recite the Puroṇuvākya relating to the offering) to Ādityas.” The verse, *ādityānām avasā*..., (should be) the Puroṇuvākya. The call (should be) *hotā yakṣad ādityān*.... (The Hotṛ) should recite the verse, *ādityāso aditir*..., as the Yājyā. One should not gaze at the oblation, nor should one partake of it.

(The reciting at) the third pressing (should be done) in the highest pitch. (Or the reciting at) the third pressing (should be done) in low pitch or in middle pitch.

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BAUDHĀYANA -

[8. 10] — At this time the Pratihartṛ should stretch out the strainer upon the cavity of the Pūtabhṛt; (the Adhvaryu) should pour in (over it) two or three drawing-spoonfuls of king Soma. The Adhvaryu should take hold of the Āgrayaṇa vessel itself. The Pratiprasthātṛ should take up the Āditya vessel together with the Āditya cup. The Adhvaryu should pour in Soma, in three or four streams, into the Āgrayaṇa vessel. In the like manner,¹ the Adhvaryu should take up (into the Āgrayaṇa vessel a stream of Soma through the woollen strainer and pour it out into another pot; he should again take up into the Āgrayaṇa vessel, as the second stream, the Soma poured out into the other pot and) made to pass through the woollen strainer from above, holding the Āgrayaṇa vessel below the strainer. (He should also take up Soma from the Āditya vessel and the Āditya cup, as the third and the fourth streams.) In the like manner,¹ he should utter *him* over it three times, wipe it round, and then place it. He should remove the woollen strainer and, holding across the Pūtabhṛt two blades of sacrificial grass, and while the sacrificer's wife has taken hold of him from behind, pour down (into the Pūtabhṛt) *āsīr*, with the four verses beginning with *asme devāso vapuṣe cikitsata...*, in conformity with the scripture. [14. 9 — The pouring down of the *āsīr* has been already explained.] [21. 22 — As for the mixing up of milk with the Soma in the cup for Mitra-Varuṇa and the pouring down of *āsīr*: (The view expressed in) the sūtra is (that) of Śālīki. In this connection, Bodhāyana, indeed, says that one should certainly mix up milk with the Soma in the cup for Mitra-Varuṇa and should also pour down *āsīr*.] He should remove the two blades of sacrificial grass and then recite the relevant Mantras after the drops which have fallen out of the cavity of the Pūtabhṛt. He should (formally) take up only two *pavamāna-grahas*. In the like manner,¹ he should say: "O Unnetṛ," (and add) "do thou make king Soma (from the Ādhavanīya) pass through the strainer into the Pūtabhṛt lying towards the east; do thou cleanse the Ādhavanīya by means of the fringes (of the strainer) and then put it down with its mouth turned downwards." He (= the Unnetṛ) should act accordingly.

BHĀRADVĀJA -

[14. 9. 13-10. 5] — On this occasion, (the Adhvaryu) should not (fill in and) take up the Śukra and the Manthin cups. He should fill in the Āgrayaṇa vessel from four streams. He should pour out into another vessel whatever quantity of king Soma there is in the Āgrayaṇa vessel and make it into the second

1. See Section 61.

stream (to be caused to flow into the Āgrayaṇa vessel). (He should make) the third stream (flow into that vessel) from the Āditya cup; and the fourth from the Āditya vessel.

He should fill in the Ukthya vessel conforming to the procedure of (filling in) the Ukthya, if the sacrifice is the one to be concluded with the Ukthya (-Stotra). In the Āgnīdhra's enclosure, the sacrificer and his wife should churn the *āśir*. Some teachers say that the sacrificer's wife (alone) should churn the *āśir*. The sacrificer should enter the Havirdhāna by the eastern door. The sacrificer's wife should carry over the *āśir* by the western door. The sacrificer should perform whatever rites have to be performed before (the filling in of) the Pavamāna cups and then, together with his wife, pour down the *āśir* into the Pūtabhṛt with the four verses (beginning with) *asme devāso vapuṣe cikitsata...* The procedure up to the chanting of the *pavamāna* (-Stotra) should be similar.

ĀPASTAMBA -

[13. 10. 8-14] — After having churned the *āśir* in the Āgnīdhra's enclosure, the sacrificer's wife should carry it over to the Havirdhāna by the western door; (she should carry it over) by the eastern door (in the sacrifice) of a *gataśrī* (sacrificer). The sacrificer should enter (the Havirdhāna) by the eastern door. After having stretched out over the beak of the Pūtabhṛt the woollen filter with its fringes pointing towards the north, the sacrificer, standing towards the east with his face turned towards the west, should, together with his wife, pour down the *āśir* (into the Pūtabhṛt), after having recited the four verses, *asme devāso vapuṣe cikitsata...*, etc. At the time of the taking up of Soma, (the Adhvaryu should fill in) the Āgrayaṇa-vessel itself by means of four streams. He should make up the second stream of the Soma which is obtained by pouring it out from the Āgrayaṇa-vessel (into another pot); the third, from the Āditya-vessel; and the fourth, from the remnant of Soma in the Āditya-cup. (After this) the stream should cease. (There should then follow the rites prescribed by the injunctions) beginning with *ekadhanānām yathārtham...*, as at the midday-pressing.

SATYĀŚĀDHA =

[9. 3] — At the time of the taking up (of Soma) from the streams, the Adhvaryu should fill in the Āgrayaṇa vessel from four streams; he should derive the fourth stream from the Āditya cup (in which a remnant of Soma had been retained). After having taken it up, he should purify as much quantity of king Soma (by making it pass) through (the strainer) as he thinks would be sufficient for the third pressing. The stream should (then) cease. He should squeeze out the strainer and lay it down. After the rites, which are to be performed before those relating to the Pavamāna cups, have been performed, the sacrificer's wife should churn out the *āśir* in the Āgnīdhra's enclosure; (thereafter) the sacrificer

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and his wife should enter into the Havirdhāna by the western door and pour down the *āśir* into the Pūtabhṛt across the strainer with the four verses (beginning with) *asme devāso vapuṣe cikitsata....*

VĀIKHĀNĀSA -

[16. 12] — Either the Prastotr or the Pratihartr should stretch out the strainer and fill in (through the strainer) the Āgrayaṇa vessel itself, as at the midday-pressing, from four streams; he should derive the fourth stream from the Āditya cup (in which a remnant of Soma had been retained). After having filled in the Āgrayaṇa vessel, the Adhvaryu should purify as much quantity of king Soma (by making it pass) through (the strainer) as he thinks would be sufficient for the third pressing. If the sacrifice is *ukthya*, he should, at this stage, fill in and take up only the Ukthya cup. He should stop the stream, squeeze out the strainer, and lay it down. After the rites, which have to be performed before those relating to the Pavamāna cups, have been performed, the sacrificer's wife should churn out the *āśir* in the Āgnīdhra's enclosure and (thereafter) enter into the Havirdhāna by the western door. (The wife) of a sacrificer who is *gataśrī* (should enter) by the eastern (door). The sacrificer should enter by the eastern (door). The sacrificer and his wife should pour down the *āśir* into the Pūtabhṛt, across the strainer, (four times) respectively with the four verses (beginning with) *asme devāso vapuṣe cikitsata....* Some teachers prescribe that one should fill in two cups with Soma-juice which has been purified by being made to pass through the strainer.

MĀNAVA -

[2. 5. 1. 15-17, 19] — One should pour down through the strainer the Soma from the Āgrayaṇa-vessel, the Āditya-vessel, and the Āditya-cup (one after another) and from the Ādhavanīya by means of the drawing spoon. (Thus the Adhvaryu) should fill in the Āgrayaṇa-vessel (with the Soma) in four streams, with *ye devā divy ekādaśa stha....* He should utter *him* in a particularly loud tone. He should not take up the Ukthya at the third pressing in the Agniṣṭoma. He should purify king Soma by making it pass over the strainer. The procedure up to the moving out is well established.

KĀTYĀYANA -

[10. 5. 1-7] — The Adhvaryu should take hold of the Āgrayaṇa and then pour down (the Soma) upon the strainer (stretched out) over the Pūtabhṛt. And the Pratiprasthātṛ (should pour down) the two remnants. The Unnetṛ should pour down (into it) (the Soma) from the Ādhavanīya by means of either the drawing spoon or the goblet. Out of those (four streams) the Adhvaryu should fill in the Āgrayaṇa-cup. He should pour down the *āśir* into the Pūtabhṛt with the verse, *āśir ma ūrjam uta suprajāstvam iṣaṁ dadhātu draviṇaṁ suvarcasam |*

sañjayan kṣetrāṇi sahasā 'ham indra kṛṇvāno 'nyāñ adharān sapatnān. The sacrificer's wife should gaze at him with the verse, *śrad asmai naro....*

LĀTYĀYANA -

[1. 12. 21, 22] — But there (that is, at the third pressing) one should cleanse the pitcher,¹ which is placed towards the east in the northern *havirdhāna* cart, according to the procedure (prescribed in connection with the wiping off) of the *Drṇakalaśa*. They call that (pitcher) the *Pūtabhṛt*.

DRĀHYĀYANA -

[3. 4.36-38] ≡ LĀṬ. 1. 12. 21, 22.

VAITĀNA -

[17. 9] — After the Soma has been poured in, (the Brahman should follow) the *Pūtabhṛt* with the verse, *indrasya kukṣiḥ....*

137. THE MOVING OUT FOR THE ĀRBHAVA PAVAMĀNA

BAUDHĀYANA -

[8. 10-11] — In the same manner (as mentioned before),¹ he (= the Adhvaryu) should touch water, take hold of two blades of sacrificial grass (already used), and then gently move out. While they (= the relevant officiating priests and the sacrificer) have taken hold of one another from behind in the very same manner,² he (= the Adhvaryu) should offer on the *Āhavanīya* fire an oblation by means of the spoon. The two Adhvaryus (that is, the Adhvaryu and the *Pratiprasthātr*) should make the offering with the verse, *idam tṛtīyaṃ savanam kavīnām rtena ye camasam airayanta | te saudhanvanāḥ suvarāṇaśānāḥ sviṣṭīm no abhi vasiyo nayantu svāhā.* [14. 5 — At the *Ārbhava Pavamāna*, while they have taken hold of one another from behind, in the very same manner, he should offer on the *Āhavanīya* fire an oblation by means of the spoon, with *idam tṛtīyaṃ savanam kavīnām rtena ye camasam airayanta | te saudhanvanāḥ suvarāṇaśānāḥ sviṣṭīm no abhi vasiyo nayantu svāhā.*] Others should make the offerings with the relevant Mantras from their respective Vedas. In the same manner, they should turn by the right and then gently move out towards the *Sadas* for the *Pavamāna*. In the like manner,² they should sit down in the *Sadas* in their respective

1. Drāh. regards this as a separate sūtra.

2. See Section 63.

seats. In the like manner,¹ he (= the Adhvaryu) should hand over the two blades of sacrificial grass either to the Udgātṛ or to the Prastotṛ either with the formula, *ṛksāmayor upastarṇam asi mithunasya prajātyai*, or without reciting any formula. In the like manner,¹ he (= the sacrificer) should murmur the formula in connection with the formal introduction (of the Stotra), namely, *vāyur hirṅkartā*....

BHĀRADVĀJA -

[14. 10. 6, 7] — They (= the relevant officiating priests and the sacrificer), bending, should move forward towards the west in connection with the Ārbhava Pavamāna-Stotra, (the Adhvaryu) with the formula, *jāgataḥ panthā ādityā devatā 'vṛkeṇā 'paripareṇa pathā svastyā "dityān aśīya*, and also with the formula, *vāg agraḡā agra etu*.... The route for that (moving forward) has been already explained in connection with the midday Pavamāna (-Stotra).

ĀPASTAMBA -

[13. 11. 1; 14. 9. 6] — (There should be made the following) modification in (the formula relating to) the moving in (into the Sadas for the Ārbhava Pavamāna (-Stotra): *jāgataḥ panthā ādityā devatā 'vṛkeṇā 'paripareṇa pathā svastyā "dityān aśīya*.

One should move in (into the Sadas) for the Pavamāna (-Stotras) (at all the three pressings) taking hold of another from behind.

SATYĀŚĀDHA -

[9. 3] — After having prayed to the Pavamāna cups, the Soma-vessels, and the Āgrayāṇa-vessel with the *grahāvākāśa* formulas, they (= the relevant officiating priests) should take hold of one another from behind while moving out. After the Adhvaryu has offered the *vaipruṣa* oblations and the oblation to be offered with the *saptahotṛ* formula, they (= the relevant officiating priests) should move out for the Ārbhava Pavamāna-Stotra. The procedure in that connection has been already explained (in connection) with the midday-pressing. (The Adhvaryu) should modify the formula as *jāgataḥ panthā ādityā devatā 'vṛkeṇā 'paripareṇa pathā svastyā "dityān aśīya*.

VAIKHĀNĀSA -

[16. 12] — They should pray to the cups filled in with purified Soma-juice, the Soma-vessels, and the Āgrayāṇa-vessel with the *grahāvākāśa* formulas and, while moving out, take hold of one another from behind. Some teachers prescribe that, at the third pressing, one should not pray with the *grahāvākāśa* formulas. After having made the offerings as before and having taken hold of

1. See section 64.

one another from behind they should go out for the Ārbhava Pavamāna-Stotra, as in connection with the Mādhyamīdina Pavamāna. The formula should be (the same) as at the midday-pressing (with the modification) *jāgataḥ panthā ādityā devatā, vāg agreḡā*, etc.

MĀNAVA -

[2. 5. 1. 20] — With erect bodies they should move forward for the Ārbhava Pavamāna (in the same way) in which (they had moved forward) for the Mādhyamīdina (Pavamāna).

KĀTYĀYANA -

[10. 5. 8] — He should go through the rites beginning with the moving out of the officiating priests who have taken hold of one another from behind, as at the midday-pressing.

ŚĀNKHĀYANA -

[8. 15. 7-9] — Before (the chanting of each of) the Pavamāna (-Stotras), there should be the offering (by the Brahman) of the oblations in connection with the drops of Soma, with the two verses, *yas te drapsaḥ skandati...* and *drapsaś caskanda....* He (= the Brahman) should move out after those who are moving out; and (so should) the Maitrāvaruṇa.

LĀTYĀYANA -

[1. 12. 18, 19] — He should do all this at the two latter Pavamāna (-Stotras). But the choosing (of the priests) should be omitted,¹ and also the rites beginning with the gazing at the *cātvāla* (which are normally performed) before the utterance of *hīm*.

DRĀHYĀYANA -

[3. 4. 32-34] = LĀT. 1. 12. 18, 19.

JAIMINĪYA -

[1. 19] — Then, at the third pressing, the Udgātṛ should enter in the (normal) manner of entering, step across the Mahāvedi with the formula relating to the stepping across of the Mahāvedi,² and then pray to Āditya with the very formula, *adhvanām adhvapate....* Then he should turn round by the right arm with the formula, *aindrīm āvṛtam anv āvarte*, go round the Āgnīdhra's enclosure and the Sadas along the north, (stand) to the west of the Sadas, and, looking at (the Dhiṣṇyas), pray to all the Dhiṣṇyas with the very formula, *agnayaḥ sagarāḥ....* Then he should enter the Sadas, sit down in that very manner, step

1. Drāh. regards this as a separate sūtra.

2. See Section 68.

out of the Sadas by the eastern door along the south of the Hotr's Dhiṣṇya, enter the Havirdhāna by the eastern door, and purify (by means of the woollen strainer) the Pūtabhṛt (placed) within the northern *havirdhāna*-cart with the very formula, *vasavas tvā punantu....* Verily, in the eastern part (of the northern *havirdhāna*-cart) (is) the Pūtabhṛt (placed); and in the western part, the Ādhavanīya. He should spread out the strainer upon the mouth of the Pūtabhṛt with the very (triplet beginning with) *pavitram te vitatam brahmaṇaspate....* There, the purifiers of the Śukra (that is, the Adhvaryu and the others,) do as enjoined.

VAITĀNA -

[22. 15] — (Then there should follow the rites) ending with the moving out for the (Ārbhava) Pavamāna (-Stotra).

138. THE ĀRBHAVA PAVAMĀNA-STOTRA

BAUDHĀYANA -

[8. 11] — This Ārbhava Pavamāna here consists of seventeen Stomas. When (the chanting of) its ninth (Stoma) has started, the Adhvaryu should make the sacrificer recite the formula, *saghā 'si jagatīchandā anu tvā 'rabhe svasti mā saṁ pārāya*. [14. 6 — At the Ārbhava Pavamāna, when (the chanting of) its ninth (Stoma) has started, the Adhvaryu should make the sacrificer recite the formula, "*saghā 'si jagatīchandā anu tvā 'rabhe svasti mā saṁ pārāya*"; so is it said. These, verily, are the *anvāroha* formulas of the Pavamāna (-Stotras). Whoever sacrifices thus knowing them (= the *anvāroha* formulas) ascends the Pavamāna (-Stotras) successively; he is not severed from the Pavamāna (-Stotras)." So says the *Brāhmaṇa*.]¹ [21. 22 — As for the injunction that when (the chanting of) the ninth Stoma has started, the Adhvaryu should make the sacrificer recite (the formula): (The view expressed in) the sūtra is (that) of Bodhāyana. Śālīki says that he should make him recite (it) when (the chanting of) any Stoma whichever has started.] At this juncture, he (= the Adhvaryu) should recite the *pañcahotr* formula.

BHĀRADVĀJA -

[14. 10. 8] — While the Stotra is being chanted, the sacrificer should murmur the *anvāroha* formula, *saghā 'si jagatīchandā....*

1. TS III. 2. 1.

ĀPASTAMBA -

[13. 11. 1] — Before the Ārbhava Pavamāna (-Stotra), the sacrificer should murmur *āyuse himkuru tasyai prastuhi tasyai stuhi tasyai me 'varuddhyai*. He should recite either the *pañcahotṛ* formula or the *saptahotṛ* formula and the formula, *āyuse himkuru tasyai prastuhi tasyai stuhi tasyai me 'varuddhyai*. And while (the Pavamāna-Stotra) is being chanted, he should murmur either the *pañcahotṛ* formula or the *saptahotṛ* formula. While the middle Stotṛiya (is being chanted), (he should murmur) the third *anvāroha*.

SATYĀŚADHA -

[10. 5] — Before the Ārbhava Pavamāna-Stotra, (the sacrificer) should murmur the formula, *āyuse himkuru tasyai pra stuhi tasyai stuhi tasyai me 'varuddhyai*, the *vyāhṛtis*, and the *pañcahotṛ* formula. With *saghā 'si jagatichandā anu tvā 'rabhe*, he should take hold of the Udgātṛ from behind while the Stotra is being chanted.

VĀIKHĀNĀSA -

[16. 12] — Before the Ārbhava Pavamāna-Stotra, the sacrificer should murmur the formula, *āyuse himkuru tasyai pra stuhi tasyai stuhi tasyai me 'varuddhyai*, the *vyāhṛtis*, and the *pañcahotṛ* formula. After the ninth (verse) in that (Stotra) has been chanted, he should follow it with *saghā 'si jagatichandā anu tvā 'rabhe svasti mā saṁ pāraya*.

MĀNAVA -

[2. 5. 1. 21, 22] — The purifying (of Soma) has been already explained; so (also) the formal introduction of the (Ārbhava) Pavamāna (-Stotra). Before the Ārbhava Pavamāna-Stotra, the sacrificer should murmur the *saptahotṛ* formula, the formula, *āyuse himkuru...*, and the formula, *sakhā 'si jagacchandā anu tvā 'rabhe svasti mā saṁ pāraya*.

ĀŚVALĀYANA -

[5. 2. 13] — At the third pressing, the word *svar* (should be substituted for the word *bhūr* in the formula *bhūr indravantaḥ...* to be murmured by the Brahman).

SĀNKHĀYANA -

[6. 8. 12] — After the Ārbhava (Pavamāna) has been chanted, (the sacrificer should murmur) *sakhā 'si patvā jagacchandā...*

LĀTYĀYANA -

[2. 1. 1-5; 2. 6, 7] — At the yoking of the Stoma, in the place of the formula, *agnir yunaktu...*, one should murmur the formula, *sūryo yunaktu...*, at

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the third pressing. Dhānamjayya prescribes the splitting up of the formula :¹ *sūryasya...* (*bṛhaspatīs tvā...*) at the third pressing. Śaṇḍilya says that each (yoking of the Stoma) (should be done) with all (the words in the formula) as given in the scripture. They should utter *him* at each Sāman. The formula which a sacrificer is caused to recite (at the third Pavamāna-Stotra) should be *svaro 'si....*

(They should chant the Stotra) with successively higher pitches at the latter two pressings. Or, at both (the latter pressings), (they should chant the Stotra) with the middle² pitch.

DHĀHYĀYANA -

[4. 1. 1-6, 19, 20] ≡ LĀṬ. 2. 1. 1-5; 2. 6, 7.

JAIMINĪYA -

[1. 19] — They should together move forward into the Sadas in that very manner (as prescribed in connection with the morning-pressing) and then chant the Pavamāna-Stotra. At each Sāman, they should utter *him*. (The Udgātr) should chant, without breathing in, (the two Sāmans based on verses in) the *uṣṇih* and *kakubh* (metres) up to the Pratihāra.

VAITĀNA -

[22. 16, 17] — He should follow the *āśir* being poured down into the Pūtabhṛt with the verse, *āśir na ūrjam....* Then he should impel (the Udgātr) for (the chanting of) the Pavamāna (-Stotra) with *suditir asy ādityebhyas tvā* "dityān jinva.

139. THE OFFERING OF THE ORGANS OF THE SAVANĪYA ANIMAL

BAUDHĀYANA -

[8. 11-12] — After the Sāman has been chanted, he (= the Adhvaryu) should give out the calls : "O Āgnīdhra, do thou spread out the firebrands, spread out the sacrificial grass, and render the (Savanīya) *puroḍāśas* perfect. O Pratiprasthātr, do thou converse in respect (of the cooked organs) of the animal." The two should act in accordance with the call. In the like manner,¹ he (= the Adhvaryu) should touch water and say, "Come, o sacrificer." He should cause

1. Drāh. regards this as a separate sūtra.

2. Drāh. reads *samena* 'with the same pitch.'

the sacrificer to enter the Havirdhāna by the eastern door and, in the like manner,¹ pray to the entire king Soma. Here, he does not go through the rite characterised by the *avakāśa* formulas. In the like manner,¹ he should take up (spoonfuls of clarified butter) into the Pracaraṇī ladle nine times. In the like manner,¹ the Āgnīdhra should spread out firebrands from the Āgnīdhriya Dhiṣṇya upon the (other) Dhiṣṇyas in the order in which the latter had been raised up. [21. 23 — As for the spreading out of fires upon the Dhiṣṇyas connected with the third pressing : (The view expressed in) the sūtra is (that) of Śālīki. In this connection, Bodhāyana, indeed, says that, either after having gone through or without having gone through the rite relating (to the offering of cooked rice) to Soma, the Āgnīdhra should spread out embers upon the Dhiṣṇyas four times.] In the like manner,¹ sitting in front (of the Dhiṣṇyas) with his face turned towards the west, he (= the Adhvaryu) should offer the *āghāra* libations on the firebrands spread out upon the Dhiṣṇyas. In the like manner,¹ he should place the Pracaraṇī ladle upon the chin of the northern *havirdhāna*-cart. In the like manner,¹ he should strew the *prṣṭhyā* line, in a direct way, in an unbroken line from the Gārhapatya fire up to the Āhavanīya fire. Then he should go through the rite connected with (the offering of the cooked organs of) the animal, beginning with *manotā* and ending with the *Iḍā*.² [25. 23 — How, indeed, does the starting of the ritual procedure connected with (the offering of the cooked organs of) the Savanīya animal take place? One should lay down the *iḍasūna* plank, take up *prṣadājya* (in spoonfuls), collect it together into the Juhū, go out towards the north between the *cātvāla* and the rubbish heap; the Pratiprasthātṛ should converse (in respect of the cooked organs of the animal); the Adhvaryu should pour out clarified butter over (the portions of the cooked organs), place them, and spread out clarified butter as base upon the four (that is, the Juhū, the Upabṛ̥ṣṭ, the *Iḍā*-vessel, and the vessel for the oily portion of the flesh) with the *pañcahotṛ* formula. He should go through the procedure beginning with *manotā* and ending with the *Iḍā*. (The procedure) from here onwards is well established.]

BHĀRADVĀJA —

[14. 10. 9–11. 5] — The procedure up to the calling out should be similar. (The Adhvaryu) should modify the end of the call as “O Pratiprasthātṛ, do thou converse in connection with (the cooking of the organs of) the animal.” The procedure up to the spreading out of fires upon the Dhiṣṇyas should be similar. (The Āgnīdhra should spread out flaring fires upon the Dhiṣṇyas by means of (burning) firebrands.

We shall explain later the pouring out of the *āghāra* libation. Optionally, (the Āgnīdhra) should spread out fires upon those (Dhiṣṇyas) at that very time.

1. See Section 65.

2. See *Śrautakośa*, Vol. I, English Section, pp. 833 ff.

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The pouring out of the material for the Savanīya (*puroḍāśa*, etc.), the spreading out of sacrificial grass, the rendering (of the Savanīya *puroḍāśas*) perfect, the praying with the *grahāvākāśa* formulas, and the moving forward (into the Sadas) have been already explained. The Adhvaryu should go through the rite relating to (the offering of) the animal, ending with the *Iḍā*. (The organs of) this animal here should be cooked through all the pressings or (only) at the third pressing.

ĀPASTAMBA -

[13. 11. 1-4] — After the Pavamāna (-Stotra) has been chanted, the Adhvaryu should give out the calls : “ O Āgnīdhra, do thou spread out the fires, spread out the sacrificial grass, (and) render the *puroḍāśas* perfect. O Pratiprasthātr, do thou converse (with the Śamitṛ) in respect of the sacrificial animal.” At this stage, the Adhvaryu should not pour down the *vyāghāra* libation over the fires which have been made to flare up by means of firebrands and which have been spread out (by the Āgnīdhra) upon the Dhiṣṇyas. The pouring down of the *vyāghāra* libation (should be done) at a later stage. (There should then be gone through the rites relating to) the animal-sacrifice, beginning with the Pratiprasthātr’s question “ O Śamitṛ, is the oblation (properly) cooked ” (and going on) up to the *Iḍā*. The Adhvaryu should carry away the portions of the oblation (= *Iḍā*) along the south of the Havirdhāna, or (he should do so) along the north (of the Havirdhāna).

SATYĀŚADHA -

[9. 3] — The Adhvaryu should give out that (much of the) call which excludes (the portion relating to) the spreading out (of sacred fires) upon the Dhiṣṇyas. He should modify the end of the call as “ O Pratiprasthātr, do thou confer in connection with (the cooking of the organs of) the animal.”

VĀIKHĀNASA -

[16. 13] — After the Stotra has been chanted, the Adhvaryu should give out the calls : “ O Āgnīdhra, do thou spread out the firebrands (upon the Dhiṣṇyas), spread out the sacrificial grass, and render the *puroḍāśas* perfect. O Pratiprasthātr, do thou confer in connection with (the cooking of the organs of) the animal.” He should enter into the Havirdhāna, pray to the cups with *viṣṇo tvaṁ no antamaḥ...*, and then touch the vessels. As before, he should pour out the *vyāghāra* libations upon the firebrands which have been spread out (upon the Dhiṣṇyas). He should proceed with the ritual of the animal-sacrifice beginning with the conversation, “ Is the oblation cooked, o Śamitṛ? ”. The animal-sacrifice should end with the *Iḍā*.

MĀNAVA -

[2. 5. 1. 23-26] — After (the Ārbhava Pavamāna-Stotra) has been chanted, the Adhvaryu should give out the calls : “ O Āgnīdhra, do thou spread out

the sacred fires (upon the Dhiṣṇyas); do thou spread out the sacrificial grass; do thou render the sacrificial cake perfect. O Pratiprasthātṛ, do thou converse regarding the (sacrificial) animal." The spreading out of the sacred fires and the laying down of the rows of grass have been already explained. After having washed the pots clean with the verse relating to Viṣṇu, the Pratiprasthātṛ and the sacrificer's wife should stretch out the strainer over the Pūtabhṛt and then pour down the āśīr with āśīr nā ūrjam.... The Adhvaryu should proceed with (the rites in connection with) the animal-sacrifice, beginning with the conversation and ending with the Idā.

KĀTYĀYANA -

[10. 5. 9] — At the point of the addition to the call,¹ he should say, "Do thou confer in connection with (the cooking of the organs of) the animal."

ĀŚVALĀYANA -

[5. 17. 4] — After the Ārbhava Pavamāna-Stotra has been chanted, one should spread out the embers and perform the rites relating to the animal-offering beginning with the *manotā* and ending with the *Ilā* of the animal.² (The rites) beginning with the puroḷāśa up to the placing of the Nārāśamisa goblets have been (already)³ prescribed.

VAITĀNA -

[22. 18] — (The Brahman should follow with the relevant verse) the offering of the portions (of the organs of the animal) to Agni.

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1 Cf. *Katy ŚS* 10. 1. 17; 9. 7. 4.

2. *ĀśvŚS* 3. 6. 1-11

3. *ĀśvŚS* 5. 6. 12-30.

141. THE OFFERING OF THE SAVANĪYA PUROḌĀŚAS¹

BAUDHĀYANA -

[8. 12] — In the like manner, the Adhvaryu should ask for the Savanīya puroḌāśas. [25. 21 — When is the material for the puroḌāśas relating to the third pressing poured out? One should verily reply: “At the Stotra to be chanted in connection with the cup for Mahendra.”] Cutting out the portions of those (puroḌāśas) in the very same manner, the Adhvaryu should say (to the Maitrāvaruṇa): “Do thou recite the Puroṇuvākya in respect of the puroḌāśas being cut out for Indra at the third pressing.” After having cut out (portions) from the eastern half, he should cut out from the western half. He should pour out clarified butter over (the portions). He should besmear (the remaining oblations). In the like manner, he should cut out one portion from the northern half of each of the Savanīya puroḌāśas (and put those portions) into the Upabṛ̥ṣṭ for the *sviṣṭakṛt* oblation. He should pour out charified butter over them two times. He should not besmear (the remaining oblations). He should step beyond, cause (the Āgnīdhra) to announce, and (after the latter has responded) say (to the Maitrāvaruṇa): “Do thou address a call (to the Hotṛ to recite the Yājyā) relating to the puroḌāśas set forth for Indra at the third pressing.” After the *vaṣaṭ* has been uttered, he should offer them. Then, taking up together (into the Juhū the portions from the Upabṛ̥ṣṭ), he should say (to the Maitrāvaruṇa): “Do thou recite (the Puroṇuvākya relating to the offering) to Agni.” He should cause (the Āgnīdhra) to announce and (after the latter has responded) say (to the Maitrāvaruṇa): “Do thou address a call (to the Hotṛ to recite the Yājyā relating to the offering) to Agni.” After the *vaṣaṭ* has been uttered, he should make the offering upon the eastern half of the northern half (of the Uttaravedi) beyond the prior (that is, earlier) oblations. Then he should step beyond towards the north, place the two ladles in their respective places, put down the Idā together in the pan in the very same manner, and then send forth the puroḌāśas towards the west (to the Hotṛ). Some teachers, saying that the Idā represents the animals, indeed, (prescribe that the relevant priests and the sacrificer) should together follow (it for invocation). Then coming over towards the east, the Adhvaryu should say: “Do thou recite the relevant verses for (the goblets) being filled in (with Soma); (o Camasādhvāryus,) do you fill in (the goblets) after the Hotṛ’s goblet; do you render them strong and mixed with *āśīr*; o Unnetṛ, do thou augment the Soma.”

BHĀRADVĀJA -

[14. 11. 6-8] — After having gone through the rite relating to (the offering of) the animal, (the Adhvaryu) should proceed with (the offering of) the

1. See Section 69.

Savanīya (*puroḍāśas*). This much should be different. He should give out (to the Maitrāvaruṇa) the calls: "Do thou recite the Puroṇuvākya relating to the offering of the *puroḍāśas* to Indra at the third pressing" and "Do thou address a call (to the Hotṛ to recite the Yājyā) relating to the *puroḍāśas* set forth for Indra at the third pressing." (The procedure relating to) the *sviṣṭakṛt* has been already explained; so (too that relating to) the *Idā*.

ĀPASTAMBA -

[13. 11. 5, 6] — After the *Idā* has been consumed, (there should follow the rites) beginning with (those relating to) the Savanīya (*puroḍāśas*) (and going on) up to the placing of the Nārāśamsa goblets. There (this) modification (should be made). One should modify the beginnings of the two calls as "(relating to) the *puroḍāśas* for Indra at the third pressing."

SATYĀŚĀDHA -

[9. 3] — After the sacrificial grass has been strewn and while the sacred fires have not been spread out upon the Dhiṣṇyas and while the *vyāghāra* libations have not been poured out, the Pratiprasthātṛ should pour out the material for the Savanīya (*puroḍāśa*, etc.). Here the sacrificial cake should be one on twelve potsherds. There should be no *paśu-puroḍāśa*. Some teachers prescribe Savanīya (*puroḍāśas*) on eight potsherds in all cases; some, on eleven potsherds, and some on twelve potsherds. After the Savanīya (*puroḍāśas*) have been rendered perfect, the Pratiprasthātṛ should proceed with the rites in connection with the Animal-sacrifice beginning with the conferring (with the Śamitr). He should carry round the cut-out portions (of the Savanīya *puroḍāśas*) either along the south or along the north of the Havirdhāna. The sacrificer should not consume the remnants (of the oblation and the *Idā*). Some teachers (however) prescribe the consuming. After having placed the (Savanīya) *puroḍāśas* (brought in by the Pratiprasthātṛ) and cut them out, the Adhvaryu should proceed with (the rites connected with) them. He should give out the call: "At the third pressing...."

VAIKHĀNASA -

[16. 13] — Here, there should not be the (*paśu-*) *puroḍāśa*. Here, (there should be gone through) the procedure in connection with the Savanīya (*puroḍāśas*), as before. (The calls to be given out by the Adhvaryu to the Maitrāvaruṇa should be:) "Do thou recite the Puroṇuvākya (relating to the offering) of the *puroḍāśas* to Indra at the third pressing" and "Do thou address a call (to the Hotṛ to recite the Yājyā relating to the offering) of the *puroḍāśas* which have been set forth for Indra at the third pressing." After the *vaṣaṭ* has been uttered, the Adhvaryu should make the offering, pour out clarified butter into the Upabhṛt, give out the calls (to the Maitrāvaruṇa), "Do thou recite the Puroṇuvākya (relating to the offering) to Agni" and "Do thou address a

call (to the Hotṛ to recite the Yājyā relating to the offering) to Agni ", offer the *sviṣṭakṛt* oblation, cut out the Prāśitra, and then cut out the Idā. He should carry away the Idā to the Hotṛ.

MĀNAVA -

[2. 5. 1. 27-29] — The procedure from the taking down of the Savanīya (*puroḍāśa*, etc.) up to the giving out of the call is well established. The call should be modified as *tṛtīyasya savanasye 'ndrāya puroḍāśānām...* After having proceeded with the Savanīya (*puroḍāśas*), the Adhvaryu should cause one to recite with the call, " Do thou recite the relevant verses for the cups being filled in."

KĀTYĀYANA -

[10. 5. 10] — (The organs of the animal should continue to be cooked) from the morning-pressing up to (the time of) the conferring, because there is a scriptural injunction to that effect. The Adhvaryu should go through the rites beginning with the instruction to the Śamitṛ up to the Idā, (and then proceed with) the rites beginning with the one connected with the (Savanīya) *puroḍāśas* up to the consuming of the Idā.

VAITĀNA -

[22. 21] — (There should be performed the rites) beginning with (the Brahman's following with the relevant Mantra) the offering of the Savanīya (*puroḍāśas*).

[19. 1] — (The Brahman should follow with the relevant Mantras) the offerings of the Savanīya *puroḍāśas* to Indra.

142. THE HAUTRA RELATING TO THE OFFERING OF THE SAVANĪYA PUROḌĀŚAS

ĀŚVALĀYANA -

[5. 4. 1, 3, 6] — At each pressing, they should proceed with the offering of *puroḍāśas* to Indra.

At the third pressing, (the verse), *tṛtiye dhānāḥ savane puruṣtuta...*, (should be the Puronuvākya relating to the offering of the *puroḍāśas*). At each pressing, the call should be *hotā yakṣad indram harivā indro dhānā attu...* according to the indicatory marks.

(At the third pressing, the verse,) *agne tṛtiye savane hi kaniṣaḥ...* (should be the Puronuvākya relating to the *sviṣṭakṛt*).

ŚĀṆKHĀYANA -

[8. 1. 9 - 2. 2] — After the Ārbhava Pavamāna has been chanted, they should perform the rites relating to the animal (-sacrifice), beginning with the *manotā* and ending with the *Iḥā*, and then proceed with the Savaniya *puroḷāśas*.

The verse, *ṛṭīye dhānāḥ savane...*, (should be) the Puroṇuvākya (relating to the offering of the *puroḷāśas*). The verse, *agne ṛṭīye savane...*, (should be the Puroṇuvākya relating to the *sviṣṭakṛt*).

143. THE OFFERING AT THE BEGINNING OF THE PRESSING

BAUDHĀYANA -

[8. 12] — They should first fill in the Hotṛ's goblet itself. (They should fill in) the others as may be desired. After having filled them in together, they should place them together upon the Uttaravedi. Then, after having come over to the east, the Adhvaryu should take hold of the Hotṛ's goblet, cause (the Āgnīdhra) to announce, and (after the latter has responded) say (to the Maitravaruna): "Do thou address a call (to the Hotṛ to recite the Yājñā) relating to the Somas which are characterised by Ṛbhu, Prabhu, Vāja, Savitr, Brhaspati, and Viśvadevyā, which are strong and mixed with *āsīr*, and which have been set forth for Indra at the third pressing." After the *vaṣaṭ* has been uttered, he (= the Adhvaryu) should make the offering with *śyenāya patvane svāhā*; (and) after the subsequent *vaṣaṭ* has been uttered, (he should make the offering) with *ṛmpantām hotrā madhor ghṛtasya svāhā*. He should make the offering two times - (once) after the *vaṣaṭ* has been uttered and (the second time) after the subsequent *vaṣaṭ* has been uttered. In the very same manner,¹ (the Camasādhvaryus) should offer (from out of) their goblets two times each. In the like manner,¹ the Adhvaryu should give out the call: "Forward may the Hotṛ's goblet go (to him); forward the Brahman's (to him); forward the Udgātṛ's (to him); forward the sacrificer's (to him); forward the Sadasya's (to him); o Camasādhvaryus of the Hotṛakas, do you draw out once each from the Soma mixed with *āsīr* and then come over (to me)." These goblets of the principal officiating priests go over (to them).

BHĀRADVĀJA -

[14. 11. 9-13] — (The Unnetṛ) should pour down (the Soma in) the Ādhavaniya into the Pūtabhṛt. The procedure up to the call should be similar.

1. See Section 73.

This much should be different. After having taken hold of the Hotṛ's goblet, the Adhvaryu should give out (to the Maitrāvaruṇa) a call which begins: "Do thou address a call (to the Hotṛ to recite the Yājyā) relating to the Somas, which are strong and mixed with *āśīr*, which are characterised by Ṛbhu, by Vibhu, by Prabhu, by Paribhu, by Vāja, by Savitṛ, by Bṛhaspati, and by Viśve Devāḥ, and which have been set forth, at the third pressing, for Indra." After the *vaṣaṭ* has been uttered, they should make the offering with (the Adhvaryu reciting) the formula, *śyenāya patvane svāhā*. After the subsequent *vaṣaṭ* has been uttered, (they should make) the second (offering) with (the Adhvaryu reciting) the formula, *vaṭ svayamabhigūrtāya namaḥ*.

ĀPASTAMBA -

[13. 12. 1-5] — At the time of the proceeding (with the rites), the Adhvaryu should take hold of the Hotṛ's goblet. The Camasādhvaryus (should take hold of their respective) goblets. (The Adhvaryu) should cause (the Āgnīdhra) to announce and, after the response has been made by the latter, give out the call. The beginning of the call should be: "At the third pressing, (relating to) the Soma-offerings for Indra, (the offerings) which are characterised by (the participation in them of) Ṛbhu, Vibhu, Prabhu, Vāja, Savitṛ, Bṛhaspati, and Viśve Devāḥ, which are strong, and which are mixed with *āśīr*." Then he should offer (an oblation out of the Hotṛ's goblet and the Camasādhvaryus out of their respective) goblets. After the *vaṣaṭ* has been uttered, he should make the offering with *śyenāya patvane svāhā*; after the subsequent *vaṣaṭ* has been uttered, (he should make another offering) with *vaṭ svayamabhigūrtāya namaḥ svāhā*. After having made the offering, he should carry away the remnant for consuming (to the Sadas). (The Camasādhvaryus should also do so.)

SATYĀSĀDHA -

[9. 3] — (The Unnetṛ) should pour down (the Soma in) the Ādhavanīya into the Pūtabhṛt, cleanse (that) vessel by means of the fringes of the woollen strainer, and place it upside down. The Adhvaryu should give out the calls: "Do thou recite the relevant verses for the goblets being filled in. Do you fill in (the goblets) after the Hotṛ's goblet. Do you render (the Somas) strong and mixed with *āśīr*. O Camasādhvaryu of the Acchāvāka, do thou also fill in. O Unnetṛ, do thou augment the Soma." (The Unnetṛ) should fill in eleven goblets with the Hotṛ's goblet as the first one. The Adhvaryu should proceed only with such goblets as had been set forth at the time of the proceeding. He should give out the calls: "Do thou address a call (to the Hotṛ to recite the Yājyā) relating to the Somas, which are strong and mixed with *āśīr*, which are characterised by Ṛbhu, by Vibhu, by Prabhu, by Vāja, by Savitṛ, by Bṛhaspati, and by Viśve Devāḥ, and which have been set forth, at the third pressing, for Indra. O Camasādhvaryus of the Madhyataḥkārins, do you offer (the Somas) in respect of

which the *vaṣaṭ* and the subsequent *vaṣaṭ* have been duly uttered. O Camasādhvaryus of the Hotrakas, do you make the offerings once each, additionally fill in (the goblets with the draughts) of Soma which is strong and mixed with *āśīr*, and then come over."

VAIKHĀNASA -

[16. 13] — (The Unnetṛ) should pour down (the Soma in) the Ādhavānīya into the Pūtabhṛt, cleanse (that) vessel by means of the fringes of the woollen strainer, and place it upside down. The Adhvaryu should give out the calls : " Do thou recite the relevant verses for (the goblets) being filled in. Do you fill in (the goblets) after the Hotṛ's goblet. Do you render (the Somas) strong and mixed with *āśīr*. O Camasādhvaryu of the Acchāvāka, do thou also fill in. O Unnetṛ, do thou augmēt the Soma." At the time of proceeding (with the ritual), the Adhvaryu should take hold of the Hotṛ's goblet, (and) the Camasādhvaryus (of) their respective goblets. The Adhvaryu should cause (the Āgnīdhra) to announce and, after the response has been made (by the latter), give out the calls : " Do thou address a call (to the Hotṛ to recite the Yājyā) relating to the Somas, which are strong and mixed with *āśīr*, which are characterised by Ṛbhu, by Vibhu, by Prabhu, by Vāja, by Savitṛ, by Bṛhaspati, and by Viśve Devāḥ, and which have been set forth, at the third pressing, for Indra. O Camasādhvaryus of the Madhyataḥkārins, do you offer (the Somas) in respect of which the *vaṣaṭ* and the subsequent *vaṣaṭ* have been duly uttered. O Camasādhvaryus of the Hotrakas, do you make the offerings once each, additionally fill in (the goblets with the draughts) of bright (Soma), and then come over."

MĀNAVA -

[2. 5. 1. 30-32] — (The Unnetṛ) should fill in the goblets including that of the Acchāvāka. The procedure up to the giving out of the call is well established. (The call should be modified as :) " Do thou address a call (to the Hotṛ to recite the Yājyā) relating to the Somas which are characterised by Ṛbhu, Vibhu, Vāja, Bṛhaspati, and Viśve Devāḥ, which are strongly mixed with *āśīr*, and which have been set forth for Indra at the third pressing." (The remaining procedure) is well established as at the midday-pressing.

144. THE HAUTRA RELATING TO THE OFFERING AT THE BEGINNING OF THE PRESSING

ĀŚVALĀYANA -

[5. 5. 14, 15, 19] — (At the third pressing,) one should recite the hymn beginning with *ihō 'pa yāta...* for (the goblets) being filled in (with Soma). (At the third pressing) the Hotṛ, having been called out with *hotā yakṣad indram tṛtīyasya savanasya...*, should recite the verse, *indra ṛbhubhir vājavadbhiḥ...*, as the Prasthita Yājyā.

ŚĀNKHĀYANA -

[8. 2. 3-5] — (The hymn beginning with) *ihō 'pa yāta...* (should be) the hymn to accompany the goblets being filled in. The call should be *hotā yakṣad indram tṛtīyasya savanasya....* (The Hotṛ) should recite the verse, *indra ṛbhubhir vājavadbhiḥ...*, as the Yājyā.

145. THE OFFERING OF THE GOBLETS OF THE HOTRAKAS.¹

BAUDHĀYANA -

[8. 12] — In the like manner, the Camasādhvaryus of the Hotrakas should draw out once each from the Soma mixed with *āśīr*, (fill in their goblets), and then go over (to the Adhvaryu). In the very same manner, the Adhvaryu should take hold of the Maitrāvaruṇa's goblet from among those (goblets), cause (the Āgnīdhra) to announce and (after the latter has responded) say : “ O Praśāstr, do thou recite the Yājyā. After the *vaṣaṭ* has been uttered, he should offer (the Maitrāvaruṇa's goblet) with *viṣṭambhāya dharmaṇe svāhā*; the Brāhmaṇāśāmsin's, with *paridhaye janaprathanāya...*; the Potṛ's, with *ūrje hotrāṇām...*; the Neṣṭṛ's with *payasye hotrāṇām...*; the Acchāvāka's with *prajāpataye manave...*; and the Āgnīdhra's, with *ṛtam ṛtapāḥ suvarvāt...*. In respect of (the offering of) each goblet, verily, one should utter the subsequent *vaṣaṭ* with *tṛmpantām hotrā madhor ghṛtasya svāhā*. [14. 9 — The offering (of the goblets) of the Hotrakas has been (duly) explained.] After having caused the Yājyās to be recited in connection with the offering of the goblets of the seven Hotrakas, the Adhvaryu should turn round by the right, hasten towards the west, and then sit down in front of the Hotṛ, announcing “ The Āgnīdhra has recited the Yājyā.” [21. 22 — As for

1. See Section 75.

the offering of the goblets of the Hotrakas¹: (The view expressed in) the sūtra is (that) of Śāliki. In this connection, Bodhāyana, indeed, says that one should offer the goblets of the Hotrakas verily at each pressing. Aupamanyava says that (one should offer) five at the morning-pressing, six at the midday (-pressing), and seven at the third pressing.] “He has acted for the good,” the Hotṛ should say, “who is going to make us drink king Soma.”

BHĀRADVĀJA -

[14. 11. 14-16] — In this very manner, he should make each succeeding offering of (the goblets of the Hotrakas) which have been again filled in, respectively with the two succeeding formulas. He should follow all (the goblets), which have been offered, with *tṛmpantām hotrā madhor ghṛtasya*. The procedure up to the consuming should be similar.

ĀPASTAMBA -

[13. 12. 6-8] — In the same manner, he should proceed with the subsequent (Hotraka-goblets). This much should be different. He should make the offering with each prior formula after the *vaṣaṭ* has been uttered each time and with each posterior formula after the subsequent *vaṣaṭ* has been uttered each time. After having offered all, he should murmur *tṛmpantām hotrā*.

SATYĀŚĀDHA -

[9. 3] — With the formula, *śyenāya patvane svāhā*, recited each time, he should offer the goblets which have been additionally filled in. With *vaṭ svayamabhigūrtāya namaḥ*, he should offer (the oblations) in respect of which the subsequent *vaṣaṭ* has been uttered. He should follow (the goblets), which have been offered, with *tṛmpantām hotrā madhor ghṛtasya*.

VAIKHĀNASA -

[16. 13-14] — After the *vaṣaṭ* has been uttered, (the Adhvaryu) should make the offerings (of the additionally filled in Soma) (respectively) with the formula, *śyenāya patvane svāhā*, (recited each time). The others (should make the offerings) without reciting any formula. With the formula, *vaṭ svayamabhigūrtāya namaḥ svāhā*, (recited by the Adhvaryu) the Camasādhvāryus of the principal officiating priests and the sacrificer should make the offerings after the subsequent *vaṣaṭ* has been uttered. The Adhvaryu should give out the call: “Forth should the goblet of the Hotṛ go; forth that of the Brahman; forth those of the Udgātṛs; forth that of the sacrificer; forth those of the persons sitting down in the Sadas.” These goblets of the Madhyataḥkārins should go forth for (the remnants in them) being consumed. The Adhvaryu should proceed with (the rites in connection with) the goblets of the Hotrakas. He should take hold of

1. Some mss. read *hotrāṇām*. The reading in the printed text is *hotrakūṇām*.

the Maitrāvaruṇa's goblet, cause (the Āgnīdhra) to announce, and (after the latter has responded) give out the call, "O Praśāstr, do thou recite the Yājyā." (He should act) similarly in respect of the other goblets. He should offer them, after the *vaṣaṭ* has been uttered in respect of each of them, respectively with the formulas (beginning with) *viṣṭambhāya dharmāṇe svāhā*. In all cases, after the subsequent *vaṣaṭ* has been uttered, he should make the offering with the formula, *vaṣṭ svayamabhogūrtāya namaḥ svāhā*. He should follow all the goblets, which have been offered, with *tr̥mpantām hotrā*.

KĀTYĀYANA -

[10. 5. 11-13] — (He should offer the *prasthita*-oblations) verily by means of the goblets. He should take up the Hotr's goblet, cause the Āgnīdhra to announce, and (after the latter has responded) give out the call (to the Maitrāvaruṇa), " Do thou address a call (to the Hotr to recite the Yājyā relating to the offering), at the third pressing, of the Somas which are characterised by R̥bhu, Vibhu, Vāja, Bṛhaspati, and Viśve Devāḥ, which are strong, which are mixed with *āśīr*, and which have been set forth for Indra." (He should employ in the call) the word *āśīrvataḥ* in the place of the word *śukrasya*.

146. THE HAUTRA RELATING TO THE OFFERING OF THE GOBLETS OF THE HOTRAKAS

ĀŚVALĀYANA -

[5. 5. 19] — (The *Prasthita* Yājyā) at the third pressing should be : the verse, *indrāvaruṇā sutapāv imam sutam...* (of the Maitrāvaruṇa); the verse, *indraś ca somam pibatam bṛhaspate...* (of the Brāhmaṇācchamsin); the verse, *ā vo vahantu aptayo raghuṣyado* (of the Potr); the verse, *ame 'va naḥ suhāvā ā hi gantana* (of the Neṣṭr); the verse, *indrāviṣṇū pibatam madhvo asya...* (of the Acchāvāka); and *imam stomam arhate jātavedase...* (of the Āgnīdhra). There should be the utterance of the subsequent *vaṣaṭ* with *somasyā 'gne vīhi*.

ŚĀNKHĀYANA -

[8. 2. 6-12] — (As the *Prasthita* Yājyā) the Maitrāvaruṇa should recite the verse, *indrāvaruṇā sutapāv...*; the Brāhmaṇācchamsin, the verse, *indraś ca somam...*; the Potr, the verse, *ā vo vahantu...*; the Neṣṭr, the verse, *ame 'va naḥ...*; the Acchāvāka, the verse, *indrāviṣṇū pibatam...*; and the Āgnīdhra, the verse, *imam stomam....* The other (rites should be) similar to (those at) the morning-pressing.

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VAITĀNA -

[22. 21] — (The three verses beginning with) *indraś ca somam pibatam bṛhaspate* ... should be the Yājyās respectively relating to the (three) *prasthita* offerings. (The Brahman should follow with the relevant Mantras) the offerings (of the goblets of the Hotṛ, etc.) — (namely) to Indra, to Mitra-Varuṇa, to Indra-Bṛhaspati, to Maruts, to Tvaṣṭṛ, to Indra-Viṣṇu, and to Agni.

147. THE SAVANĪYA IDĀ¹

BAUDHĀYANA -

[8. 12] — In the like manner,¹ after the Adhvaryu has touched water, they should raise up the Idā for the Hotṛ. While the invocation is being made for the Idā, they (= the Camasādhvāryus) should bring the goblets close (to the Idā-vessel). After the invocation for the Idā has been made, one (= the Adhvaryu) should make over unto the Āgnīdhra the six-layered (portion of the Idā). They (= the relevant priests) should consume (portions of the Idā); they should sprinkle themselves with water.

KĀTYĀYANA -

[10. 5. 14] — Before the consuming of the Idā, in the Havirdhāna the officiating priests should put into their respective goblets portions (of the Idā) of the (Savanīya) *puroḍāśas* without water.

148. THE CONSUMING OF SOMA AT THE BEGINNING OF
THE PRESSING

BAUDHĀYANA -

[8. 12] — After having quickly gone over the *dirghabhakṣa* (formula, namely,) *bhakṣe 'hi mā viśa*, they should consume (the Soma in) the goblets, the Idā in respect of which has been duly invoked, with *ādityavadgaṇasya soma deva te matividas trītiyasya savanasya jagatichandasa indrapītasya madhumata upahū-*

1. See Section 78.

tasyo 'pahūto bhakṣayāmi. Having invited one another, these three (= the Hotṛ, the Adhvaryu, and the Pratiprasthātṛ) should consume verily (the Soma in) the Hotṛ's goblet. (The others should consume) out of their respective goblets. They should touch themselves (on the breasts) with *hinva me*.... They should make the goblets swell (with Soma) with the verse, *ā pyāyasva sam etu te*.... The Nārāśaṃsa goblets, which have been made to swell, should remain lying down under the hinder part of the southern *havirdhāna*-cart, for the Vaiśvadeva (offering).¹

BHĀRADVĀJA -

[14. 11. 17-21] — He should retain pieces of the (Savanīya) *puroḍāśa* which are intended for being put down. The Camasins should partake of (the remnants in) their respective goblets. This, verily, should be the formula for the partaking (of the remnants) of the third pressing, except from the Nārāśaṃsa goblets, namely, *ādityavadgaṇasya soma deva te*.... They should indicate both sets of divinities in respect of (the goblets) which have been again filled in. After having partaken of (the remnants) not wholly, they (= the Camasins) should make (the goblets) swell. The making (of the goblets) swell and the placing (of the goblets) have been already explained.

SATYĀSĀDHA -

[9. 3] — The Camasins should consume (the remnants in) their respective goblets. The formula for their consuming has already been explained.

VAIKHĀNASA -

[16. 14] — (The procedure in connection with) the consuming (of the remnants) is well established. The (only) difference (is that the formula is to be modified as) *ādityavadgaṇasya soma deva te matividas ṛtīyasya savanasya jagatīcchandasah*. One should not partake of the Idā.

MĀNAVA -

[2. 5. 1. 33, 34] — The formula for consuming should be modified as *ādityavadgaṇasya soma deva te matividas ṛtīyasya savanasya jagacchandaso 'gnihuta indrapītasya*. The procedure up to the placing is well established.

ĀŚVALĀYANA -

[5. 6. 28] — At the third pressing, the Hotṛ and the Hotṛakas should touch (with *āpyāyasva sam etu te*... and *saṃ te payāṃsi*...) the goblets received by them for the first time.

ŚĀṆKHĀYANA -

[7. 5. 14, 18, 24; 8. 2. 13] — (The formula for the consuming) at the third pressing should be *prajāyai tvā puṣṭyai bhakṣayāmi*. The verse for caus-

1. Cf. Section 79.

ing to swell at the latter two pressings should be *saṁ te payāṁsi*.... At the third pressing, (there should be the modification in the formula for the consuming of the remnants of the Nārāśaṁsa goblets, namely, *devo 'si narāśaṁso*... by the substitution of the word) *kāvyaiḥ* (before the word *pitṛbhiḥ*).

They should invoke the Ilā and partake of (the remnants of) the *prasthita* (goblets).

LĀṬYĀYANA -

[2. 5. 11, 12, 17] — At the third pressing, they should recite that (verse, namely, *ā pyāyasva*...) two times;¹ at the midday-pressing, (they should recite the verse) *saṁ te payāṁsi*.... Sāṇḍilya says that, at each pressing, (one should do) the causing of the goblet to swell² with a verse only in the *gāyatrī* metre.

At the third pressing, (one should cause) the first (goblet) (to swell).

DRĀHYĀYANA -

[5. 1. 12-14, 22] = LĀṬ. 2. 5. 11, 12, 17.

JAIMINĪYA -

[1. 19] — After the Stotra has been chanted, they proceed with (the offering of) the animal, then with (that of) the *puroḍāśa*, and then with (that of) king Soma. After king Soma has been consumed, the Nārāśaṁsa goblets should remain placed.

VAITĀNA -

[19. 17] — At the third pressing, the Brahman should substitute the word *jāgatena* (for *traiṣṭubhena* used at the midday-pressing).

149. THE OFFERING OF THE BALLS

BAUDHĀYANA -

[8. 12] — One should place, verily with reference to each goblet, three pieces of the (Savanīya) *puroḍāśa*. He should place nine with reference to the Hotṛ's goblet. [25. 23 — As for the injunction that one should place, verily with reference to each goblet, three pieces of the *puroḍāśa* and nine with reference to the Hotṛ's goblet : This is prescribed in respect of only three (namely, the Hotṛ,

1. Drāh. regards this as a separate sūtra.

2. Drāh. 5. 1. 14 reads *āpyāyed* instead of *āpyāyanam* in Lāṭ. 2. 5. 12.

the Pratiprasthātṛ, and the Adhvaryu).] (Each of them) should recite over those (pieces of the *puroḍāśa*) the formula, *atra pitaro yathābhāgaṃ mandadhvam*, here (that is, in the Havirdhāna) itself. [21. 22 — As for the placing of the pieces of the *puroḍāśa*: Bodhāyana, indeed, says that, after having gone (to the Havirdhāna), one should recite over the pieces of the *puroḍāśa* the relevant Mantra, place the pieces of the *puroḍāśa* near the goblets, and, verily at that stage, recite the *ṣaḍḍhotṛ* formula. In this connection, Śālīki, indeed, says that, after having gone (to the Havirdhāna), one should recite over the pieces of the *puroḍāśa* the relevant Mantra, place the pieces of the *puroḍāśa* by the side of the goblet, and afterwards recite the *ṣaḍḍhotṛ* formula.] At this time, the sacrificer should partake of the remnants of the *puroḍāśas* in the Āgnidhra's enclosure; the sacrificer's wife (should partake of that food) of which she is entitled to partake, in her own enclosure.

BHĀRADVĀJA —

[14. 12. 1-3] — They (= the officiating priests) should put down three pieces of the (Savanīya) *puroḍāśa* each on the ground by the side of their respective goblets. As in connection with the Piṇḍapitṛyajña, these formulas, beginning with the one relating to the offering, namely, *etat te tata ye ca tvām anu...*, and ending with the one relating to the sending away (of the Pitṛs) are prescribed. One view is that they should offer (the pieces of the *puroḍāśa*) to their own (three) ancestors (namely, the fathers, the grandfathers, and the great-grandfathers). The other view is that the sacrificer alone should murmur the formulas while the others should put down (the pieces of the *puroḍāśa*) without reciting any formulas.

ĀPASTAMBA —

[13. 12. 9-12] — After the Nārāśaṃsa goblets have been placed, the Camasins should each lay down by the side of their respective goblets three pieces of the (Savanīya) *puroḍāśa* respectively with the three formulas, *etat te tatā 'sau ye ca tvām anu...*, etc. They should murmur the *namaskāra*-formulas, namely, *namo vaḥ pitaro rasāya*, etc. The sacrificer should recite the *ṣaḍḍhotṛ* formula. (The sacrificer and the Camasins) should (then) resort (to their respective places) with the verse relating to Prajāpati, namely, *prajāpate na tvad etāny...*

SATYĀŚĀDHA —

[9. 3; 10. 5] — After the Nārāśaṃsa goblets have been placed, they (= the officiating priests) should each place, towards the south, by the side of their respective goblets, three pieces of the (Savanīya) *puroḍāśa*. After having done this, they should wear the sacred cords over the right shoulders and under the left arms, recite the *ṣaḍḍhotṛ* formula, and then murmur the formulas relating to the offering of rice-balls to the Pitṛs, beginning with the one for giving and ending with the one for sending away (the Pitṛs).

At this stage (the sacrificer) should (also) place, towards the south, by the side of his goblet, three pieces of the (Savanīya) *puroḍāśa*. After having done this, he should wear the sacred cord over the right shoulder and under the left arm, recite the *ṣaḍdhotṛ* formula, and then murmur the formulas relating to the offering of rice balls to the Pitṛs, beginning with the one for giving and ending with the one for sending away (the Pitṛs).

VAIKHĀNASA -

[16. 14-15] — After the Nārāśamsa goblets have been placed, they (= the officiating priests), wearing the sacred cords over the right shoulder and under the left arm, should each put down, towards the south, by the side of their respective goblets, three pieces of the (Savanīya) *puroḍāśa*, for the manes of the sacrificer, with the formulas relating to the offering of the balls. All should murmur the Mantras relating to the Piṇḍapitṛyajña beginning thus (that is, with the one for giving) and ending with the one for sending away (the Pitṛs). The sacrificer should murmur the *ṣaḍdhotṛ* formula.

MĀNAVA -

[2. 5. 1. 35-37] — (To the rear of the southern *havirdhāna*-cart) in the region of the Mārjālīya, (the Camasins,) wearing their sacred cords over the right shoulders and under the left arms, should place the *puroḍāśa*-balls, mixed with the flour (of parched barley-grains), three each to the rear of their respective goblets, with *atra pitaro mādayadhvaṃ yathābhāgam āvrṣāyadhvam*; each one (should place the balls to the rear of) his own goblet; the Adhvaryus should place the balls to the rear of the Hotṛ's goblet. After having loosened (= changed) the sacred cords worn over the right shoulders, they (= the Camasins) should place the goblets in their respective places. They should consume (the remnants of) the Savanīya *puroḍāśas* in the Āgnīdhra's enclosure. That has been already explained.

KĀTYĀYANA -

[10. 5. 14, 15] — As in the Piṇḍapitṛ-sacrifice, (the officiating priests should go through the rite) beginning with the offering until before the smelling at (the portions of the Idā of the Savanīya *puroḍāśas*).¹ (These portions of the Idā are intended) for the ancestors of the sacrificer, because he alone is entitled to the fruit (of this rite).

ĀŚVALĀYANA -

[5. 17. 5, 6] — After the Nārāśamsa goblets have been placed (in their proper places), (the Camasins) should lay down to the south of their respective goblets three balls each, made from the softest portion of the *puroḍāśa*, for the

1. *KaṣṢ* 4. 1. 11-19.

sake of their own manes, with *atra pitaro mādayadhvam yathābhāgam āvṛṣāyadhvam*. They should all turn by the left, go to the Āgnīdhra's enclosure, and then consume the remnant of the oblation. After having consumed (the remnant) and after having moved back (they should proceed with the offering of the Sāvitra cup).

ŚĀŅKHĀYANA -

[8. 2. 13] — They should each place to the south of the Nārāśamśa goblets which have been deposited (in the Havirdhāna) and near to their respective goblets three balls of the Savanīya *puroḍāśa* together with the parched rice-grains — each ball with the formula, *atra pitaro mādayadhvam yathābhāgam pitara āvṛṣāyadhvam*.

LĀTYĀYANA -

[2. 10. 4, 5] — After having chanted the Ārbhava Pavamāna Stotra, they should each take up one (rice-) ball from the *puroḍāśa*, or three balls, enter the Havirdhāna by the western door, and put those balls down each near his goblet which should have been already set down, with the formula, *atra pitaro mādayadhvam yathābhāgam āvṛṣāyadhvam*. They should address — each one his goblet being brought in (for the consuming) — with the formula, *amīmadanta pitaro yathābhāgam āvṛṣāyīṣata*.

DRĀHYĀYANA -

[6. 2. 4, 5] ≡ LĀT. 2. 10. 4, 5.

JAIMINĪYA -

[1-19] — After the Nārāśamśa goblets have been placed, they put down (near them) pieces of *puroḍāśa*, (each) three times, respectively with the three formulas, *atra pitaro mādayadhvam yathābhāgam āvṛṣāyadhvam*, *atra pitāmahā...*, and *atra prapitāmahā...*.

VAITĀNA -

[22. 22, 23; 23. 1] — In the Havirdhāna, they should offer, towards the south of their respective goblets, three balls of the remnants of the *puroḍāśas* each to their (three) manes respectively with the (three) verses, *etat te pratatāmaha...*, etc. After having murmured the formula, *atra pitaraḥ...*, (the Brahman) should follow (the three groups of balls respectively) with the (three) verses, *etaṁ bhāgam...*, *etaṁ sadhasthāḥ*, and *śyeno nṛcakṣāḥ...*.

In the Āgnīdhra's enclosure, they should consume the remnant of the Savanīya *puroḍāśas*.

150. THE OFFERING OF THE SĀVITRA CUP

BAUDHĀYANA -

[8. 13] — Then, coming over towards the east, the Adhvaryu should say: “(to the Maitrāvaruṇa) Do thou recite the Puroṇuvākya for god Savitṛ; o Pratiprasthātṛ, do thou take up Soma for the Sāvitra cup into the Antaryāma cup from the Āgrayaṇa vessel and come hither; do thou not put it down.” On hearing this, the Pratiprasthātṛ should take up Soma for the Sāvitra cup into the Antaryāma cup from the Āgrayaṇa vessel, going over the verse, *vāmam adya savitar...*, and with the formula, *upayāmagr̥hīto 'si devāya tvā savitre juṣṭam gr̥hṇāmi*. “He should not put it down.” So says the *Brāhmaṇa*. [As for the taking up of Soma for the Sāvitra cup and the putting down of that cup: (The view expressed in) the sūtra (is that) of Bodhāyana. Śālīki says that (the Pratiprasthātṛ) should take up Soma for the Sāvitra cup with the formula, *...juṣṭam gr̥hṇāmi*, wipe that cup round, and then put it down.] Verily without having put it down, he should go out, cause (the Āgnīdhra) to announce and (after the latter has responded) say (to the Maitrāvaruṇa): “Do thou address a call (to the Hotṛ to recite the Yājyā relating to the offering) to god Savitṛ.” After the *vaṣaṭ* has been uttered, he should make the offering.

BHĀRADVĀJA -

[14. 12. 4-8] — He (= the Adhvaryu) should take up with (that is, into) the Antaryāma cup (the Soma) from the Āgrayaṇa vessel (as) the Sāvitra cup, with the Anuvāka (beginning with) *vāmam adya savitar...* He should not put down (that cup). Thereafter he should give out (to the Maitrāvaruṇa) the call, “Do thou recite the Puroṇuvākya (relating to the offering) to god Savitṛ.” He (= the Adhvaryu) should step beyond, cause (the Āgnīdhra) to announce, and (after the latter has responded) say (to the Maitrāvaruṇa), “Do thou address a call (to the Hotṛ to recite the Yājyā relating to the offering) to god Savitṛ.” After the *vaṣaṭ* has been uttered, he should make the offering. The Hotṛ does not utter the subsequent *vaṣaṭ*.

ĀPASTAMBA -

[13. 13. 1-3] — With *vāmam adya savitar...*, the Adhvaryu should fill in the Sāvitra cup (with the Soma) from the Āgrayaṇa vessel by means of (that is, into) the Antaryāma cup; (but) he should not place it (upon the mound). The two calls (to be given out to the Maitrāvaruṇa) should be: “Do thou recite the Puroṇuvākya (relating to the offering) to god Savitṛ” and “Do thou address a call (to the Hotṛ to recite the Yājyā relating to the offering) to god Savitṛ.” (The Hotṛ) should not utter the subsequent *vaṣaṭ*.

SATYĀŚĀDHA -

[9. 3] — After this (that is, whatever has been prescribed in the preceding section) has been done, the Adhvaryu should take up with (that is, into) the Antaryāma cup (the Soma) from the Āgrayaṇa vessel (as) the Sāvitra cup, with any one of the (three Mantras, namely,) *vāmam adya savitar...*, etc. He should not put it down. After having stepped out, he should give out the calls (to the Maitrāvaruṇa) : “ Do thou recite the Puroṇuvākya (relating to the offering) to god Savitr ” and “ Do thou address a call (to the Hotṛ to recite the Yājyā relating to the offering) to god Savitr.” After the Adhvaryu has made the offering, the Hotṛ should not utter the subsequent *vaṣaṭ*. One should not consume (the remnant). The Adhvaryu should place the cup with some remnant (retained in it).

VĀIKHĀNĀSA -

[16. 15] — With *vāmam adya savitar...*, the Adhvaryu should take up with (that is, into) either of the two cups, namely, the Upāmśu and the Antaryāma, (the Soma) from the Āgrayaṇa vessel (as) the Sāvitra cup; he should not put it down. After having stepped out, he should give out the call, “ Do thou recite the Puroṇuvākya (relating to the offering) to god Savitr.” He should cause (the Āgnīdhra) to announce and, after the response has been made (by the latter), give out the call, “ Do thou address a call (to the Hotṛ to recite the Yājyā relating to the offering) to god Savitr.” After the *vaṣaṭ* has been uttered, he should make the offering. The Hotṛ should not utter the subsequent *vaṣaṭ* and one should not consume (the remnant).

MĀNAVA -

[2. 5. 1. 38-42] — The Adhvaryu should take up into the Antaryāma cup (the Soma) from the Āgrayaṇa vessel as the Sāvitra cup, with *adabdhēbhiḥ savitaḥ...* It should be offered without being put down. (The Adhvaryu) should cause (the Maitrāvaruṇa) to recite the Puroṇuvākya with the call, “ Do thou recite the Puroṇuvākya for god Savitr.” He should cause the Āgnīdhra to announce and (after the latter has responded) proceed with the call, “ Do thou address a call (to the Hotṛ to recite the Yājyā relating to the offering) to god Savitr.” After the *vaṣaṭ* has been uttered, he should offer (but) not the entire quantity.

KĀTYĀYANA -

[10. 5. 16; 6. 1] — After the officiating priests have consumed the Idā (of the Savanīya *puroḍāśas*), one (= the Adhvaryu) should fill in the Sāvitra cup by means of any one of the two cups, namely, the Upāmśu cup and the Antaryāma cup, with *vāmam adya...* The Adhvaryu should cause the Maitrāvaruṇa to recite the Puroṇuvākya with the call, “ ... for god Savitr.”

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VAITĀNA -

[23. 2] — (The Brahman should follow with the relevant Mantra) the offering of the Sāvitra cup.

151. THE HAUTRA RELATING TO THE OFFERING OF THE SĀVITRA CUP

ĀŚVALĀYANA -

[5. 18. 1, 2] — They should proceed with the offering of the Sāvitra cup. (The verse,) *abhūd devaḥ savitā vandyo nu na...* (should be the Puroṇuvākya); (the call should be) *hotā yakṣad devaṁ savitāraṁ...*; (the verse,) *damūnā devaḥ savitā vareṇyo dadhad ratnā dakṣapitr̥bhya āyuni | pibāt somam amamadann enam iṣṭayaḥ parijmā cid ramate asya dharmaṇi* (should be the Yājyā).

ŚĀNKHĀYANA -

[7. 3. 5; 8. 1. 8; 8. 3. 1-4] — Or, (one should recite) inaudibly (the Mantras relating to the offering) of the *pātnīvata* oblation.

(One should not gaze at the oblation nor partake of its remnant) also in connection with the Sāvitra cup.

When (the Maitrāvaruṇa) is addressed (by the Adhvaryu) with the words, (“ Do thou recite the Puroṇuvākya relating to the offering) to god Savitr̥,” (he should recite it). The verse, *abhūd devaḥ...*, should be the Puroṇuvākya. The call should be *hotā yakṣad devaṁ savitāraṁ....* (The Hotṛ) should recite the verse, *damūnā devaḥ savitā vareṇyo dadhad ratnā dakṣapitr̥bhya āyuni | pibāt somam amamadann enam iṣṭayaḥ parijmā cid ramate asya dharmaṇi*, as the Yājyā.

152. THE TAKING UP OF THE VAIŚVADEVA CUP

BAUDHĀYANA -

[8. 13] — It is said in the *Brāhmaṇa* : “ The Adhvaryu should take up Soma for the Vaiśvadeva cup into the Sāvitra cup from the (Pūtabhṛt) pitcher. He (thereby) takes up Soma over the Soma (remaining in the Sāvitra cup).” He should take up Soma for the Vaiśvadeva cup into the Sāvitra cup from the

(Pūtabhṛt) pitcher and thus take up Soma over the Soma (remaining in the Sāvitra cup) with the formula, *upayāmagr̥hīto 'si suśarmā 'si supratīṣṭhāno bṛhadukṣe namo viśvebhyaḥ tvā devebhyo juṣṭam gr̥hṇāmi*. He should wipe it round and put it down with *eṣa te yonir viśvebhyaḥ tvā devebhyah*.

BHĀRADVĀJA -

[14. 12. 9-11] — In that cup which (still) contains drops of Soma, he (= the Adhvaryu) should take up (the Soma) from the Pūtabhṛt (as) the Vaiśvadeva cup with *upayāmagr̥hīto 'si suśarmā 'si supratīṣṭhāno....* At this stage, the Śāstra should be recited. When he comes to know of the Hotṛ reciting the verse, *ekayā ca daśabhiś ca...*, at that time the Pratiprasthātṛ should wash the cups for the divinity-pairs clean and place them upon the mound.

ĀPASTAMBA -

[13. 13. 4-6] — By means of (that is, into) the same cup, in which some remnant has been left behind, he should fill in the Vaiśvadeva cup (with the Soma) from the Pūtabhṛt. The formulas for the filling in and the placing should respectively be *upayāmagr̥hīto 'si...* and *suśarmā 'si....* There should be no (chanting of the) Stotra in connection with this offering.

SATYĀŚĀDHA -

[9. 3] — Into that very cup, the remnant in which has not been consumed, he (= the Adhvaryu) should take up with *upayāmagr̥hīto 'si suśarmā 'si supratīṣṭhāno....*, (the Soma) from the (Pūtabhṛt) pitcher (as) the Vaiśvadeva cup the offering of which is characterised by the relevant Śāstra. While the verse, *ekayā ca daśabhiś ca...*, is being recited (by the Hotṛ), the Pratiprasthātṛ should formally release the cups for the divinity-pairs, carry them out (of the Havir-dhāna) by the western door, wash them clean upon the Mārjālīya, bring them in by the eastern door, and place them (upon the mound).

VAIKHĀNASA -

[16. 15] — Into that very cup, (the Adhvaryu) should take up, with *upayāmagr̥hīto 'si suśarmā 'si supratīṣṭhāno....*, (the Soma) from the Pūtabhṛt (as) the Vaiśvadeva cup which is characterised by the relevant Śāstra. After having come to know of the verse, *ekayā ca daśabhiś ca svabhūte...* (being recited by the Hotṛ), the Pratiprasthātṛ should formally release the cups for the divinity-pairs with *prātaryujau vi mucyethām....*, wash them clean upon the Mārjālīya, and then place them in their respective places.

MĀNAVA -

[2. 5. 1. 43, 44] — He should take up into the remnant in the Sāvitra cup (the Soma) from the Pūtabhṛt as the Vaiśvadeva cup. He should take it up with

upayāmagṛhito 'si suśarmā 'si supraṭiṣṭhāno... and place it with *eṣa te yonir viśve-
bhyas tvā devebhyah*.

KĀTYĀYANA -

[10. 6. 2] — (The Adhvaryu should do) the filling in of the Mahāvaiśva-
deva cup by means of (that is, into) the Sāvitra cup, the remnants in which have
not been consumed, with *upayāmagṛhito 'si suśarmā 'si....*

153. THE VAISVADEVA-SĀSTRA

BAUDHĀYANA -

[8. 13] — Then the Adhvaryu should turn by the right, hasten towards
the west, look up at the Hotrakas (?), and then turn away with *idā devahūr....* He
should murmur as much portion of the formula as he can finish. The Hotṛ
should call him out. The Adhvaryu should call out in return. (The Hotṛ)
should recite the Śāstra. (The Adhvaryu) should respond. Then, when he comes
to know of the Hotṛ reciting *ekayā ca daśabhiś ca svabhūtaḥ....*, the Pratiprasthātṛ
should cleanse the cups for the divinity-pairs upon the Mārjālīya mound and then
leave them among the (other) cups. Then, when he comes to know of the Hotṛ
reciting *pra dyāvā yajñīaḥ pṛthivī ṛtāvṛdhā....*, he (= the Adhvaryu) should respond
with the *mada*-formula employed only at one end, namely, with *othā moda iva
madā moda iva*, up to the *vyāhāva*. [As for the injunction that then he should
respond with the *mada*-formula employed only at one end : (The view expressed
in) the sūtra (is that) of Bodhāyana. Śālīki says that he should respond only
with *madā moda iva*.] Then, when he comes to know of the Hotṛ reciting *tad
rādho adya savitur vareṇyam....*, he should respond verily with the *mada*-formula
employed at both the ends, namely, with *madā moda iva madā moda iva*, up to the
vyāhāva.

BHĀRADVĀJA -

[14. 12. 12] — When he comes to know of the Hotṛ reciting the verse, *pra
dyāvā yajñīaḥ pṛthivī ṛtāvṛdhā....*, at that time (the Adhvaryu) should respond (to
it) with the formula containing the word *moda* in one part, namely, *madā moda
iva, othā moda iva*, up to the *vyāhāva*.

ĀPASTAMBA -

[13. 13. 7-12] — The Adhvaryu should respond to the Vaiśvadeva Śāstra.
After he has come to know of the Hotṛ having recited the verse, *pra dyāvā yajñīaḥ
pṛthivī ṛtāvṛdhā....*, he should respond by employing the word *moda* in both parts -

madā moda iva (at the end of each half-verse) and *modā moda iva* (at the end of each verse). Or otherwise by employing the word *moda* (only) in one part — *madā moda iva* (at the end of each half-verse) and *othā moda iva* (at the end of each verse). Some teachers prescribe the interrupted response — *madā moda iva* (at the end of the first half-verse), *othā moda iva* (at the end of the verse), and *modā moda iva* (at the end of the second half-verse). This (threefold) mode of response is applicable only up to the *vyāhāva*. After he has come to know of the Hotṛ having recited the verse, *niyudbhīr vāyav iha tā vi muñca...*, the Prati-prasthātṛ should discard the cups relating to the divinity-pairs with *vāyur vo vi mañcatu*, carry them out (of the Havirdhāna) by the western door, wash them clean upon the Mārjālīya, bring them in (into the Havirdhāna) by the eastern door, and place them in their respective places.

SATYĀŚĀDHA —

[9. 3] — While the verse, *pra dyāvā yajñaiḥ prthivī ṛtāvṛdhā...*, is being recited, the Adhvaryu should respond with the formula containing the word *moda* in one part, namely, *modā moda iva* (and) *othā moda iva*. Some teachers prescribe that it should be the other way round. After having responded to the Śāstra, he should murmur, in all cases at the third pressing, the formula, *uktham vācī 'ndrāya...*

VĀIKHĀNĀSA —

[16. 15–16] — After having come to know of the verse, *pra dyāvā yajñaiḥ prthivī ṛtāvṛdhā...* (being recited by the Hotṛ), the Adhvaryu should respond with the formula containing the word *moda* in both the parts, namely, *madā moda iva modā moda*, up to the *vyāhāva*. When he comes to know of the Hotṛ reciting the verse, *tad rādho adya savitur vareṇyam...*, he should respond with the formula containing the word *moda* in one of the two parts, namely, *madā moda iva modā moda iva*, up to the *vyāhāva*. At the third pressing, he should murmur the formula, *uktham vācī 'ndrāya...*

MĀNAVA —

[2. 5. 1. 45–48] — The Adhvaryu should respond to the Vaiśvadeva (Śāstra). While the verse, *ekayā ca daśabhiś ca...*, is being recited, the Prati-prasthātṛ should wash the cups of the divinity-pairs clean and place them upon the mound. The Hotṛ should recite the hymn to Dyāvāprthivī, namely, (the one beginning with) *pra dyāvā yajñaiḥ prthivī ṛtāvṛdhā...*. The response in respect of it should be characterised by the word *mad*, namely, *madā modai 'va modā modai 'va*. The response to the verse beginning with *surūpakṛtṇum ūtaye...* should be either made or not made.

KĀTYĀYANA —

[10. 6. 3–6] — The Hotṛ should recite the Śāstra. While the verse, *ekayā ca daśabhiś ca...*, is being recited, the Prati-prasthātṛ should wash the cups for the

divinity-pairs and put them down upon the mound. While the verses, *pra dyāvā yajñair...* etc., are being recited (by the Hotṛ), there should be the response, *madāmōdaiva*, (from the Adhvaryu) three times. If he so desires, (the Adhvaryu may make this very response) also while the *svāduṣkīṇīya* verses are being recited.

ĀŚVALĀYANA -

[5. 10. 3; 14. 23; 18. 2-7; 9-13] — At the latter two pressings, (the Hotṛ should utter the *āhāva*) after the Pratihāra (has been chanted by the Pratihartṛ).

At the third pressing, (the Hotṛ should insert the Nivid in the relevant hymn) leaving out the last verse.

The Hotṛ should recite the Vaiśvadeva Śastra. While reciting the Śastra, he should meditate upon all the quarters, (but) not upon that (quarter) in which the hateful (person lives). At the third pressing, the *āhāva* in the beginnings of the Śastras should be *adhvāryo śośomśavom*. (The verses beginning with) *tat savitur vṛṇīmahe...* and (those beginning with) *adyā no deva savitaḥ...* should respectively constitute the Pratipad *tṛca* and the Anucara *tṛca* of the Vaiśvadeva Śastra; (those beginning with) *abhūd devaḥ...* (should constitute the Nividdhānīya hymn); (the verse,) *ekayā ca daśabhiś ca syabdhūte dvābhyām iṣṭaye vimśatyā ca | tiṣṭbhiś ca vahase trimśatā ca niyudbhir vāyav iha tā vi muñca* (should be the Dhāyyā); Dīrghatamas's hymn (beginning with) *pra dyāvā...* (should be the Nividdhānīya hymn); (the verse,) *surūpakṛtnum ūtaye...* (should be the Dhāyyā); (the verses beginning with) *takṣan ratham...* (should be the Nividdhānīya hymn); (the verses,) *ayam venaś codayat pṛśnigarbhā...*, *yebhyo mātā madhumat pinvate payaḥ...*, and *evā pitre viśvadevāya vṛṣṇe...* (should be the Dhāyyās); (and) the nine (verses) beginning with *ā no bhadraḥ kratavo yantu viśvataḥ...* (should be the Nividdhānīya hymn); (so is) the Vaiśvadeva Śastra (constituted). In the (Nividdhānīya) hymns of the Vaiśvadeva Śastra one should insert the Nivids (beginning with those) relating to Savitṛ. (One should insert the first) four (out of the seven) in the Vaiśvadeva Śastra. The divinities (of the Nivids should be verily) those which are the divinities of the (Nividdhānīya) hymns. The end of the hymns (should be regarded as being determined) by the divinity. (One should regard) the Dhāyyās as being detached stanzas here (that is, in the Vaiśvadeva and the Āgnimāruta Śastras). In the Vaiśvadeva Śastra, the Hotṛ should always recite the verse, *aditir dyaur aditir antarikṣam...*, as the concluding verse — twice quarter by quarter and once half-verse by half-verse — touching the ground (while reciting it). After having recited the Śastra, he should murmur *ukthaṁ vācī 'ndrāya devebhya ā śrutyai*. The verse, *viśve devāḥ śṛṇute 'mam havam me...*, should be the Yājyā.

ŚĀNKHĀYANA -

[8. 3. 5-19] — The *āhāva* of the beginning of the Śastra at the third pressing, and also of the Uktha, should be *adhvāryo śośomśāvo 3 m*; (the *āhāva*)

within the Śastra should be the same as at the morning-pressing. Also at the Ṣoḷaśin and the following Soma-sacrifices (at the third pressing, the *āhāva* at the beginning of and within the Śastra should be the same as at the morning-pressing). (The triplets beginning with) *tat savitur vṛṇīmahe...* and *adyā no deva savitaḥ...* should respectively be the Pratipattṛca and the Anurūpatṛca of the Vaiśvadeva Śastra. The hymn relating to Savitṛ (beginning with) *abhūd devaḥ...* (should be the Nividdhāniya hymn). The verse, *ekayā ca daśabhiś ca svabhūte dvābhyām iṣṭaye viṃśatī ca | tisṛbhiś ca vahase triṃśatā ca niyudbhīr vāyav iha tā vi muñca* (should be the Dhāyyā). The hymn relating to Dyāvāpṛthivī (beginning with) *pra dyāvā yajñaiḥ pṛthivī ṛtāvṛdhā...* (should be the Nividdhāniya hymn). The response to this (Śastra by the Adhvaryu) should contain the word *mad*. The one verse, *surūpakṛtnum...*, (should be the Dhāyyā). The hymn relating to Rbhus (beginning with) *takṣan ratham...* (should be the Nividdhāniya hymn). The three isolated verses, *ayam venaś...*, *yebhyo mātā...*, and *evā pitre...*, (should be the Dhāyyās). The Hotṛ should recite the eight verses of the hymn relating to Viśve Devāḥ (beginning with) *ā no bhadrāḥ...*, leaving out the last two verses, and then utter the Nivid. The last verse (of that hymn) should be the concluding verse. One should recite it two times by verse-quarters and the third time by verse-halves. After having murmured the *ukthavīrya* formula (*bhūtam asi* etc.), (the Hotṛ) should recite the verse, *viśve devāḥ śṛṇute 'mam...*, as the Yājyā.

154. THE OFFERING OF THE VAIŚVADEVA CUP

BAUDHĀYANA -

[8. 13] — The Adhvaryu should respond to the Śastra in the well-established manner, come over towards the east, and then raise up this Vaiśvadeva cup. (The others) should follow with the raising up of the Nārāśaṃsa goblets. Then, with *ośrāvaya*, the Adhvaryu should cause (the Āgnīdhra) to announce, (and, after the latter has responded with) *astu śrauṣaṭ*, (he should give out the call :) "O reciter of the Śastra, do thou recite the Yājyā relating to the offering of Soma." He should make the offering two times - (once) after the *vaṣaṭ* has been uttered and (the second time) after the subsequent *vaṣaṭ* has been uttered. In the very same manner, they (= the others) should successively shake up the Nārāśaṃsa goblets. [21. 23 — As for the successive shaking up of the Nārāśaṃsa goblets: Bodhāyana says that (certainly) they should successively shake (them) up. Śāliki says that they should not successively shake (them) up. Aupamanyava says that verily they should not even raise them up.] (The bearers of) the Nārāśaṃsa

goblets should come (to the Sadas) after (the Adhvaryu who takes) that cup (that is, the Vaiśvadeva cup, to the Sadas). (The formula for) the consuming at the successive pressings (should be) *viśvair devaiḥ pītasya*. The Hotṛ as also verily the Adhvaryu should together consume (the Soma in) this cup, and (that in) the Nārāśamsa goblets with the *nārāśamsapīta* formula, namely, *nārāśamsapītasya soma deva te matividas ṛtīyasya savanasya jagatīchandasah pitṛpītasya madhumata upahūtasyo 'pahūto bhakṣayāmi*. These three, mutually inviting themselves together, should consume (out of) the Hotṛ's goblet itself. (The others should consume out of) their respective goblets. They should (each) touch themselves (that is, their own hearts) with *hinva me*. They should not make the goblets swell. They should cleanse (the goblets) after they have consumed the entire (quantity of Soma).

BHĀRADVĀJA -

[14. 12. 13-21] — After having responded to the Śastra, the Adhvaryu should take hold of the cup. (The Camasādhvaryus) should take hold of the Nārāśamsa goblets. The Adhvaryu should step beyond, cause the Āgnidhra to announce, and (after the latter has responded) say (to the Hotṛ): "O reciter of the Śastra, do thou recite the Yājyā (relating to the offering) of Soma." After the *vaṣaṭ* has been uttered, he should make the offering. The shaking up (of the goblets) has been already explained. He should modify the formula for the consuming of (the Soma in) the cup as ... *sāvitravaiśvadevaiḥ pītasya*. (The formula for the consuming) of (the Soma in) the Nārāśamsa goblets has been already explained. (The Camasins) should consume (the Soma in) all (the goblets) in entirety. They should not make (the goblets) swell (by means of water). The goblets should be cleansed. Hereafter in the third pressing, (the Soma in) all the goblets should be consumed in entirety.

ĀPASTAMBA -

[13. 13. 13] — The procedure in respect of (the consuming of the remnants in) the cup and the Nārāśamsa goblets should be similar to that in respect of (the consuming of the remnants in) the Vaiśvadeva cup.

SATYĀṢĀDHA -

[9. 3] — (The Adhvaryu) should proceed with (the rites in connection with) the Vaiśvadeva cup as at the morning-pressing.

VĀIKHĀNĀSA -

[16. 16] — After having responded to the Śastra, (the Adhvaryu should offer the Vaiśvadeva cup). As in connection with the Vaiśvadeva cup at the morning-pressing, (the remnants in) the cup and the Nārāśamsa goblets¹ (should be consumed).

1. Read *grahanārāśamsah* instead of *grahā nārāśamsah* (as in the printed text).

MĀNAVA -

[2. 5. 1. 49-51] — After the Śastra has been completed, the procedure beginning with the taking hold of the cup up to the consuming should be similar to that in connection with the Aindrāgna cup. The formula for consuming should be modified as *narāśaṃsapītasya soma deva te matividas tṛtīyasya savanasya jagacchandasaḥ pitṛbhītasya*. The procedure up to the placing is well established.

ŚĀNKHĀYANA -

[7. 5. 21, 24] — The Nārāśaṃsa goblets in respect of the Ājya Śastra and the Praūga Śastra should also be the Nārāśaṃsa goblets in respect of the Niṣkevalya Śastra and the Marutvatiya Śastra and also in respect of the Vaiśvadeva Śastra.

At the third pressing, (there should be the modification in the formula for the consuming of the remnants of the Nārāśaṃsa goblets, namely, *devo 'si narāśaṃso* ..., by the substitution of the word) *kāvyaīḥ* (before *pitṛbhīḥ*).

LĀṬYĀYANA -

[2. 5. 13-16] — At all the pressings, the second goblets are the Nārāśaṃsa goblets (One should do) the consuming out of them (that is, the Nārāśaṃsa goblets) without looking at them ...¹ at the third pressing, with the formula,

1. Drāh. regards this as a separate sūtra.

...*kāvyaīḥ*.... Everywhere he should append (to the formula) the portion *pitṛbhīḥ*.... (One should do) the touching (of the breaths) if one desires.

DRĀHYĀYANA -

[5. 1. 15, 17-20] ≡ LĀṬ 2. 5. 13-16.

JAIMINĪYA -

[1. 20] — After the Vaiśvadeva Śastra has been recited, they should consume (the remnants in) the Nārāśaṃsa goblets.

VAITĀNA -

[20. 8; 23. 3] — At the third pressing, (the Camasins should substitute the word) *kāvyaīḥ* (in the formula, *narāśaṃsapītasya*..., for the word *ūrvaiḥ* used at the midday-pressing) (at the consuming of the Nārāśaṃsa goblets).

(The Brahman should follow with the relevant Mantra the offering) of the cup made at the recitation of the Yājñyā at the conclusion of the Vaiśvadeva Śastra.

155. THE OFFERING OF COOKED RICE TO SOMA

BAUDHĀYANA -

[8. 14] — Then the Adhvaryu should ask the Hotṛ: “Wilt thou recite the Yājyās on both the sides of the offering to Soma or wilt thou not recite on both the sides?” When the Hotṛ has duly replied to his question, he (= the Adhvāryu), after having listened to that (reply), should come over to the cooked rice for Soma which has been duly placed. [21. 23 — As for the procedure relating to the offering of cooked rice to Soma: Bodhāyana says that one should go through the procedure with Mantras recited inaudibly. Śālīki says (that one should do so with Mantras recited) loudly.] The Adhvaryu should take up four spoonfuls of clarified butter into the ladle, step beyond, cause (the Āgnīdhra) to announce, and (after the latter has responded) say: “Do thou recite the Yājyā (relating to the offering) of ghee.” After the *vaṣaṭ* has been uttered, he should make the offering. Then, after having spread out clarified butter as base, he should cut out two portions from the cooked rice. He should first cut out a portion from the eastern half and then cut out a portion from the western half. He should pour out clarified butter over (them). He should not anoint (the original oblation). He should step beyond, cause (the Āgnīdhra) to announce, and (after the latter has responded) say: “Do thou recite the Yājyā (relating to the offering) of (the cooked rice) to Soma.” After the *vaṣaṭ* has been uttered, with the sacred cord hanging over his right shoulder and under the left arm, he should offer (the cooked rice) to Soma in the eastern half of the southern half. Then he should offer over it an oblation of a spoonful of clarified butter, with the verse relating to Viṣṇu, namely, *viṣṇo tvaṃ no antamaḥ....* If the Hotṛ has recited the verse relating to Agni-Viṣṇu as the Yājyās on both the sides of the offering of the cooked rice to Soma, he should not go through the offering presuming that it has been duly accomplished. [21. 23 — As for the reciting of the Yājyās on both the sides of the offering of the cooked rice to Soma: Bodhāyana, indeed, says that, if the two verses to Agni-Viṣṇu are joined (that is, if they together relate to Agni-Viṣṇu) or if they are separated (that is, if one of them relates to Agni and the other to Viṣṇu), they should be recited only inaudibly. Śālīki says that, if (they are) joined, (they should be recited) inaudibly, (and,) if (they are) separated, (they should be recited) loudly.] He should pour out clarified butter upon it (= the cooked rice) and gaze at it. The cooked rice for Soma is, indeed, the strainer. They, verily, purify themselves. “One who does not see oneself round (that is, one who does not see his reflection), would be dead; (therefore) one should gaze after having provided (the cooked rice) with ghee.” So is it said.¹ He should pour out ample clarified butter upon it (= the

1. TS 6. 6. 7.

cooked rice) and then gaze with the verse, *yan me manah parāgatam yad vā me aparāgatam / rājñā somena tad vayam asmāsu dhārayāmasi*. "He (thereby) sustains his mind verily within himself, he does not lose his mind." So says the *Brāhmaṇa*. Then they should bring it (= the cooked rice) over to the Udgātr̥s. They should do in respect of it what they know. [25. 22—What of the *upasads*?¹ The offering (of clarified butter) on both the sides of the offering of cooked rice to Soma.]

BHĀRADVĀJA -

[14. 13. 1-13]—Thereafter the Adhvaryu should measure out (paddy for) the cooked rice to be offered to Soma; or he should have done so together with (the measuring out of the material for) the Savanīya *puroḍāśas*. He should place it (= the cooked rice), take up (into the ladle) whatever quantity of clarified butter has been prescribed to be taken up (namely, four spoonfuls), step beyond, cause the Āgnīdhra to announce, and (after the latter has responded) say (to the Hotṛ): "Do thou recite the Yājyā (relating to the offering) of ghee." After the *vaṣaṭ* has been uttered, he should make the offering. Sitting down there only and wearing the sacred cord over the right shoulder and under the left arm, he should cut out the prior portion of the cooked rice for Soma by means of his hand and the posterior portion by means of the corn-stirring stick. He should pour out clarified butter over it (= the oblation), step beyond towards the north, cause the Āgnīdhra to announce, and (after the latter has responded) say (to the Hotṛ): "Do thou recite the Yājyā (relating to the offering) of the cooked rice for Soma." After the *vaṣaṭ* has been uttered, he should make the offering upon the southern half of the fire. Sitting there only and wearing the sacred cord over the left shoulder and under the right arm, he should touch water, take up (into the ladle) whatever quantity of clarified butter has been prescribed to be taken up (namely, four spoonfuls), step beyond, cause the Āgnīdhra to announce, and (after the latter has responded) say (to the Hotṛ): "Do thou recite the Yājyā (relating to the offering) of ghee." After the *vaṣaṭ* has been uttered, he should make the offering. Some teachers prescribe the offerings of ghee on either side of that of the cooked rice for Soma. They should fill in the cooked rice over with clarified butter and carry it over to the Udgātr̥s. They (= the Udgātr̥s) should gaze at it with *satro ta etad yad u ta iha*. If one (from among the Udgātr̥s) is (to become) long-lived, he sees himself (= that is, his reflection) in it; if one is (likely to be) short-lived, he should gaze at it with the verse, *yan me manah parāgatam....* It is said in the *Brāhmaṇa* that the cooked rice should be eaten by one who is ill; (it) should be eaten by one who is desirous of food; (it) should be eaten by one who, (even) being capable of eating food, cannot eat food.

1. That means, in what form are the *upasads* represented on the day of pressing?

ĀPASTAMBA -

[13. 13. 14 - 14. 4] — The Adhvaryu should commence the ritual relating to the cooked rice for Soma. The procedure regarding the ritual relating to the cooked rice has (already) been explained. After having cooked it, the Adhvaryu, with the sacred cord suspended over the right shoulder and under the left arm, should proceed with the ritual relating to the cooked rice for Soma. He should cut out the first portion with the hand; the second, with the corn-stirring stick; or he should do so the other way round. Having gone towards the south (along the front of the Āhavanīya fire), he should cut out the portion, pour down clarified butter over it, step beyond towards the north, stand with his face turned towards the south, cause (the Āgnīdhra) to announce, and, after the response has been made by the latter, give out the call: "Do thou recite the Yājyā (relating to the offering) of the cooked rice to Soma." After the *vaṣaṭ* has been uttered, he should make the offering upon the southern half of the fire. Reciting the formula inaudibly, he should enclose (the offering of) the cooked rice to Soma on both the sides with (the offerings of) clarified butter (that is, he should offer an oblation of clarified butter before and after the offering of the cooked rice); or he should offer an oblation of clarified butter only on one side (that is, he should offer it either before or after the offering of the cooked rice). He should cause (the Āgnīdhra) to announce and, after the response has been made by the latter, he should give out the call: "Do thou recite the Yājyā (relating to the offering) of ghee." After the *vaṣaṭ* has been uttered, he should make the offering, step back (to the Havirdhāna), and fill the (pot of) cooked rice with clarified butter.

They should carry (that cooked rice) to the Udgātṛs. The Udgātṛs should gaze at it with *satro ta etad yad u ta iha*. One, who may not notice himself (= his reflection) (in the clarified butter), should pour in additional clarified butter and then gaze at it. One, whose mind is off, should gaze at it with *yan me manah parāgataḥ*....

SATYĀŚĀDHA -

[9. 4] — (The Adhvaryu) should start the rites relating to (the offering of cooked rice to) Soma, beginning with the placing together of the implements. He should measure out (paddy for) the cooked rice for Soma. He should place that (cooked rice). He should cut out portions from the clarified butter, (step beyond towards the south), give out the call, "Do thou recite the Yājyā (relating to the offering) of ghee", and then make the offering after the *vaṣaṭ* has been uttered. Standing there only, he should cut out the prior portion of the cooked rice for Soma by means of the hand and the posterior portion by means of the corn-stirring stick, step beyond towards the north, cause (the Āgnīdhra) to announce, and, after the response has been made by the latter, give out the call:

“Do thou recite the Yājyā (relating to the offering) of the cooked rice to Soma.” After the *vaṣaṭ* has been uttered, standing with his face turned towards the south, he should make the offering upon the eastern half of the southern half (of the fire). He should give out the call, “Do thou recite the Yājyā relating to the offering of ghee,” (and then make the offering) as before. Some teachers prescribe the offerings of ghee on either side of that of the cooked rice to Soma. They should fill in the cooked rice over with clarified butter and carry it over to the Udgātṛs. They (= the Udgātṛs) should gaze at it with *satro ta etad yad u ta iha*. They should (each) look round for their own reflections in it (that is, in the clarified butter poured out upon the cooked rice). Whoever does not see his own reflection becomes short-lived; he should pour out more clarified butter (upon the cooked rice) and then gaze at it with the verse, *yan me manah parāgataṁ*.... One who is ill or is desirous of eating food should eat (that cooked rice). Or it should be eaten by one who, being capable of eating food, cannot eat food.

VAIKHĀNASA -

[16. 16-17] — (There should then follow the rites connected with) the cooked rice for Soma. The procedure relating to it has been already explained. Having placed the cooked rice, the Adhvaryu should offer an oblation of ghee with the verse relating to Agni-Viṣṇu, as at the Upāśūyāja offering (in the Full-moon sacrifice). Wearing the sacred cord over the right shoulder and under the left arm, he should cut out the first portion of the cooked rice for Soma by means of the hand and then cut out the second (portion) by means of the corn-stirring stick. He should cut out a portion towards the south, pour out clarified butter over it, step beyond towards the north, (and) standing with his face turned towards the south, cause (the Āgnīdhra) to announce, (and, after the latter has responded, give out the call,) “Do thou recite the Yājyā (relating to the offering) of (the cooked rice) for Soma”, and, after the *vaṣaṭ* has been uttered, make the offering upon the eastern half of the southern half (of the fire). He should again offer an oblation of ghee, as before. He should offer an oblation of clarified butter by means of the spoon with the verse relating to Viṣṇu, namely, *viṣṇo tvam no antamaḥ*.... He should step back and pour out clarified butter upon the cooked rice. They should (then) carry it away for the Udgātṛs.

With *satro ta etad yad u ta iha*, the Udgātṛs should gaze at it. Whoever does not see his own reflection (in the clarified butter poured out upon the cooked rice) becomes short-lived. He should pour out more clarified butter (upon the cooked rice) and then gaze at it with the verse, *yan me manah parāgataṁ*....

MĀNAVA -

[2. 5. 2. 1-9] — The Adhvaryu should bring over (the cooked rice) for Soma. He should cut out portions of the clarified butter, step beyond towards

the south along the rear of the handles of the ladles, stand still at the southern joint of the enclosing sticks, cause (the Āgnīdhra) to announce, and (after the latter has responded) give out the call, "Do thou recite the Yājyā (relating to the offering) of ghee." He should make the offering upon the southern half (of the fire). Standing there only and wearing the sacred cord over the right shoulder and under the left arm, he should cut out portions of the cooked rice for Soma, step beyond towards the north, stand still at the northern joint of the enclosing sticks, cause (the Āgnīdhra) to announce, and (after the latter has responded) give out the call, "Do thou recite the Yājyā (relating to the offering) of the cooked rice for Soma." Standing to the south, he should make the offering in the middle (of the fire). After having moved round and after having changed over the sacred cord worn on the right shoulder, he should cut out portions of the clarified butter, step beyond towards the north, stand still at the northern joint of the enclosing sticks, cause (the Āgnīdhra) to announce, and (after the latter has responded) give out the call, "Do thou recite the Yājyā (relating to the offering) of ghee." He should make the offering upon the northern half (of the fire). He should shove apart the cooked rice for Soma and then fill it up with clarified butter. The sacrificer should look into it with *satrā ta etad yad u ta iha*. If he does not see (his reflection), he should murmur the verse, *yan me mano yaman gataṁ....* After having gazed at it, he (= the Adhvaryu) should give it over to the Udgātṛs. He should have eight handfuls of darbha blades formed into solid rods and, sitting down to the west, pour out, with the formulas of prayer,¹ the *vyāghāra* libations with eight spoonfuls of clarified butter taken up into the *pracaraṇī* ladle upon them (= the darbha rods) while they are held up burning over the various Dhiṣṇyas.

KĀTYĀYANA -

[10. 6. 7-14] — After having performed the rites up to the washing of the cup, the Adhvaryu should proceed with (the offering of the cooked rice) to Soma. He should offer clarified butter both before and after the cooked rice. Or he may offer clarified butter either before or after the cooked rice. He should give out the call (to the Hotṛ), "Do thou recite the Yājyā (relating to the offering) of ghee," the word "ghee" (being uttered) inaudibly. While proceeding with the offering of the cooked rice to Soma, he should give out the call, "Do thou recite the Yājyā (relating to the offering of the cooked rice) to Soma." (He should go through) as much (procedure) in respect of the offering of the cooked rice to Soma as has been mentioned (in the *Brāhmaṇa*), on account of the continued statement (in the *Brāhmaṇa*).² After having poured out clarified butter (upon the cooked rice) the Adhvaryu should give over to the Udgātṛ (the

1. *ManṣS* 2. 2. 4. 8.2. Cf. *ŚBr.* 4. 4. 2. 1-6.

remnants of) the cooked rice for Soma. He should offer (clarified butter) upon the Dhiṣṇyas, by means of the *pracaraṇī* ladle in which four spoonfuls of clarified butter have been taken up, in the order in which (those Dhiṣṇyas) have been got prepared, making the fires on these Dhiṣṇyas flare up by adding to them bundles of three splinters of wood each, respectively with the formulas, *vibhūr asi...*, etc. If he so desires, he may again (offer an oblation of clarified butter) upon the Āgnīdhriya fire after (the offering of the oblations upon the Dhiṣṇyas mentioned above).

LĀṬYĀYANA -

[2. 10. 6, 7, 9-14] — With *āyur me prāṇo...*, the Udgātṛ should gaze at the cooked rice for Soma which has been brought in. The end (of the Mantra) is *punar asmāsu dadhmasi...* Some teachers say (that the formula should be) *yan me yamaṁ...* (instead of *āyur me prāṇo...*). However, he should gaze at (the cooked rice for Soma) with the former (formula). He should immerse his thumb and ring-finger¹ into it (= the cooked rice) and smear² both his eyes with the verse, *yenā hy ājim...* So should the other two chanters also do — the Pratihartṛ later (that is, after the Prastotṛ). They (= the Adhvaryus) should carry it (= the cooked rice for Soma) away along the north of the Pratihartṛ.

DRĀHYĀYANA -

[6. 2. 6, 7, 9-13] ≡ LĀṬ 2. 10. 6, 7, 9-14.

JAIMINĪYA -

[1. 20] — After they (= the remnants in the Nārāsaṁsa goblets) have been consumed, (the Āgnīdhra) produces fires from the firebrands (and spreads them upon the Dhiṣṇyas). They proceed with (the rites in connection with) the cooked rice for Soma. After having proceeded (with those rites) they bring over that (cooked rice). (The Udgātṛ) should gaze at it with the verse, *yan me mano yamaṁ gataṁ yad vā me aparāgatam / rājñā somena tad vayaṁ punar asmāsu dadhmasi*, and the formula, *manasi me cakṣur ā dhāś cakṣuṣi me manaḥ, āyusmatyā ṛco mā chetsi mā sāmno bhāgadheyad viyoṣam*. There (in that cooked rice), verily, he should look round for (his own) reflection, for the sake of the non-destruction of his Ātman. Then, indeed, he should put on both his eyes (drops) of ghee (from the cooked rice), for the sake of the eye being rendered perfect. Even there (that is, in the process of looking round into the cooked rice), there would be an indication (= portent): Whoever might not see himself (= his own reflection) would (soon) die. Even, on account of that truth (that is, the truthfulness of the portent),

1. Drāh. reads "immerse his two fingers — some teachers say, the thumb and the ring-finger — into it."

2. Drāh. reads *vimṛjīta* (for *vimārjīta* in Lāṭ.).

he should pour down abundant clarified butter (upon the cooked rice) and then look round (into it) for himself (= his own reflection), for the sake of the promotion of the entire span of life. Then, verily, he should draw out (a small portion) from the cooked rice for Soma and put it on both his eyes with the verse, *yena hy ājim ajayan nṛcakṣā yena śyenam śakunam suparṇam | yad āhuḥ cakṣur aditāv anantam somo nṛcakṣā mayi tad dadhātu*. He should gaze at it (= the cooked rice), carry it round along the south of the *audumbarī*, and then place it in the rear half of the Sadas, with *prajāpater bhāgo 'si*.

VAITĀNA -

[18. 1, 4] — At the third pressing, the Āgnīdhra should spread out the sacred fires by means of the splinters. Facing towards the west he should spread out the sacred fires upon the Dhiṣṇyas of the Hotṛ, the Maitrāvaruṇa, the Brāhmaṇacchamsin, the Potṛ, the Neṣṭṛ, and the Acchāvāka, and upon the Mārjālīya. He should bring back (the remaining fire) there only (that is, to the Āgnīdhriya Dhiṣṇya).

(The Brahman) should follow the fires which have been spread out (upon the Dhiṣṇyas) with *ye agnayo vihr̥tā dhiṣṇyāḥ pr̥thivīm anu | te naḥ pāntu te no 'vantu tebhyo namas te no mā himsiṣuḥ*. At the latter two pressings (he should also follow) with the verse, *punar mai 'tv indriyam....* (He should sit down on his seat) going along the west of the Āhavanīya fire. So is it said.¹

156. THE HAUTRA RELATING TO THE OFFERING OF COOKED RICE TO SOMA

ĀŚVALĀYANA -

[5. 19. 1-6] — The verse, *tvam soma pitṛbhiḥ samvidāno....*, should be the Yājyā relating to the offering of cooked rice to Soma. On the two sides of it (that is, before and after it) the Yājyās relating to the offering of ghee should be recited inaudibly. (The verse), *ghṛtāhavano ghṛtapr̥ṣṭho agnir ghr̥te śrito ghṛtam v asya dhāma | ghṛtapruṣas tvā harito vahantu ghṛtam piban yajasi deva devān* (should be the Yājyā relating to the offering) of ghee to be made before (that of the cooked rice to Soma). (The verse,) *uru viṣṇo vi kramasvo 'rukṣayāya nas kṛdhi | ghṛtam ghṛtayone piba pra pra yajñapatim tira* (should be the Yājyā relating to the offering of ghee to be made) after (that of the cooked rice to Soma).

1. Vait S 16. 7.

THE OFFERING OF THE PĀTNĪVATA CUP

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If (the offering of ghee is to be made only) on one side (that is, either before or after that of the cooked rice to Soma), the verse, *agnāviṣṇū mahi dhāma priyaṁ vām...*, (should be recited) verily inaudibly (as the Yājyā relating to that offering of ghee). The Hotṛ should take up the cooked rice for Soma (mixed with ghee) brought over (by the Adhvaryu), before the Udgātṛs, and gaze into it with the verse, *yat te cakṣur divi yat suparṇe yenai 'karājyā ajayo hi nā | dīrghaṁ yac cakṣur aditer anantaṁ somo nṛcakṣā mayi tad dadhātu*. If he does not see (his reflection in it), he should recite the formula, *hṛdisprk kratuspṛg varcodhā varco asmāsu dhehi | yan me mano yamaṁ gataṁ yad vā me aparāgatam | rājñā somena tad vayam asmāsu dhārayāmasi*, and the verse, *bhadraṁ karṇebhiḥ śṛṇuyāma devā...* He should anoint his two eyes with the clarified butter (in the cooked rice) by means of the thumb and the finger near the little finger, and hand over (the cooked rice) to the Chandogas.

ŚĀNKHĀYANA -

[8. 4] — Addressed (by the Adhvaryu) with the words, “Do thou recite the Yājyā (relating to the offering) of ghee”, he (= the Hotṛ) should inaudibly recite the verse, *ghṛtaṁ mimikṣe...*, as the Yājyā. Addressed (by the Adhvaryu) with the words, “Do thou recite the Yājyā (relating to the offering) of the cooked rice for Soma”, he should recite the verse, *tvaṁ soma pītṛbhiḥ...*, as the Yājyā. Addressed (by the Adhvaryu) with the words, “Do thou recite the Yājyā (relating to the offering) of ghee”, he should inaudibly recite, as the Yājyā, the verse, *uru viṣṇo vi kramasyo 'ru kṣayāya nas kṛdhi | ghṛtaṁ ghṛtayone piba pra pra yajñapatiṁ tira*. There is option in respect of the offering of ghee around, that is, on both the sides (of the offering of the cooked rice for Soma). The Hotṛ should gaze at the cooked rice for Soma and then touch with his two fingers the ghee (poured down into a hole made in the cooked rice). He should rub his two eyes with the formula, *cakṣuṣpā asi cakṣur me pāhi*.

157. THE OFFERING OF THE PĀTNĪVATA CUP

BAUDHĀYANA -

[8. 14] — Then, coming over towards the east, he (= the Adhvaryu) should say: “O Pratiprasthātṛ, do thou take up the Pātnīvata (portion of the Soma) from the Āgrayāṇa vessel by means of (that is, into) the Upāmśu cup, and come hither; do thou not put it down.” On hearing this, the Pratiprasthātṛ should take up the Pātnīvata (portion of the Soma) from the Āgrayāṇa vessel by means of (that is, into) the Upāmśu cup, with the formula, *upayāmagr̥hīto 'si bṛhaspatīsutasya ta indo indriyāvataḥ patnīvantam grahaṁ gr̥hṇāmy agnā 3 i patnīvā*

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3. He should cover it over with two blades of sacrificial grass and then decorate it with (that is, add to it) ghee (poured out over those blades), with *aham parastād aham avastād aham jyotiṣā vi tamo vavāra / yad antarikṣam tad u me pitā 'bhūd aham sūryam ubhayato dadarsā 'ham bhūyāsam uttamaḥ samānānām*. [21. 23 — As for the decoration of the Pātnīvata: (The view expressed in) the sūtra (is that) of Bodhāyana. Śālīki says that one should decorate the Pātnīvata either with curds or with milk. Aupamanyava says that one should decorate the Pātnīvata with the clarified butter which has remained after the pouring over (with it) of the Dhiṣṇyas.] [14. 21 — The decorating of the Pātnīvata has been explained.] He (= the Pratiprasthātr) should remove away the two blades of sacrificial grass (from over the Pātnīvata). "He should not put (the cup) down." So says the *Brāhmaṇa*.¹ Without having put it down, he should go out, cause (the Āgnīdhra) to announce, and then say: "O Āgnīdhra, do thou recite the Yājyā (relating to the offering) of the Pātnīvata." After the *vaṣaṭ* has been uttered, he should make the offering. After the subsequent *vaṣaṭ* has been uttered, he should make the offering with the formula, *sajūr devena tvaṣṭrā somam piba svāhā*, recited inaudibly, and carry over (= the remnant for) consuming. If, in (connection with) this (consuming), the Āgnīdhra desires (formal) invitation, he should, verily, invite him (= the Āgnīdhra) formally. If not, the two should consume together. [25. 23 — Now, this Āgrayaṇa vessel should be filled in for thirty-three divinities. Where, indeed, are these (divinities) to be comprehended in connection with the offering? So (is it asked). (One should reply:) in (connection with the offering of) the Pātnīvata. It is said in the *Brāhmaṇa*: Unto thirty-three gods together with their wives. How, indeed, should one consume (the remnant from) the Pātnīvata? With the formula, *ādityavadgaṇasya soma deva te matividas tṛtīyasya savanasya jagatīchandaso 'gninā vaiśvānareṇa patnivatā tvaṣṭrā pītasya madhumata upahūtasyo 'pahūto bhakṣayāmi*.]

BHĀRADVĀJA —

[14. 13. 14–18] — The Adhvaryu should take up nine spoonfuls of clarified butter into the Juhū and then offer the *vyāghāra* libations upon the Dhiṣṇyas which have blazing fires on them. He should deposit the drops of the clarified butter (remaining in the Juhū) after the *vyāghāra* libations have been offered and then fill in the Pātnīvata by means of (that is, into) the Upāṃśu cup from the Āgrayaṇa vessel with the formula, *upayāmaghṛito 'si bṛhaspatisutasya ta indo indriyāvataḥ patnīvantam graham gṛhṇāmi*. He should mix it up with the drops of clarified butter remaining after the *vyāghāra* libations have been offered, step beyond, cause the Āgnīdhra to announce, and (after the latter has responded) say: "O Āgnīdhra, do thou recite the Yājyā (relating to the offering) of the Pātnīvata." After the *vaṣaṭ* has been uttered, he should make the offering

1. TS 6. 6. 7.

with the remaining portion of the Anuvāka, *agnā 3 i patnīvā 3*. Some teachers prescribe (the offering of) the Pātnīvata as being characterised by the subsequent *vaṣaṭ*-utterance, while some prescribe it as not being characterised by the subsequent *vaṣaṭ*-utterance. The view of some teachers is that the Āgnīdhra should utter the subsequent *vaṣaṭ* inaudibly.

ĀPASTAMBA -

[13. 14. 5-10] — The Adhvaryu should pour out clarified butter taken up (into the Juhū) in eight spoonfuls over the fires which have been again spread out at this stage (by the Āgnīdhra) upon the Dhiṣṇyas and which have been made to flare up by means of firebrands. If (the Āgnīdhra) says to him, "Do thou again (that is, for the second time) pour out clarified butter over my Āgnīdhriya (Dhiṣṇya)", the Adhvaryu should take up nine spoonfuls of clarified butter (instead of eight) and pour out that clarified butter over the Āgnīdhriya (once) at the beginning and (once) at the end. He should retain the fires upon the Dhiṣṇyas and (also) the remnant of clarified butter. With *upayāmagr̥hīto 'si bṛhaspatisutasya te* ..., he should fill in the Pātnīvata (with the Soma) from the Āgrayaṇa vessel by means of (that is, into) the Upāmśu cup; he should not place it (upon the mound). He should mix up (that Soma) with the remnant of clarified butter retained after the pouring out over the Dhiṣṇyas, cause (the Āgnīdhra) to announce, and, after the response has been made, give out the call: "O Āgnīdhra, do thou recite the Yājyā relating to the offering of the Pātnīvata." After the *vaṣaṭ* has been uttered, he should make the offering with *agnā 3 i patnīvā 3*.... (The Āgnīdhra) should not utter the subsequent *vaṣaṭ*. Or he should utter the subsequent *vaṣaṭ* inaudibly.

SATYĀŚĀDHA -

[9. 4] — The Āgnīdhra should spread out blazing fires upon the Dhiṣṇyas by means of firebrands. The Adhvaryu should take up nine spoonfuls of clarified butter (into the Juhū) and then offer the *vyāghāra*-libations upon the blazing fires. He should retain some remnant of the clarified butter (after the *vyāghāra*-libations have been offered). They should maintain the fires on the Dhiṣṇyas. The Adhvaryu should take up by means of (that is, into) the Upāmśu cup (the Soma) from the Āgrayaṇa vessel as the Pātnīvata, with the formula, *upayāmagr̥hīto 'si bṛhaspatisutasya ta*.... He should mix it up with the drops of clarified butter remaining after the *vyāghāra*-libations have been offered upon the Dhiṣṇyas. He should not put (the cup) down. He should step out and give out the call: "O Āgnīdhra, do thou recite the Yājyā (relating to the offering) of the Pātnīvata." After the *vaṣaṭ* has been uttered, he should make the offering with *agnā 3 i patnīvā 3*.... The subsequent *vaṣaṭ* may be uttered or it may not be uttered. The view of some teachers is that one should utter the subsequent *vaṣaṭ* inaudibly.

VAIKHĀNASA -

[16. 17] — The Āgnīdhra should again spread out fires upon the Dhiṣṇyas by means of firebrands. The Adhvaryu should take up nine spoonfuls of clarified butter (into the ladle) and pour out the *vyāghāra* libations (upon the sacred fires) in the order in which they have been spread out—upon the Āgnīdhriya at the beginning and (also) at the end. He should keep back a remnant of the clarified butter. The fires on the Dhiṣṇyas should be maintained. The Adhvaryu should take hold of the Upāṁśu cup and fill it in (with the Soma) from the Āgrayaṇa vessel (and take it up) as the Pātnīvata with *upayāmagr̥hīto 'si bṛhaspatisutasya ta...* He should not put it down. He should mix up (the Soma in the Pātnīvata) with the remnant of clarified butter, step beyond, cause (the Āgnīdhra) to announce, and, after the response has been made (by the latter), give out the call, “O Āgnīdhra, do thou recite the Yājyā (relating to the offering) of the Pātnīvata.” After the *vaṣaṭ* has been uttered, he should make the offering upon the northern half (of the fire) with *agnā 3 i patnīvā 3ḥ sajūr devena tvaṣtrā somam̐ piba svāhā*. One should utter the subsequent *vaṣaṭ* inaudibly. After having made the offering, the Adhvaryu should carry away the remnant for consuming. If the Āgnīdhra desires invitation, he (= the Adhvaryu) should only say, “Do thou consume.”

MĀNAVA -

[2. 5. 2. 10-16] — With *upayāmagr̥hīto 'si bṛhaspatisutasya ta...*, the Adhvaryu should take up into the Upāṁśu cup (the Soma) from the Āgrayaṇa vessel as the Pātnīvata. It should be offered without having been put down. With *agnā 3 patnīvān...*, he should mix it up with the remnant of (the clarified butter poured out as) *vyāghāra* libation upon the Dhiṣṇyas. After having caused (the Āgnīdhra) to announce, he should give out the call, “O Āgnīdhra, do thou recite the Yājyā (relating to the offering) of the Pātnīvata.” After the *vaṣaṭ* has been uttered, he should offer, (but) not the entire quantity. He should give over to the Āgnīdhra the (remnant for) consuming. (The Āgnīdhra) should mount upon the lap of the Neṣṭṛ, move down towards the north, and then, at the rear of the Neṣṭṛ's Dhiṣṇya, consume (the remnant) with *vāg devī somasya pibatu...*

KĀTYĀYANA -

[10. 5. 16; 6. 15-18] — At the proper time, (the Pratiprasthātṛ should fill in) the Pātnīvata by means of the (cup) other (than the one used for filling in the Sāvitra cup).

With *upayāmagr̥hīto 'si bṛhaspatisutasya...*, the Pratiprasthātṛ should fill in and take up the Pātnīvata. With *aham̐ parastad...*, he should mix it up with the remnant of clarified butter in the Pracaraṇī ladle. He should give out the call, “O Āgnīdhra, do thou recite the Yājyā relating to the offering of the Pātnīvata.”

With *agnā 3 i patnīvan...*, he should make the offering upon the northern half (of the Āhavanīya fire).

VAITĀNA -

[23. 3-5] — After the offering upon the Dhiṣṇyas, the Āgnīdhra should recite the verse, *ai 'bhir agne...*, inaudibly as the Yājyā (relating to the offering) of the Pātnīvata. (The Brahman should follow with the relevant Mantra) the offering of it (= the Pātnīvata). Sitting down upon the lap of the Neṣṭṛ or near the Dhiṣṇya, (the Āgnīdhra) should partake (of the remnant in the Pātnīvata).

158. THE HAUTRA RELATING TO THE OFFERING OF THE PĀTNĪVATA

ĀŚVALĀYANA -

[5. 19. 7, 8; 20. 1] — After the splinter-fires have been spread out, the Āgnīdhra should recite, verily inaudibly, the Yājyā (relating to the offering) of the Pātnīvata, (namely, the verse,) *ai 'bhir agne saratham yāhy arvān...* He should go near the Neṣṭṛ by the (Neṣṭṛ's) interim (*visamsthita*) passage, sit upon his lap, and then consume (the remnant of the Pātnīvata). Then (he should return by the route) by which he had gone.

SĀNKHĀYANA -

[7. 3. 5; 8. 5] — Or, one (= the Āgnīdhra) should recite inaudibly the Mantras relating to the offering of the Pātnīvata.

Addressed (by the Adhvaryu) with the words, "O Āgnīdhra, do thou recite the Yājyā relating to the offering of the Pātnīvata", (the Āgnīdhra) should inaudibly recite the verse, *ai 'bhir agne saratham...*, as the Yājyā. Without having consumed (the remnant in the cup), he should take hold of the cup, enter the Sadas by the eastern door, sit down towards the north near the Neṣṭṛ or upon his lap, say (to the Neṣṭṛ) "O Neṣṭṛ, do thou invite (me)", consume (the remnant) in the cup, touch (his own heart, etc.), and then go back by the same route by which he had come in.

159. THE FILLING IN OF THE HOTR'S GOBLET

BAUDHĀYANA -

[8. 14] — Then he (= the Adhvaryu) should say: "O Āgnīdhra, do thou sit down upon the lap of the Neṣṭṛ. O Neṣṭṛ, do thou bring over the sacrificer's wife; do thou cause her to be noticed by the Udgāṭṛ. (O sacrificer's wife,) do thou cause water to flow (along your body); do thou cause it to flow along your thigh; do thou cause it to flow (along the thigh) after having bared the thigh. (O Camasins,) do you fill in (the goblets) after the Hotr's goblet (has been filled in). O Unnetṛ, do thou fill in king Soma in entirety; do thou not leave behind (any quantity). O Pratiprasthāṭṛ, do thou leave space in the Hotr's goblet for the Dhruva. Do thou come, o sacrificer." After having caused (the sacrificer) to enter the Havirdhāna by the eastern door, he should make him (= the sacrificer) stand near the Dhruva with *bhūtam asi bhūte mā dhā mukham asi makham bhūyāsam*. They should verily fill in the Hotr's goblet first (of all); (they should fill in) the others as it may happen. They should verily fill in (the goblets with) the entire quantity of Soma and should then place (the goblets) together upon the Uttaravedi.

BHĀRADVĀJA -

[14. 14. 1-3] — While bringing in the Soma for consuming the Adhvaryu should give out the calls: "O Āgnīdhra, do thou sit down upon the lap of the Neṣṭṛ; o Neṣṭṛ, do thou bring over the sacrificer's wife; o Unnetṛ, do thou fill in the goblets beginning with the Hotr's goblet, leave (some) space in the Hotr's goblet for (the Soma from) the Dhruva (vessel), pour out the entire quantity of king Soma into the goblets, cleanse the two vessels (namely, the Droṇakalāśa and the Pūtabhṛt) by means of the fringes (of the woollen strainer), and put them upside down; (o Neṣṭṛ,) do thou cause the sacrificer's wife to be noticed by the Udgāṭṛ; (o sacrificer's wife,) do thou let (the water) flow." They should act as they have been impelled (to act). The Āgnīdhra should crawl in between the Neṣṭṛ and his (= the Neṣṭṛ's) Dhiṣṇya and consume the Soma. He should modify the formula accompanying the consuming as *agnipīṭasya*.

ĀPASTAMBA -

[13. 14. 11-15. 2] — Thereafter the Adhvaryu should give out the calls: "O Āgnīdhra, do thou sit upon the lap of the Neṣṭṛ. O Neṣṭṛ, do thou bring over the sacrificer's wife. O Unnetṛ, do thou fill in the goblets after the Hotr's goblet (has been first filled in); do thou leave some space in the Hotr's goblet for the Dhruva. (O Neṣṭṛ,) do thou cause the sacrificer's wife to be noticed by the Udgāṭṛ. (O sacrificer's wife,) do thou make the water flow down." They should act in accordance with the call. The Āgnīdhra should move down (and

seat himself) between the Neṣṭṛ and his Dhiṣṇya and then consume (the remnant of the Pātñivata). He should modify the formula for consuming as *agnipīṭasya*.

(The Āgnīdhra) should not sit upon the lap (of the Neṣṭṛ). If he did sit upon the lap (of the Neṣṭṛ), he would become impotent. While filling in the goblets (with Soma) with the Hotr's goblet as the first, (the Unnetṛ) should draw out the entire quantity of king Soma, cleanse the two vessels (namely, the Pūtabhṛt and the Droṇakalaśa) by means of the fringes of the woollen strainer, and then place them upside down.

SATYĀŚĀDHA -

[9. 4] — (The Adhvaryu) should give out the calls: "O Āgnīdhra, do thou sit upon the lap of the Neṣṭṛ. O Neṣṭṛ, do thou bring over the sacrificer's wife; do thou cause the sacrificer's wife to be noticed by the Udgātṛ. O Unnetṛ, do thou fill in the goblets beginning with the Hotr's goblet; do thou leave (some) space in the Hotr's goblet for (the Soma from) the Dhruva (vessel); do thou fill in (the goblets) verily (with) the entire quantity of Soma; do thou not leave behind (any Soma); do thou cleanse the two vessels (namely, the Droṇakalaśa and the Pūtabhṛt) by means of the fringes (of the woollen strainer) and put them upside down." The Āgnīdhra should crawl in between the Neṣṭṛ and his (= the Neṣṭṛ's) Dhiṣṇya and consume the Soma; or (he should do so) sitting upon the lap of the Neṣṭṛ. (There is also the following view:) He should not sit upon the lap (of the Neṣṭṛ); if he does sit, he becomes impotent. (The Unnetṛ) should fill in the goblets beginning with the Hotr's goblet.

VAIKHĀNASA -

[16. 18] — (The Adhvaryu) should give out the calls: "O Āgnīdhra, do thou sit upon the lap of the Neṣṭṛ. O Neṣṭṛ, do thou bring over the sacrificer's wife. O Unnetṛ, do thou fill in (the goblets) after (having first filled in) the Hotr's goblet; do thou leave (some) space in the Hotr's goblet for (the Soma from) the Dhruva (vessel). (O Neṣṭṛ,) do thou cause the sacrificer's wife to be noticed by the Udgātṛ. (O Unnetṛ,) do thou fill in (the goblets) verily (with) the entire quantity of king Soma; do thou not leave behind (any Soma); do thou cleanse the two vessels (namely, the Droṇakalaśa and the Pūtabhṛt) by means of the fringes (of the woollen strainer) and put them upside down." The Āgnīdhra should crawl in between the Neṣṭṛ and his (= the Neṣṭṛ's) Dhiṣṇya and then consume (the remnant) (after) having modified the formula for consuming as *agnipīṭasya*.... (The Āgnīdhra) should not sit upon the lap (of the Neṣṭṛ); because (if he does so) he may become impotent. (The Unnetṛ,) while filling in the goblets with the Hotr's goblet as the first, should fill (them) in verily (with) the entire quantity of king Soma, cleanse the two vessels by means of the fringes (of the woollen strainer), and then put them upside down.

MĀNAVA -

[2. 5. 2. 17] — The goblets pertaining to the Agniṣṭoma (Stotra) have the Hotṛ's goblet as the foremost. In the Agniṣṭoma, (the Unnetṛ) should pour in into them the entire quantity of Soma.

KĀTYĀYANA -

[10. 6. 19-24] — The Adhvaryu should give out the calls : " O Āgnīdhra, do thou sit down upon the lap of the Neṣṭṛ. O Neṣṭṛ, do thou bring over the sacrificer's wife and cause her to be noticed by the Udgātṛ. O Unnetṛ, do thou fill in the goblets after (having first filled in) the Hotṛ's goblet; do thou not leave behind any Soma." The consuming (of the remnants of the Pātnīvata should be done) in the Āgnīdhra's enclosure, because the utterance of the *vaṣaṭ* and the invitation (in respect of the Pātnīvata are done in that very enclosure), With the cup (in his hand), (the Āgnīdhra) should sit down upon the lap of the Neṣṭṛ. Or the consuming (of the remnant in the Pātnīvata should be done) there only (that is, where the Neṣṭṛ is seated) on the strength of the fact that the cup has been carried over there. The Āgnīdhra should wash the (Pātnīvata) cup clean and place it upon the mound.

160. THE AGNIṢṬOMA-STOTRA

BAUDHĀYANA -

[8. 14-15] — Then he should touch water, take up two blades of sacrificial grass, restraining his speech hasten towards the west, and then formally introduce the Stotra. The Udgātṛs should chant the Yajñāyajñiya Stotra. At this stage he should recite the *saptahotṛ* formula. After the chanting of the Sāman has started, the Neṣṭṛ should cause the sacrificer's wife to be noticed by the Udgātṛ and make her say : *viśvasya te viśvāvato vṛṣṇīyāvatas tavā 'gne vāmīr anu samīdṛṣi viśvā retāṃsi dhiṣīyā 'gaṇ devān yajño ni devīr devebhyo yajñam aśiṣann asmint sunvati yajamāna aśiṣaḥ svāhākṛtāḥ samudreṣṭhā gandharvam ātiṣṭhatā 'nu vātasya patmann iḍa iḍitāḥ*. [14. 22 — The formulas to be recited by the sacrificer's wife have been already prescribed.] When, indeed, the Udgātṛ moves near to her, (then) the sacrificer's wife should cause the *pannejanī* water to flow along her thigh; she should cause it to flow after having bared her thigh. [21. 23 — As for the bringing over of the sacrificer's wife : (The view expressed in) the sūtra (is that) of Bōdhāyana. Śālīki says that she should sit there only until the reciting of the *āpohiṣṭhiya* verses (in the Āgnimāruta Śastra).] They should say to the Hotṛ: " This one here is the last."

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BHĀRADVĀJA -

[14. 14. 4-8] — After having made the fires on the Dhiṣṇyas flare up, the Adhvaryu should formally introduce the Yajñāyajñīya Stotra. The officiating priests and the sacrificer should cover up (with their upper garments) their bodies together with the ears, exposing, as it were, their navels. (The Neṣṭṛ) should cause the sacrificer's wife to be noticed by the Udgāṭṛ from the time of the utterance of *him* until that of the chanting of the three Stotriyās, with the formula, *viśvasya te viśvāvato vṛṣṇiyāvataḥ*.... The sacrificer's wife should uncover her right thigh and, exposing the joints of her thighs, let the *pannejanī* water flow over the thigh until the chanting of the three (Stotriyās), with (the remaining portion of) the Anuvāka, *agan devān*.... She should let the water flow either towards the east or towards the west. (The view) of some teachers (is that she should let it flow) towards the north-east.

ĀPASTAMBA -

[13. 15. 3-11] — (The Adhvaryu) should formally introduce the Yajñāyajñīya Stotra. They should make the fires upon the Dhiṣṇyas flare up. They (= the chanters) should chant the Yajñāyajñīya, having covered up (their heads) either together with the ears or without the ears. All those, who have moved in (into the Sadas), should join in the chanting of the Agniṣṭoma Stotra (= the Yajñāyajñīya). The sacrificer should recite the *saptahotṛ* formula. With the formula, *viśvasya te viśvāvataḥ*...,¹ and with the formula, *agan devān*..., (the Neṣṭṛ) should cause the sacrificer's wife to be noticed by the Udgāṭṛ, after the utterance of *him*, until (the chanting of) the three Stotriyās. The sacrificer's wife should make the water flow down along her naked right thigh, either towards the east or towards the north, between her two thighs. Some teachers prescribe that she should make it flow down (by means of the hand) over her two thighs. "She should pull up her (lower) garment until her abdomen becomes manifest. Thereby her progeny is born with unashamed face." So is it said in the scripture.

SATYĀṢĀDHA -

[9. 4; 10. 5] — The Stotra should be chanted and the Śastra recited. The Adhvaryu should cause the fires on the Dhiṣṇyas to flare up and then formally introduce the Agniṣṭoma Stotra. All participants (that is, the officiating priests and the sacrificer) should loosen the knots of their garments, as if exposing their navels, and cover up their bodies together with the ears; (also) those persons who are associated with (that is, who have been seated within) the Sadas. (The view) of some teachers is that (only) the officiating priests and the sacrificer (should do so). With *viśvasya te viśvāvato vṛṣṇiyāvataḥ*..., (the Neṣṭṛ) should cause the sacrificer's wife to be noticed by the Udgāṭṛ. With *agan devān*

1. To be recited by the sacrificer's wife.

yajñah..., the sacrificer's wife should uncover her right thigh, expose the joints of her thighs, and, facing towards the north, with *svāhākṛtāḥ samudreṣṭhāḥ*..., let the *pannejanī* water flow along the thigh on the inside of the thigh. The causing (of the sacrificer's wife) to be noticed and the letting (of the *pannejanī* water) flow should be done until the chanting of the third Stotriyā.

After the *Yajñāyajñīya* has been chanted, (the sacrificer) should give away the desired object (to the *Udgātṛ* or to the *Udgātṛs*). Before (the chanting of) the *Agniṣṭoma* Stotra, (that is, the *Yajñāyajñīya*) he should murmur the *vyāhṛtis* and the *saptahotṛ* formula. After the *Agniṣṭoma* Stotra has been chanted, he should pray to *Āditya* with *subhūr asi śreṣṭho raśmīnām priyo devānām saṃsādhaniyāḥ | tam tvā subho devā abhi saṃ viśantv iṣo 'si tveṣo 'si nṛmṇo 'si yahvo 'si vrato 'si svo 'si cāraṇo 'si śūdro 'sy āryo 'si tasya ta iṣasya tveṣasya nṛmṇasya yahvasya vratasya svasya cāraṇasya śūdrasya cā 'ryasya ca bhukṣiṣīya yathā tvaṃ sūryo 'si viśva-darśata evam ahaṃ viśva-darśato bhūyāsam*. If *Āditya* has set, he should pray to the *Āhavanīya* fire itself with the formulas for the prayer to *Āditya*.

VAIKHĀNASA -

[16. 18] — After having placed the goblets together upon the *Uttaravedi*, (the *Adhvaryu*) should formally introduce the *Yajñāyajñīya* Stotra. They should make the fires on the *Dhiṣṇyas* flare up. (The officiating priests and the sacrificer) should loosen the knots of their garments and, as if exposing their navels, have their bodies, together with the ears, covered up. Those who are within the *Sadas*, the officiating priests, and the sacrificer — they should all join in the chanting of the *Agniṣṭoma* Stotra. After having covered themselves up either together with the ears or without the ears, they should chant the *Yajñāyajñīya* Stotra. The sacrificer should recite the *saptahotṛ* formula. After the *Sāman* has been chanted and after the *him*-utterance, the *Neṣṭṛ* should cause the sacrificer's wife to be noticed by the *Udgātṛ* and make her recite *viśvasya te viśvāvato*.... If the *Udgātṛ* goes near to her, then the sacrificer's wife should uncover (her right thigh) with *agan devān yajñah*..., expose the joints of her thighs, and, with *svāhākṛtāḥ samudreṣṭhā gandharvam*..., let the *pannejanī* water flow towards the north along the right thigh on the inside of her thighs. The causing (of the sacrificer's wife) to be noticed and the letting (of the *pannejanī* water) flow should be done until the chanting of the third Stotriyā.

MĀNAVA -

[2. 5. 2. 19-22] — Leaving out (adequate) space in the *Hottṛ's* goblet for the *Dhruva*, the *Adhvaryu* should formally introduce the *Agniṣṭoma* Stotra. Before that, the sacrificer should murmur the *saptahotṛ* formula. While the Stotra is being chanted, they should sit down in the *Sadas* covered up to the ears. After the chanting of the Stotra has commenced, the sacrificer's wife should cause (the water in) the *pānejana* pitcher to flow down, towards the north, along her

right thigh inside (her garment), with *samudraṁ gandharveṣṭhām....* With *vāmi te saṁdrśi....*, the Neṣṭṛ should cause the sacrificer's wife to be seen by the Udgāṭṛ during the three Stotriyās at the Udgītha before the Pratihāra.

KĀTYĀYANA -

[10. 7. 1-5] — Having touched the Hotṛ's goblet, (the Adhvaryu) should formally introduce the Yajñāyajñīya Stotra. If he so desires, he may cover up (his head) like the Udgāṭṛ. The Neṣṭṛ should make the sacrificer's wife enter the Sadas by the western door and, while she is seated towards the north, cause her to be noticed by the Udgāṭṛ, with *prajāpatir vṛṣā 'si*. (The sacrificer's wife) should uncover her right thigh and sprinkle it over with the *pāṇnejanī* water. Permitted by the Udgāṭṛ or looked at by him three times, she should go out.

LĀṬYĀYANA -

[2. 10. 15-19; 5. 5. 2] — At the utterance of *him* in respect of the Yajñāyajñīya Sāman (chanted as the Agniṣṭoma Stotra), the Udgāṭṛ should look at the sacrificer's wife. At the chanting of the concluding portion of the Sāman, the sacrificer's wife should sprinkle water over her right thigh. After the Prastāva of the third Stotriyā has been chanted, she should pour down all that water (over her thigh). In the last Stotriyā one should repeat (the word *bhuvadvāji* as) *bhuvadvājāyi, bhuvadvājeṣu*; the concluding (syllable) should be *nām*; for, the *Brāhmaṇa*¹ says that one should render the last verse into *amuṣṭubh* and that it (= the Sāman) should be established, in the end, on (that is, be concluded with) a syllable. However, the Ācāryas (prescribe) the non-repetition;² Śāṇḍilya says that the concluding portion (should be chanted) as laid down in the scripture.

The looking at and the stepping in into the Mahāvedī, the way of entering, the praying to the Dhiṣṇyas, the receiving of the Dakṣiṇās, the consuming of the Soma, and (the performing of the rites to be performed) after the releasing of the Stoma except the chanting of the Sāman - (all this should be done after the Subrahmaṇyā by the Brahman in the same manner as the Udgāṭṛ).³

DRĀHYĀYANA -

[6. 2. 15-20; 13. 1. 4] = LĀṬ. 2. 10. 15-19; 5. 5. 2.

JAIMINĪYA -

[1. 20] — (The Adhvaryu) brings over two darbha blades for the Yajñāyajñīya Sāman. Having covered himself up (the Udgāṭṛ) should chant it. He should render the Rathantaravarnā as the second (of that Stotra). After the

1. *Tandya-Br.* 8. 6

2. Drāh. regards this as a separate sūtra.

3. Drāh. splits this up into three sūtras.

concluding portion (of the Sāman), he should gaze at the sacrificer's wife with the formula, *vāmī nāma samdṛśi viśvā vāmāni dhīmahi*. With the formula, *vr̥ṣṇas te vr̥ṣṇyāvato viśvā retāṁsi dhīmahi*, the other one (= the sacrificer's wife) looks back at (the Udgātr).

VAITĀNA -

[23. 6] — The Brahman should impel (the Udgātr)¹ for the Agniṣṭoma Sāman with *ojo 'si pitṛbhyas tvā pitṛn jinva*.

161. THE ĀGNIMĀRUTA ŚĀSTRA

BAUDHĀYANA -

[8. 15] — The Adhvaryu should turn away from the place of the Hotṛ. The Hotṛ should call him over. The Adhvaryu should call in return. (The Hotṛ) should recite the Śāstra. (The Adhvaryu) should respond. When he (= the Adhvaryu) comes to know of the Hotṛ reciting *svāduṣ kilā 'yam madhumāñ utā 'yam*, he should respond with the formula having the word *moda* at both ends, namely, *modā moda iva madā moda iva*, until the *vyāhāva*. [21. 23 - As for the injunction that he should respond with the formula having the word *moda* at both ends : (The view expressed in) the sūtra (is that) of Bodhāyana. Śālīki says that he should respond only with *modā moda iva*.] When he comes to know of the Hotṛ reciting *tantum tanvan rajaso bhānum anyihi*, the Pratiprasthātr should take round the Dhruva with *dyāvāprthivībhyām tvā pari gṛhṇāmi*. Then he should move it with *viśve tvā devā vaiśvānarāḥ pra cyāvayantu*. [21. 23 - As for the moving of the Dhruva : (The view expressed in) the sūtra (is that) of Bodhāyana. Śālīki says that verily the entire formula should constitute the Mantra for the pouring down.] Then he should carry it over with *divi devān dṛm̐hā 'ntarikṣe vayāṁsi prthivyām pāṛthivān*. Then he should pour it down into the Hotṛ's goblet with *dhruvaṁ dhruveṇa haviṣā 'va somaṁ nayāmasi | yathā naḥ sarvaṁ ij jagad akṣmaṁ sumanā asat | yathā na indra id viśaḥ kevalīḥ sarvāḥ samanasaḥ karat | yathā naḥ sarvā id diśo 'smākaṁ kevalīr asan*. [14. 9 - The procedure relating to the Dhruva has been mentioned.]

BHĀRADVĀJA -

[14. 14. 9, 10] — After the Stotra has been closed round, the Adhvaryu should formally introduce the Śāstra. When he comes to know (of the Hotṛ

1. The printed text wrongly reads *hotre* in the sūtra; cf. *VaitS* 22. 17.

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reciting the portion), *svāduṣ kilā 'yam madhumāñ utā 'yam*, the Adhvaryu should respond with the formula containing the word *moda* in both parts, (namely,) *madā moda iva modā moda iva*, until the utterance of the *vyāhāva* (by the Hotṛ).

ĀPASTAMBA -

[13. 15. 12 - 16. 6] — The Adhvaryu should instantaneously respond to the Āgnimāruta Śāstra. After he has come to know of the Hotṛ reciting the verse, *āpo hi śṭhā mayobhuvas...*, he should respond, sprinkling water in various directions. After he has come to know of the Hotṛ reciting the verse, *svāduṣ kilā 'yam madhumāñ utā 'yam...*, he should respond by employing the word *moda* in both parts - *madā moda iva* and *modā moda iva*, until the *vyāhāva*. From the moment of the placing of the Dhruva until that of the pouring down of it, the sacrificer should not urinate.

The Pratiprasthāṭṛ should gaze at the Dhruva with *bhūtam asi bhūte mā dhāḥ...*, take it up by holding it round in the cavity of his hands with *dyāvāprthivī-bhyām tvā pari grhṇāmi*, carry it in with *viśve tvā devā vaiśvānarāḥ pra cyāvayantu...*, and then, sitting down towards the east with his face turned towards the west, pour down (the contents in) the Dhruva into the Hotṛ's goblet with the two verses, *dhurvaṁ dhruveṇa...*, etc. (The Dhruva) should be poured down before the Śāstra or in the middle of it or at the end of it or while (in the course of the Śāstra) the verse addressed to Viśve Devāḥ, *uta no 'hir budhnyah śṛnotv aja ekapād...*, is being recited (by the Hotṛ) or after the concluding verse has been recited once or while the concluding verse is being recited intermediately (that is, the second time) or finally (that is, the third time). After having responded to (all the Śāstras at) the third pressing, the Adhvaryu should say *ukthaṁ vāci 'ndrāya*; or (he should say so at the end of) each Śāstra.

SATYĀŚĀDHA -

[9. 4] — While the verse, *svāduṣ kilā 'yam madhumāñ utā 'yam...*, is being recited, the Adhvaryu should respond with the formula containing the word *moda* in both the parts, (namely,) *madā moda iva modā moda iva*, until the utterance of the *āhāva* (by the Hotṛ). The response after the *vyāhāva* is well established.

VĀIKHĀNĀSA -

[16. 19] — After (the chanting of) the Agniṣṭomiya Stotra has been concluded, (the Adhvaryu) should formally introduce the Āgnimāruta Śāstra. He should respond to it forthwith. After having come to know (of the Hotṛ reciting the verse,) *āpo hi śṭhā mayobhuvas...*, he should respond sprinkling water severally. After having come to know (of the Hotṛ reciting the verse,) *svāduṣ kilā 'yam madhumāñ utā 'yam...*, he should respond with the formula

containing the word *moda* in both the parts, (namely,) *madā moda iva modā moda iva*, until the *vyāhāva*.

MĀNAVA -

[2. 5. 2. 23-26] — The Adhvaryu should respond to the Āgnimāruta (hymn) forthwith; to the Āpohiṣṭhīya (hymn), haltingly. In the course of this (recitation), they should take hold of the Hotṛ from behind. (The Hotṛ should recite) the Svāduṣkīlīya (hymn) beginning with *svāduṣ kilā 'yam...* In the course of this, the Adhvaryu should respond with the formula containing the word *mad*. The response should be made (to the verse) beginning with *yayor ojasā skabhitā rajāṃsi...* The concluding verse should be *evā na indro maghavā virapṣī...* After one half of that verse has been repeated, the Pratiprasthātr, standing up erect with his face turned towards the west, should, while he has taken hold of the sacrificer from behind, cause the latter (= the sacrificer) to recite the verse, *dhruvaṃ dhruveṇa...*, and the formula (beginning with) *svayambhūr asi śreṣṭho raśmiḥ...* and ending with *evam ahaṃ viśvadarśato bhūyāsam*, and then pour down the Dhruva into the Hotṛ's goblet.

KĀTYĀYANA -

[10. 7. 6-8] — While the verse, *evā na indra maghavā...*, is being recited, the Adhvaryu should pour down (the Soma in) the Dhruva into the Hotṛ's goblet with *dhruvaṃ dhruveṇa...* Or, in the place of the word *avanayāmi* (in the verse, *dhruvaṃ dhruveṇa...*), (he may use) the word *gṛhṇāmi*. If the Vaiśvānara cup has been filled in, he should pour it down into the sacrificer's goblet.

ĀSVALĀYANA -

[5. 10. 17; 18. 6, 8; 20. 2-8] — (In the Āgnimāruta Śastra, the *āhāva* should be made) after the *tṛca* relating to the divinity Āp (namely, the one beginning with *āpo hi ṣṭhā mayobhuvas...*).

In the (Nividdhānīya) hymns of the Āgnimāruta Śastra the Hotṛ should insert the (relevant) Nivids (that is, those referring to Agni and Maruts).

He should insert the latter three (out of the seven) in the latter (that is, the Āgnimāruta Śastra).

The Hotṛ should recite the Āgnimāruta Śastra rapidly. He should recite the first verse of that Śastra foot by foot without breathing in, if it is to be recited foot by foot. Otherwise he should recite half-verse by half-verse. There should be the joining with the last portion. (He should recite the Nividdhānīya hymn beginning with) *vaiśvānarāya prthupājase...*, (the verse,) *śam naḥ karaty arvate...* (as the Dhāyyā), (the Nividdhānīya hymn beginning with) *pratvakṣasaḥ pratavaso...*, the two Pragāthas (one beginning with) *yajñāyajñā vo agnaye...* (and the other with) *devo vo draviṇodāḥ...* (respectively as) the Stotriya

(Pragātha) and the Anurūpa (Pragātha), (the Nividdhānīya hymn beginning with) *pra tavyasīm navyasīm...*, (and) the three verses beginning with *āpo hi śthā...*, haltingly and touching water. He should uncover his head while (the Udgātr̥s) have taken hold of him from behind. From here (that is, from the recitation of *āpo hi śthā...*) onward, there should be an *āhāva* at each *pratīka* (that is, at each unit). (He should recite) the two verses, *uta no 'hīrbudhnyah śṛnotu...* and *devānām patnīr uśatīr avantu naḥ...* (as the Dhāyās), the two verses (beginning with) *rākām aham...*, (the verses,) *pāvīravī kanyā citrāyuh...*, *imam yama prastaram ā hi sīda...*, *mātālī kavyair yamo aṅgirobhiḥ...*, *ud īratām avara ut parāsaḥ...*, *ā 'haṁ pitṛnt suvidatrā avīsi...*, *idaṁ pitṛbhyo namo astv adya...*, and the four verses (beginning with) *svāduḥ kilā 'yam...*.... (There should be) the *āhāva* in the middle. *Madāmo daiva* and *modāmo daiva om* (should be) the responses to these (verses). (He should recite) *yayor ojasā skabhitā rajāmsi viryebhir vīratamā śaviṣṭhā | yā patyete apratītā sahobhir viṣṇu agan varūṇā pūrvahūtau*, (and the verses,) *viṣṇor nu kaṁ vīryāṇi pra vocam...* and *tantum tanvan rajaso bhānum anv ihi...*. He should conclude with the verse, *evā na indro maghavā virapśī...*, touching the earth. He should wish for the pouring down of the Dhruva with the last utterance (of the *paridhānīyā* verse). After having recited the Śāstra, he should murmur *uktham vācī 'ndrāya devebhya āśrutāya tvā*. The verse, *agne marudbhiḥ śubhayadbhir ṛkvabhiḥ...*, (should be) the Yājyā. The Agniṣṭoma ends thus.

ŚĀNKHĀYANA -

[8. 6; 8. 14. 6] — The Yajñāyajñīya Sāman should be the Stotra of the Āgnimāruta Śāstra. The hymn relating to Vaiśvānara (beginning with) *vaiśvānarāya prthupājase...* (should be the Nividdhānīya hymn). The one verse, *ā te pitar...*, (should be recited). The hymn relating to Maruts (beginning with) *pratvakṣasaḥ...* (should be the Nividdhānīya hymn). (The couplets beginning with) *yajñāyajñā vo agnaye...* and *devo vo draviṇodāḥ...* (should respectively be) the Stotrīya Pragātha and the Anurūpa Pragātha of the Yajñāyajñīya Stotra. The hymn relating to Jātavedas (Agni) (beginning with) *pra tavyasīm...* (should be the Nividdhānīya hymn). The three verses (beginning with) *āpo hi śthā...* (should be recited). The one verse, *uta no 'hīrbudhnyah śṛnotu...*, (should be recited). The two verses (beginning with) *devānām patnīr...* (should be recited). The two verses (beginning with) *rākām aham...* (should be recited). The three verses in the *akṣarapaṅkti* metre (beginning with) *avidad dakṣam...* (should be recited). The three verses relating to Pitṛs (beginning with) *ud īratām...* (should be recited). The verses relating to Yama, (namely,) *imam yama...*, *mātālī kavyair...*, and *aṅgirobhir...*, (should be recited). The three verses (beginning with) *svāduḥ kilā 'yam...* (should be recited). The response (by the Adhvaryu) in respect of these verses should contain a word derived from the root *mad*. The (three) isolated verses, *yayor ojasā...*, *viṣṇor*

nu kam..., and *tantum tanvan...*, (should be recited). The Hotṛ should recite the verse, *evā na indro maghavā...*, as the concluding verse, murmur the *uktha-vīrya* formula, and then recite the verse, *agne marudbhiḥ śubhayadbhir...*, as the Yājyā.

The Āgnimāruta Śastra should be recited in a louder tone than the Vaiśvadeva Śastra.

LĀṬYĀYANA -

[2. 10. 20 - 11. 4] — When subsequently reciting it (= the Āgnimāruta Śastra), the Hotṛ utters the (three) verses beginning with *āpo hi śṭhā...*, then they (= the chanters) should take hold of him from behind, uncovering themselves. The (prescribed) rules should lapse in respect of the Yajñāyajñīya which is being chanted at another place. (Those rules) should apply if some other Sāman is employed as the Agniṣṭoma Sāman. But¹ in (connection with the Agniṣṭoma Sāman) not involving the utterance of *him* the Udgātṛ should gaze at the sacrificer's wife at the time of the Pratihāra. Everywhere he² should make modifications relating to the verses in accordance with the *Brāhmaṇa*,³ even in respect of another (Agniṣṭoma) Sāman.

At the third pressing, after all the Stotras have been completed, they should, after having consumed (the remnants of Soma), unyoke the Stoma with *ṛtasya tva....* With their right hands they should gather together the *kuśā* pins. After the causing of the sacrificer to recite (*stutasya stutam asi...*),⁴ or at this stage (that is, after gathering together the *kuśās*),³ the Udgātṛ should cause the sacrificer to recite *tantave mā jyotiṣā*;⁵ the sacrificer should mention the names of his sons⁶ in the order of seniority, saying (to each one), "O so-and-so, extend my progeny through light." In respect of those who are not born, the sacrificer should say, "O you who will be born."

DRĀHYĀYANA -

[6. 2. 21-3. 10] = LĀṬ. 2. 10. 20 - 11. 4.

VAITĀNA -

[23. 7] — (The Brahman) should follow (the Soma in) the Dhruva being poured down (into the Hotṛ's goblet by the Adhvaryu) with the verse, *dhruvaṃ dhruveṇa....*

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1. Drāh. reads *api*, 'even', instead of *tu* in Lāṭ.
 2. Drāh. has plural.
 3. *Tāṇḍya-Br.* 8. 6.
 4. Before *yajamānavācānād anantaram*, Drāh. reads *pratiyojanam eke*, 'some, at each yoking'.
 5. Drāh. regards this as a separate sūtra.
 6. Drāh. reads *putrān* instead of *putrāpāth nāmāni gṛhṇīyāt* in Lāṭ.
 7. Drāh. regards this as a separate sūtra.

162. THE OFFERING OF THE HOTR'S GOBLET

BAUDHĀYANA -

[8. 15] — He (= the Adhvaryu) should respond to the Sastra in the well-established manner, come over towards the east, and then raise up this Hotr's goblet. (The others) should follow with the raising up of the (other) goblets. Then, with *ośrāvaya*, the Adhvaryu should cause (the Āgnīdhra) to announce, (and, after the latter has responded with) *astu śrauṣaṭ*, (he should give out the call :) “ O reciter of the Sastra, do thou recite the Yājñyā relating to the offerings of Soma.” He should make the offering two times — (once) after the *vaṣaṭ* has been uttered and (the second time) after the subsequent *vaṣaṭ* has been uttered. In the very same manner, they (= the others) should offer (the Soma from) all the goblets two times from each. They should then hasten towards the west with the Somas to be consumed. The formula for the consuming at the successive pressings (should be) *agninā vaiśvānareṇa marudbhiḥ pītasya madhumata upahūtasyo 'pahūto bhakṣayāmi*. These three (= the Hotr, the Adhvaryu, and the sacrificer) should mutually invite one another and then together consume (the Soma from) the Hotr's goblet itself. (The others should consume out of) their respective goblets. They should touch themselves (that is, their own hearts) each with *hinva me...* They should not make the goblets swell. They should cleanse (the goblets) after they have consumed the entire (quantity of Soma). Then he (= the Adhvaryu) should fill in those goblets with water, and lay them down towards the north of the Āhavanīya fire (spreading them out) either in the eastern direction or in the northern direction. [21. 24 — As for the laying down of the goblets : The prior alternative is recommended by Bodhāyana, the posterior by Śālīki.] He should put into each of them three bunches of *dūrvā* grass and one cluster of darbha blades. [21. 24 — As for the injunction that he should put into each of them three bunches of *dūrvā* grass and one cluster of darbha blades : (The view expressed in) the sūtra (is that) of Bodhāyana. Śālīki says that they should be equipped only with water.] Then, after having responded to (the Śāstras in) the third pressing, he should say *uktham vāci 'ndrāya*. (He should give out the call,) “ O Praśāstr, do thou impel.” The Praśāstr should say : “ Do you move out.” (The rites connected with) the third pressing thus come to an end.

BHĀRADVĀJA -

[14. 14. 11 - 15. 9] — When he comes to know either of the verse relating to Viśve Devāḥ, namely, *uta no 'hribudhnyah śṛnotu...*, being recited (by the Hotr), or of the concluding verse having been once recited (by the Hotr), the

Pratiprasthātr should, while pouring down into the Hotṛ's goblet (the Soma from) the Dhruva (vessel), pray with *bhūtam asi bhūte mā dhāḥ....* Then he should hold it round with his two hands, with the formula, *dyāvāpṛthivībhyām tvā parigrhṇāmi*. He should carry it away with *viśve tvā devā vaiśvānarāḥ pra cyāvayantu....*

Standing towards the east and facing towards the west, (the Pratiprasthātr) should pour down into the Hotṛ's goblet (the Soma from) the Dhruva (vessel) with the remaining portion of the Anuvāka, *dhruvaṁ dhruveṇa....* The view of some teachers is that he should pour down, sitting down towards the west and facing towards the east and in the regular manner. He should cause to flow a continuous stream until the conclusion of the Śastra. After having responded to the Śastra, the Adhvaryu should take hold of the cup (= the Hotṛ's goblet into which the Soma from the Dhruva vessel has been poured down). The Camasādhvāryus should take hold of their respective goblets. The Adhvaryu should step beyond, cause the Āgnīdhra to announce, and (after the latter has responded) say (to the Hotṛ): "O reciter of the Śastra, do thou recite the Yājyā (relating to the offering) of the Somas." After the *vaṣaṭ* has been uttered, they should make the offering. The Camasins should consume (the remnant of Soma in) their respective goblets. One should modify the formula accompanying the consuming of (the Soma in) the goblet as *agninā vaiśvānareṇa pītaṣya....* Thereafter the Adhvaryu should pray either to Āditya or to the Āhavanīya fire with *subhūr asi śreṣṭho raśmīnām āyur ma indriyaṁ dhehy ado ma ā gamyāt*. It is said in the *Brāhmaṇa* that (in the place of *adaḥ* in the formula) he should mention the name of what he desires. Such, indeed, (should be the procedure) if (the sacrifice is) Agniṣṭoma.

ĀPASTAMBA -

[13. 16. 7-11] — At the time of proceeding (with the ritual of the offering), the Adhvaryu should take hold of the Hotṛ's goblet; the Camasādhvāryus (should take hold of) their respective goblets. The Adhvaryu should cause the Āgnīdhra to announce and, after the response has been made (by the latter), give out the call: "O reciter of the Śastra, do thou recite the Yājyā (relating to the offering) of the Somas." (Both) after the *vaṣaṭ* has been uttered and the subsequent *vaṣaṭ* has been uttered, they should make the offering. They should carry away the remnants (into the Sadas) for consuming. The Adhvaryu should consume (the remnant in) the Hotṛ's goblet from his side with *subhūr asi śreṣṭho raśmīnām priyo devānām sāmsadanīyaḥ | taṁ tvā subhava devā abhisamviśantv iṣo 'si tveṣo 'si nṛmṇo 'si yahvo 'si vrato 'si svo 'si vāraṇa 'si tasya ta iṣasya tveṣasya nṛmṇasya yahvasya vratasya svasya vāraṇasya śūdrasya cā 'ryasya ca bhukṣiṣīya*. The sacrificer should pray to Āditya with *yathā tvam sūryā 'si viśvadarśata evam ahaṁ viśvadarśato bhūyāsam*. (He should pray) to the Āhavanīya fire with *āyur ma indriyaṁ dhehy ado ma ā gacchatu*. (In the

place of *adaḥ* in this formula) he should mention the name of whatever he desires.

ŚATYĀŚĀDHA -

[9. 4] — The Pratiprasthātṛ should recite over (the Soma in) the Dhruva (vessel) (being poured out into the Hotṛ's goblet) the formula, *bhūtam asi bhūte mā dhāḥ*. He should hold it round (in the cavity of his hands) with *dyāvāpṛthivībhyām tvā pari gṛhṇāmi*. He should remove the Dhruva from its place with *viśve tvā devā vaiśvānarāḥ pra cyāvayantu....* He should carry it away (towards the Hotṛ's goblet) with *divi devān dṛmḥā 'ntarikṣe vayāmsi....* While the concluding verse is being recited or after it has been once recited, or at the beginning or at the middle portion or at the end of the Śāstra, he should pour down (the Soma in) the Dhruva into the Hotṛ's goblet with *dhruvam dhruveṇa haviṣā 'va somam nayāmasi....* After having responded to the Śāstra, the Adhvaryu should take hold of the Hotṛ's goblet, and the Camasādhavryus of their respective goblets. The Adhvaryu should give out the call : " O reciter of the Śāstra, do thou recite the Yājyā (relating to the offering) of the Somas. " (The procedure regarding) the consuming of (the remnants in) the goblets has been already explained. The entire quantities of the remnants in the goblets should be consumed. There should not be the causing to swell and the placing (of the goblets).

VAIKHĀNASA -

[16. 19-20] — After having come to know (of the Hotṛ reciting the verse,) *tantum tanvan rajaso....*, the Pratiprasthātṛ should recite over (the Soma in) the Dhruva (vessel) the formula, *bhūtam asi bhūte mā dhāḥ*, and then hold it (= the Dhruva vessel) round (in the cavity of his hands) with *dyāvāpṛthivībhyām tvā pari gṛhṇāmi*. The sacrificer should not urinate from (the time of) the removing¹ of Dhruva up to the pouring down. He (= the Pratiprasthātṛ) should remove the Dhruva from its place with *viśve tvā devā vaiśvānarāḥ pra cyāvayantu*. With *divi devān dṛmḥa....*, he should carry it away (towards the Hotṛ's goblet) and, sitting down towards the east with his face turned towards the west, pour down (the Soma in) the Dhruva into the Hotṛ's goblet with *dhruvam dhruveṇa haviṣā....*, etc. (recited) up to the end of the Anuvāka. It is prescribed² that one should pour down (the Soma in the Dhruva) (into the Hotṛ's goblet) before the reciting of the Śāstra, or at the time when the Hotṛ recites the verse, *uta no ahirbudhnyah śṛnotv aja ekapād....* At the third pressing, after having responded to the Śāstra with *uktham vācī 'ndrāya*, the Adhvaryu should take hold of the Hotṛ's goblet; the Camasādhavryus (should

1. The printed text reads *sādanādi dhruvasya*. However, in the light of the next sūtra *sādanādi* is substituted by *cyāvanādi*.

2. TS 6. 5. 2. 1.

respectively take hold) of the other goblets. (The Adhvaryu) should cause (the Āgnīdhra) to announce and, after the response has been made (by the latter), give out the call, "O reciter of the Śastra, do thou recite the Yājyā (relating to the offering) of the Somas." After the *vaṣaṭ* has been uttered and (also) after the subsequent *vaṣaṭ* has been uttered, they should offer all the goblets. Here, (the remnants in) the goblets should be consumed in entirety. The Adhvaryu, (remaining) opposite (to the Hotṛ), should consume (the remnant in) the Hotṛ's goblet with *subhūr asi śreṣṭho raśmīnām priyo devānām....* The sacrificer should pray to Āditya with *yathā tvaṁ sūryā 'si...* and to the Āhavanīya fire with *āyur ma indriyaṁ dhehī 'ṣṭam ma ā gacchatu....*

MĀNAVA -

[2. 5. 2. 27-33] — After having responded to the last Śastra, he (= the Adhvaryu) should say, *ukthaṁ vācī 'ndrāya*. The Adhvaryu should take hold of the Hotṛ's goblet and the Camasādhvaryus of their respective goblets. He should cause (the Āgnīdhra) to announce and (after the latter has responded) give out the call, "O reciter of the Śastra, do thou recite the Yājyā (relating to the offering) of the Somas." After the *vaṣaṭ* and the subsequent *vaṣaṭ* have been uttered, he should make the offering; also the Camasādhvaryus. Thus should hereafter be the call and the offering of the Somas. With *vāg devī somasya pibatu....*, they should consume the entire quantities of the remnants. They should wash (the goblets) clean upon the Mārjālīya and then place them, in the Agniṣṭoma, at the border of the *cātvāla*.

JAIMINĪYA -

[1. 20] — After the Somas in connection with the Yajñāyajñīya have been consumed, the Udgātṛ should move out of the Sadas by the western door, enter the Āgnīdhra's enclosure by the western door, and then offer on the Āgnīdhriya fire two oblations of clarified butter by means of the spoon — (the prior one) with *apām puṣpaṁ asy oṣadhīnām rasa indrasya priyatamaṁ haviḥ svāhā* and the posterior one without reciting any formula. Thus (is) the third pressing concluded.

VAITĀNA

[21. 5, 7; 23.8] — At the third pressing, (after the Śastra has been recited, the Brāhmaṇacchaṁsin should say) *ukthaṁ vācī 'ndrāya devebhyah*. (At the third pressing, after the remnant in the cup relating to the Acchāvāka's Śastra has been consumed, the Brahman) should offer an oblation of clarified butter with the verse *yathā somaḥ prātaḥsavane....*

(The Brahman should follow) the offering to Agni-Marut following the relevant Yājyā, with the verse, *praṇi tyam cārum adhvaram....*

THE TAIL OF THE SACRIFICE

163. THE RITES BEGINNING WITH THE ANŪYĀJAS AND ENDING WITH THE OFFERING OF THE HĀRIYOJANA

BAUDHĀYANA -

1. [8. 16] — Then he (= the Adhvaryu) should give out the call : “ O Āgnīdhra, do thou fetch the embers for the Upayaj offerings; o offerer of the Upayaj offerings, do thou sit down (at the proper place); o Brahman, we are about to set out; after having added a fire-stick, o Āgnīdhra, do thou cleanse the sacred fires once each.” They should fetch the embers for the Upayaj offerings out of the Āgnīdhra’s fire. [21. 24 — As for the embers for the Upayaj offerings : (The view expressed in) the sūtra (is that) of Śāliki. In this connection, Bodhāyana, indeed, says that one should fetch from the Āgnīdhra’s fire the embers in connection with the offering of the Agnīsomīya and the Savanīya (animals) and from the Śāmitra those in connection with the offering of the barren cow for Mitra-Varuṇa.] He (= the Āgnīdhra) should scatter them out in front of the Hotṛ. The offerer of the Upayaj offerings should sit down near it with one third of the anus (of the sacrificial animal). Then the Adhvaryu should take up *prṣadājya* by means of the spoon, pour it down into the Juhū, step beyond, cause (the Āgnīdhra) to announce and (after the latter has responded) say (to the Maitrāvaruṇa), “ Do thou address a call (to the Hotṛ to recite the Yājyā relating to the offering) to the gods.” After the *vaṣaṭ* has been uttered, he should make the offering. (At the subsequent offerings he should only say), “ Do thou address a call.” He should offer eleven Anūyājas, step beyond towards the north, place the two ladles in their respective places, and then separate the two ladles with the two *vājavatī* verses. He should scatter away the *prastara* and the enclosing sticks (of the Āhavanīya fire) at the *śamyuvāka* (recited by the Hotṛ), drop down the remnants from the two ladles, discard (the two ladles), and then say to the Unnetṛ : “ O Unnetṛ, this is thy *graha*; offer it.”

2. [8. 16] — Having heard it, the Unnetṛ should take up into the Droṇakalaśa a third of the Soma from the Āgrayaṇa vessel as his *graha* with *upayāmagrīto* ‘*si harir asi hāriyojano haryo sthātā vajrasya bhartā prṣṇeh pretā tasya te deva some*’ *ṣṭayajuṣaḥ stutasomasya śasto* ‘*kthasya harivantam graham grhṇāmi*. He should mix (the Soma) with parched grains across two blades of sacrificial grass, with *harīḥ stha haryor dhānāḥ*. He should remove the two blades of sacrificial grass, then take hold of it (= the Droṇakalaśa), and, standing up, say, “ Do thou recite the Puroṇuvākya for the Soma mixed with

parched grains (to be offered) to *harivat* Indra." He should place it (= the Droṇakalaśa) upon his head, step over, cause (the Āgnīdhra) to announce, and (after the latter has responded) say (to the Maitrāvaruṇa), "Do thou address a call (to the Hotṛ to recite the Yājyā relating to the offering of) Soma mixed with parched grains, which has been got ready for *harivat* Indra." After the *vaṣaṭ* has been uttered, he should make the offering with *sahasomā indrāya svāhā*. After the subsequent *vaṣaṭ* has been uttered, he should (again) make the offering, and then carry away (the Soma) for being consumed.

BHĀRADVĀJA -

[14. 18. 7-14] — Thereafter the Adhvaryu should give out the call : "O Āgnīdhra, do thou bring over the embers relating to the Upayājas." The (sacrificial) procedure should be similar up to the casting away of the enclosing sticks. After having cast away the enclosing sticks, the Unnetṛ should take up the Hāriyojana (in the Droṇakalaśa). When he is about to take it up from the Āgrayaṇa vessel by means of the Droṇakalaśa, he should give out the call (to the Maitrāvaruṇa) : "Do thou recite the Puroṇuvākya relating to the offering of Soma mixed with *dhānās* (parched grains) for *harivat* Indra." He should take up the Hāriyojana with *upayāmagr̥hīto 'si harir asi hāriyojano...* He should mix up (that Soma) with a large quantity of *dhānās*, step beyond, cause (the Āgnīdhra) to announce, and (after the latter has responded) say (to the Maitrāvaruṇa) : "Do thou address a call (to the Hotṛ to recite the Yājyā relating to the offering of) Soma mixed with *dhānās* which has been got ready for *harivat* Indra." He should place the vessel upon his head, step forth, and, after the *vaṣaṭ* has been uttered, make the offering with *harī stha haryor dhānāḥ sahasomā indrāya svāhā*. The sacrificer should follow the offering with (the recitation of) the two verses, *yan ma ātmano mindā 'bhūt...* and *punar agniś...*

ĀPASTAMBA -

[13. 16. 12 - 17.3] — The Adhvaryu should commence the rites relating to the animal-sacrifice, beginning with the call, "O Āgnīdhra, do thou bring over the embers for the Upayāja offerings." After the enclosing sticks have been cast away upon the fire, the Unnetṛ should fill in the Hāriyojana. With *upayāmagr̥hīto 'si harir asi...*, he should draw out the entire (quantity of Soma in the) Āgrayaṇa-vessel by means of (= into) the Droṇakalaśa; he should not place it (upon the mound). He should mix up (this Soma) with a large quantity of *dhānās*, place (the Droṇakalaśa) upon his head, and step forward towards (the Āhavanīya fire). The two calls (to the Maitrāvaruṇa) should be : "Do thou recite the Puroṇuvākya for *harivat* Indra" and "Do thou address a call (to the Hotṛ to recite the Yājyā relating to the offering) to *harivat* Indra." Or (they should be) : "Do thou recite the Puroṇuvākya relating to the offering of Soma mixed up with *dhānās*" and "Do thou address a call (to the Hotṛ to recite the

Yājyā) relating to the offering of Soma mixed up with *dhānās*." He (= the Unnetṛ) should step out, make the offering with *harī stha haryor dhānāḥ*... (both) after the *vaṣaṭ* has been uttered and after the subsequent *vaṣaṭ* has been uttered, and then carry away the remnant (into the Sadas) for consuming.

SATYĀSĀDHA -

[9. 4; 10. 5] — The Adhvaryu should start the ritual relating to the offering of the animal beginning with the call, "O Āgnīdhra, do thou bring over the embers in connection with the Upayājas." He should not offer the *svaru* at the end of the Anūyājas. They should not proceed with (the rite connected with) the heart-pike if the Anūbandhyā is to be offered. After the enclosing sticks have been cast away (upon the fire), they should offer the drops of the clarified butter (remaining in the Juhū) and then proceed with the Hāriyojana. With *upayāmagr̥hīto 'si harir asi hāriyojano*..., the Unnetṛ should take up by means of (that is, into) the Droṇakalaśa the entire (quantity of Soma in the) Āgrayaṇa vessel as the Hāriyojana. He should mix up (that Soma) with an ample quantity of *dhānās*; he should not put it down. He should place the vessel upon his head, step out, and give out the calls (to the Maitrāvaruṇa), "Do thou recite the Puroṇuvākya (relating to the offering) to *harivat* Indra" and "Do thou address a call (to the Hotṛ to recite the Yājyā relating to the offering) to *harivat* Indra" or "Do thou recite the Puroṇuvākya for the Soma mixed with *dhānās*" and "Do thou address a call (to the Hotṛ to recite the Yājyā) relating to the Soma mixed with *dhānās*, which has been set forth." He should stride forth with *harī stha haryor dhānāḥ*... and, after the *vaṣaṭ* has been uttered, make the offering. He should make the offering (also) after the subsequent *vaṣaṭ* has been uttered and carry away the remnant for consuming.

(The sacrificer's duties in connection with) the Hāriyojana have been (already) explained.

VAIKHĀNASA -

[16. 20-21] — (The Adhvaryu) should proceed with the ritual relating to the animal, beginning with the call, "O Āgnīdhra, (do thou bring over the embers) in connection with the Upayājas." After the enclosing sticks have been cast upon the fire (by him), the Adhvaryu should offer the drops of clarified butter (in the Juhū). With *upayāmagr̥hīto 'si harir asi*..., the Unnetṛ should take up by means of (that is, into) the Droṇakalaśa the entire (quantity of Soma in the) Āgrayaṇa vessel as the Hāriyojana cup. With *harī stha haryor dhānāḥ*..., he should mix up (that Soma) with an ample quantity of *dhānās*. He should take hold of it (= the Hāriyojana cup), stand up, give out the call, "Do thou recite the Puroṇuvākya (relating to the offering) of the Somas mixed up with *dhānās* to *harivat* Indra", and then step out. He should place (the Hāriyojana) upon his head, stride forth, cause (the Āgnīdhra) to announce and,

after the response has been made (by the latter), give out the call, "Do thou address a call (to the Hotṛ to recite the Yājyā relating to the offering) of the Somas mixed up with *dhānās* which have been set forth for *harivat* Indra." After the *vaṣaṭ* has been uttered, he should make the offering with *sahasomā indrāya svāhā*. After the subsequent *vaṣaṭ* has been uttered, he should make the offering and carry away (the remnant) for consuming.

MĀNAVA -

[2. 5. 4. 1-6] — The procedure beginning with (the fire-stick) relating to the Anūyāja up to the formal releasing of the ladles is well established. With *upayāmagr̥hīto 'si harir asi hāriyojano...*, the Unnetṛ should take up into the Droṇakalaśa as the Hāriyojana the entire quantity of Soma from the Āgrayaṇa. With *haryor dhānā harivatih...*, he should mix it up with parched barley-grains. The Unnetṛ should place the Droṇakalaśa upon his head and then cause the Maitrāvaruṇa to recite the Puroṇuvākya with the call, "Do thou recite the Puroṇuvākya relating to the offering of the Somas mixed with *dhānās* for *harivat* Indra." He should cause (the Āgnīdhra) to announce, (and after the latter has responded) give out the call (to the Maitrāvaruṇa), "Do thou address a call (to the Hotṛ to recite the Yājyā) relating to the Somas mixed with *dhānās* which have been set forth for *harivat* Indra," and then move out by striding. After the *vaṣaṭ* and the subsequent *vaṣaṭ* have been uttered, he should make the offering.

KĀTYĀYANA -

[10. 7. 9, 12-15; 8. 1-4] — At the end of the washing of the cups, (there should be performed the rites relating to) the Anūyājas beginning with (the taking up of) the fire-sticks.

At the third pressing, (there should be given) the impulse (to move out). The separating of the ladles should be done with *agner vanaspatir indrasya vasumato rudravata ādityavata ṛbhumato vibhumato vājavato bṛhaspatimato viśvadevyāvataḥ somasyo 'jgitim* and *agnir vanaspatir indro vasumān rudravān ādityavān ṛbhumān vibhumān vājavān bṛhaspatimān viśvadevyāvānt somas tam apanudantu*. Or, (it may be argued that the separating of the ladles should be done only with (those portions of the foregoing formulas which refer to) the divinity of the animal-sacrifice (that is, Agni) and *vanaspati*, because the other portions are scripturally prescribed in connection with the Soma-sacrifice. (This is, however, not acceptable.) All (portions of the formulas are related to the separating of the ladles), because (the characteristics implied by them) do exist in the Savanīya (*-puroḍāśas*) and (the cooked rice) for Soma.

After having formally released the two ladles, the Adhvaryu should fill in (Soma into) the Droṇakalaśa as the Hāriyojana cup with *upayāmagr̥hīto 'si harir asi...* He should also pour in into it parched barley grains (*dhānās*) with

haryor dhānāḥ.... The Unnetṛ should place the Dronakalāśa upon his head and then make (the Maitrāvaruṇa) recite the Puroṇuvākya (with the call,) "Do thou recite the Puroṇuvākya relating to (the offering of) the Somas mixed with *dhānās*." He should cause (the Āgnīdhra) to announce and, (after the latter has responded,) say (to the Maitrāvaruṇa), "Do thou address a call (to the Hotṛ to recite the Yājyā) relating to the Somas with *dhānās* which have been duly set forth."

JAIMINĪYA -

[1. 21] — They proceed with the Anūyājas. After having gone through (the ritual connected with) the Anūyājas, they proceed with the offering of the Hāriyojana cup.

VAITĀNA -

[23. 8, 9] — (The rite) prescribed by the Sūtra, *saṃpreṣita āgnīdhraḥ ...* (*VaitS* 10. 21) (should be repeated also at this stage). (The Brahman should follow) the offering of the Hāriyojana with the verse, *ā mandrair ...*

164. THE HAUTRA RELATING TO THE RITES ENDING WITH THE OFFERING OF THE HĀRIYOJANA

ĀŚVALĀYANA -

[6. 11. 1-9] — The Agniṣṭoma, the Atyagniṣṭoma, the Ukthya, the Śoḷaśin, the Vājapeya, the Atirātra, and the Aptoryāma are the (seven) categories (of the Soma-sacrifice). Whichever of these they perform, at the end of that one there should be performed the Yajñapuccha. The rites (in the Yajñapuccha) beginning with the Anuyājas up to the Śamyuvāka have been already explained in connection with the Animal-sacrifice.¹ Here (that is, in the Yajñapuccha), the call for the Sūktavāka should be the latter one (of the two which have been prescribed).² In that call the Hotṛ should mention the divinity of the *puroḷāśa* and the divinity of the animal with (reference to) *avīṛdhata*.... Some teachers say that the *paśupuroḷāśa* pertaining to the Savanīya animal (should not be offered); if they had to offer it, one would have to say (in the Sūktavāka) *avīṛdhetām* (instead of *avīṛdhata*) *puroḷāśaiḥ*.... (But this view is not acceptable. The singular

1. *ĀśvSS* 3. 6. 11-21.

2. *RV Khila* V. 7. 4 (post.).

avīrydhata is quite all right, for) Indra thrives verily by means of the *Savaniya* (-*puroḍāśas*) while the divinity of the Animal-sacrifices thrives by means of the *paśuporoḷāśa*. After the *Śamīyuvāka* (there should follow the offering of the) *Hāriyojana*. The *Puronuvākyā*, the call, and the *Yājyā* relating to the offering of the *Hāriyojana* should be respectively the verse, *apāḥ somam astam indra pra yāhi...*, *dhānāsomānām indrā iddhi ca piba ca...*, and the verse, *yunajmi te brahmanā keśinā harī...* .

ŚĀNKHĪYANA -

[8. 7. 21 - 8. 5] — (After having performed the rites relating to the animal offering beginning with the *Anuyāja* and ending with the *Śamīyu*) they should proceed with (the offering of) the *Hāriyojana*. The verse, *tiṣṭhā su kam...*, should be the *Puronuvākyā*. The call should be *dhānāsomānām indra...*. The verse, *yunajmi te...*, should be the *Yājyā*. The utterance of the subsequent *vaṣaṭ* should consist of *dhānāsomānām agne vīhi*; or it should consist of *somasyā 'gne...* .

165. THE PARTAKING OF THE PARCHED GRAINS, ETC.

BAUDHĀYANA -

[8. 16-18] — The *Unnetṛ* should distribute the parched grains to as many officiating priests (as might be present). They should seek invitation from the *Unnetṛ* and successively throw away (the parched grains) one by one. Each of them should mentally press (the parched grains) together with *iṣṭayajusas te deva soma stutastomasya śasto 'kthasya harivata indrapītasya madhumata upahū-tasyo 'pahūto bhakṣayāmi*. Then they should wash them and pour them down together upon the *Uttaravedi* with *āpūryāḥ sthā mā pūrayata prajayā ca dhanena ca*. Even while pouring out, the sacrificer should keep back with himself three parched grains. Then he (= the *Adhvaryu*) should ask for the wooden sword, the pitcher of water, and sacrificial grass. Taking hold of all this together, he should say : "Come, o sacrificer". He should go round to the rear along the south of the two *havirdhāna* carts and along the south of the *mārjālīya* *Dhiṣṇya*, dig up by means of the wooden sword, sprinkle water upon it by means of the hand with the palm turned downwards, spread out the sacrificial grass with its tips pointing towards the south, and then sprinkle with water, with *mārjayantām pitaro mārjayantām pitāmahā mārjayantām prapitāmahāḥ*. Then the sacrificer should

give over the three parched grains with *etat te tatā 'sau ye ca tvām anu, etat te pitāmahā 'sau ye ca tvām anu*. He should say *atra pitaro yathābhāgaṁ mandadhvam*, turn round towards the north, and, at that stage, recite the *śaḍḍhoṭṭ* formula. Then the Adhvaryu should turn round, sprinkle with water in the very same manner, come over by the same route by which he had gone, and then offer upon the Āgnīdhriya (oblations of) two spoonfuls of clarified butter with the two verses, *yan ma ātmano mindā 'bhūt...* and *punar agniś cakṣur adāt...* [21. 24 — As for the offering of the two *mindā* oblations : (the view expressed in) the sūtra (is that) of the two Ācāryas. In this connection, Aupamanyava, indeed, says that one should offer the two *mindā* oblations earlier. After (the Adhvaryu) has (first) offered the two *mindā* oblations, (the Unnetṛ) should take up the Hāriyojana.] [25. 24 — As, indeed, they declare the alternative procedure recommended by Aupamanyava, one (= the Adhvaryu) should offer the two *mindā* oblations earlier; after he has (first) offered the two *mindā* oblations, one (= the Unnetṛ) should take up the Hāriyojana.] Then they should proceed with the offerings of the splinters of wood on the Āhavanīya fire, with the formulas, *devakṛtasyai 'naso 'vayajanam asi svāhā, manuṣyakṛtasyai 'naso 'vayajanam asi svāhā, pitṛkṛtasyai 'naso 'vayajanam asi svāhā*. [21. 24 — As for proceeding with the offerings of the splinters of wood : (The view expressed in) the sūtra (it that) of Śālīki. In this connection, Bodhāyana, indeed, says that one should offer oblations on the fire with the formulas containing the words *avayajanam asi* in respect of as many sins as one may know to have been committed.] Then they should sit down round and partake of the *apsuṣomas* (that is, Soma mixed with water) by smelling (at them) with *apsu dhautasya soma deva te nṛbhiḥ sutasye 'ṣṭayajuṣaḥ stutastomasya śasto 'kthasya yo bhakṣo aśvasanir yo gosanis tasya te pitṛbhir bhakṣamīkṛtasyo 'pahūtasyo 'pahūto bhakṣayāmi*. Then they should pour them down, get up, and pray to Āditya with the verse, *apāma somam amṛtā abhūmā 'darśma jyotir avidāma devān | kim asmān kṛṇavad arātiḥ kim u dhūrtir amṛta martasya*. If, however, Āditya has set, they should pray to the Āhavanīya fire with this very Yajus. [21. 24 — As for the praying to Āditya : (The view expressed in) the sūtra (is that) of Bodhāyana. Śālīki says that they should pray only to the Āhavanīya fire with this Yajus.] Then they should hasten to the Āgnīdhra's enclosure and, in the Āgnīdhra's enclosure, partake of the drops of curds with the verse, *dadhikrāvṇo akāriṣam....* Then they should murmur the *sakhyavaisharjana* formula (that is, the formula for relinquishing the collaboration), *ubhā kavī yuvānā satyā tā dharmaṇaspatī | satyasya dharmaṇaspate vi sakhyāni sṛjāmahe*. Then the Adhvaryu should turn by the right, hasten towards the west, offer the *patnīsamīyā* oblations, come over towards the east, make the Dhruvā swell, and then offer the oblations characterised by six verses, with (the six verses beginning with) *dhātā rātiḥ savite 'dam juṣantām....*, and with the (three) formulas, *yajña yajñam gaccha...., eṣa te yajño yajñapate...., and devā gātuvidaḥ....*

BHĀRADVĀJA -

[14. 18. 15 - 19. 15] — Then, after having sought the invitation from the Unnetṛ, all the officiating priests should consume it (= the remnant of the Hāriyोजना) with *iṣṭayajuṣas te deva soma* ..., sucking up the *dhānās* without breaking them up, and making *ciṣ ciṣ* sound.

They should pour down the remaining (*dhānās*) upon the Uttaravedi with *āpūryāḥ sthā mā pūrayata*. They should each put on the fire three splinters of wood respectively with the (three) formulas (beginning with) *devakṛtsyai 'naso 'vayajanam asi*. One should put green *dūrvā*-blades into the remnants of the *ekadhana* waters, beat the mixture thoroughly, and render it strong; (the Camasins) should pour it into their respective goblets and, (sitting down) towards the west of the *cātvāla* and facing towards the east, smell at it with *apsu dhautasya soma te* Each one of them should pour down the remnants within the altar — some teachers say (that one should do so) upon the *cātvāla* — with the verse, *samudraṁ vaḥ prahiṇomi svām yonim apigacchata / ariṣṭā asmākaṁ vīrā ut te bhavantu mā parāseci naḥ svam*. The sacrificer should follow the remnants, which have been poured down, with the recitation of the verse, *acchā 'yam¹ vo marutaḥ śloka etv acchā¹ viṣṇuṁ niṣikṭapām avobhiḥ / uta prajāyai gr̥ṇate vayo dhur² yūyam pāta svastibhiḥ sadā naḥ*. After having entered the Āgnīdhra's enclosure, the officiating priests should consume the drops of curds with the verse, *dadhikrāvṇo akāriṣam* Thereafter, those who had touched the *tānūnaptra* should revoke the (oaths of) friendship with the verse, *ubhā kavī yuvānā satyā tā dharmaṇaspatī / satyasya dharmaṇaspatē vi sakhyāni sṛjāmahe*. Thereafter the *patnīsamāyāja* oblations should be offered. The (sacrificial) procedure should be similar up to the offering of the *samiṣṭayajus* oblations. The Adhvaryu should take up into the Juhū nine spoonfuls of clarified butter and then offer the nine *samiṣṭayajus* oblations, with the six verses and the three formulas of the Anuvāka beginning with *dhātā rātiḥ savite 'daṁ juṣantām* He should make the offering at the self-same spot. He should make the offering continuously. So is it said in the *Brāhmaṇa*. In the place of the (three) *viṣṇukrama* formulas the sacrificer should murmur the (three) *viṣṇvatikrama* formulas, namely, *agninā devena pṛtanā jayāmi*, etc. After having offered an oblation with *idaṁ tṛtīyaṁ savanaṁ kavīnām* ..., the Adhvaryu should give out the call, " O Praśāstr, do thou impel ". The Praśāstr should say, " Do you move away ". The third pressing is thus concluded.

ĀPASTAMBA -

[13. 17. 4 - 18. 10] — After the Unnetṛ has put down the Droṇakalāśa to the west of the Uttaravedi, they should all seek the invitation from the Unnetṛ and then consume (the remnant in) the Hāriyोजना with *iṣṭayajuṣas te deva*

1. The printed text reads *acha* for *accha*.

2. The printed text reads *vayodha* for *vayo dhur*.

soma.... They should chew the *dhānās* (with their teeth) without breaking them up. After having chewed them, they should, as it were, suck up (the Soma out of) them. They should consume (the *dhānās*) making the *ciṣ ciṣ* sound. After having consumed them, they should murmur *kṛṣyai kṣemāya rayyai poṣāya*. They should pour out the remaining (*dhānās*) upon the Uttaravedi with *āpūryā sthā mā pūrayata*... and then pray to the Āhavanīya fire with the *mindā* verse, (namely,) *yan ma ātmano mindā 'bhūt*.... The Camasins should add splinters (of fuel) to the Āhavanīya fire with *devakṛtasyai 'naso 'vayajanam asi manuṣyakṛtasyai 'naso 'vayajanam asi pitṛkṛtasyai 'naso 'vayajanam asy ātmakṛtasyai 'naso 'vayajanam asy anyakṛtasyai 'naso 'vayajanam asy enasa enaso 'vayajanam asi*, put green *dūrvā*-blades into the remnant of the *ekadhana* water, beat the mixture thoroughly, render it strong, pour it down into their respective goblets, and, sitting down to the west of the *cātvāla* or in the *Āstāva* and facing towards the west, consume the juice in their respective goblets (merely) by smelling at it, with *apsu dhautasya soma deva*....

They should pour down the remnants in their respective goblets within the altar with the two verses, *samudraṁ vaḥ prahiṇomi svām yonim apigacchata | ariṣṭā asmākaṁ vīrāḥ santu mā parāseci naḥ svam ||* and *acchā 'yām vo marutaḥ śloka etv acchā viṣṇuṁ niṣiktapām avobhiḥ | uta prajāyai grṇate vayo dhur yūyaṁ pāta svastibhiḥ sadā naḥ*, and then consume, in the *Āgnīdhra*'s enclosure, the drops of curds with the verse, *dadhikrāvṇo akāriṣam*.... With the verse, *ubhā kavī yuvānā satyā tā dharmanaspatī | satyasya dharmanaspatē vi sakhyāni sṛjāmahe*, they should revoke the vows of friendship taken at the *Tānunaṣtra*. As in the animal-sacrifice, (the rites relating to) the *patnīsaṁyāja* oblations (should be gone through). After the *veda* has been (untied and) spread out (by the Hotṛ), the *Adhvaryu* should take up nine spoonfuls of clarified butter into the *Juhū* and, standing erect within the altar, offer the nine *samiṣṭayajus* oblations in equal quantities and in an uninterrupted stream, with (the verses and formulas beginning with) *dhātā rātiḥ*.... In the case of a sacrificer about whom he desires that he (= the sacrificer) should be a greater sufferer, he should offer each oblation separately (that is, not in an uninterrupted stream), standing in a bent position; or (he should do so) by taking up clarified butter into the *Juhū* by means of the spoon separately at each time. After the (third) pressing has been concluded, he should offer an oblation (of clarified butter) with the verse, *idaṁ tṛtīyaṁ savanaṁ kavīnām*.... The *Vāja-saneyins* prescribe the casting away, at this stage, of the girdle and the horn of black antelope (by the sacrificer) upon the *cātvāla* with the formula, *mā 'hir bhūr mā prḍākuḥ*. With the formulas, *agninā devena pṛtanā jayāmi*..., the sacrificer should take the (three) *Viṣṇu*-steps characterised by (the three verses in) the *jagatī* metre. Some teachers prescribe (the taking of) the fourth step with the formula, *sarvebhīr devebhiḥ pṛtanā jayāmy ānuṣṭubhena chandasai 'kaviṁśena stomena vairājena sāmṇā vaṣaṁkāreṇa vajreṇa sarvajān bhrātṛvyān adharān pādayāmy avai 'nān*

bādhe praty enān nude 'smin kṣaye 'smin bhūmiloke yo 'smān dveṣṭi yaṁ ca vyaṁ dviṣmo viṣṇoḥ krameṇā 'ty enān krāmāmi. The sacrificer should pray to the Āhavanīya fire with (the verse and the formulas) *indreṇa sayujo vyaṁ...*, etc.

SATYĀŚĀDHA -

[9. 4; 10. 5] — All (the officiating priests) should equally divide that (remnant), seek the invitation from the Unnetṛ, and then, with *iṣṭayajuṣas te deva soma...*, eat up the *dhānās* making *ciṣ ciṣ* sound. Without breaking them up by crushing, they should chew the *dhānās* and suck them up. Either with *āpūryāḥ sthā mā pūrayata* or with *rayyai tvā poṣāya tvā*, they should spit out the *dhānās* upon the Uttaravedi. With *dadhikrāvṇo akāriṣam...*, they should partake of the drops of curds in the Āgnīdhra's enclosure. They should pour out the remnants of the *ekadhana* water separately into their respective goblets, mix (and stir) up (into that water) green *dūrvā*-blades, render the mixture strong, produce the juice, consume that juice by smelling at it with *apsu dhautasya soma deva te...*, and then pour down (the remnant) upon the *cātvāla*. They should pray to the Āhavanīya fire with the *mindā* verse, *yan ma ātmano mindā 'bhūt....* They should (each) put splinters upon the Āhavanīya fire respectively with the formulas, *devakṛtasyai 'naso 'vayajanam asi, manuṣyakṛtasyai 'naso 'vayajanam asi, pitṛkṛtasyai 'naso 'vayajanam asi, ātmakṛtasyai 'naso 'vayajanam asi, parakṛtasyai 'naso 'vayajanam asi, enasa enaso 'vayajanam asi, yac cā 'ham eno vidvāṁś cakāra yac cā 'vidvāṁś tasyai 'naso 'vayajanam asi.* They should revoke the vows of friendship with the verse, *ubhā kavī yuvānā satyā tā dharmaṇaspatī | satyasya dharmaṇaspatē vi sakhyāni srjāmahe.* They should offer the *patnīsaṁyāja* oblations, while the *veda* has been grasped (by the sacrificer). After the *veda* has been (untied and) strewn, the Adhvaryu should take up (into the Juhū) nine spoonfuls of clarified butter and, standing erect within the altar, offer nine *samiṣṭayajus* oblations upon the Āhavanīya fire, by means of the Juhū, with *dhātā rātiḥ....* In the case of a sacrificer about whom he desires that he (= the sacrificer) should die soon, (he, that is, the Adhvaryu, should offer the *samiṣṭayajus* oblations) by means of the spoon, standing athwartly or stooping and without reciting any formula. With *idaṁ tṛtīyaṁ savanam kavīnām...*, he should offer an oblation after all the rites have been concluded. He should give out the call, "O Praśāstr, do thou impel". The Praśāstr should say, "Do you move away". The third pressing is thus concluded.

(The sacrificer's duties in connection with the partaking of) the drops of curds, the *apsuṣoma* (goblet), the praying with the *mindā* verse, the putting of splinters (upon the Āhavanīya fire), and the revoking (of the vows) of friendship (have been already explained). After the *samiṣṭayajus* oblations have been offered, the sacrificer should step the *jāgata* Viṣṇu-steps with the formulas beginning with *agninā devena pṛtanā jayāmi...*

VAIKHĀNASA -

[16. 21-22] — After he (= the Unnetṛ) has laid down the Droṇakalaśa to the west of the Āhavanīya fire, as many officiating priests as there might be should all seek invitation from the Unnetṛ and then consume (the remnant of the *dhānāsomas*) with *iṣṭayajuṣas te deva soma...* Without breaking up (the *dhānās*) with the teeth and sucking them up as it were, they should eat up making *ciṣ ciṣ* sound. They should murmur the formula, *kṛṣyai kṣemāya rayyai poṣāya* and spit out (the *dhānās*) upon the Uttaravedi with *āpūryāḥ sthā mā pūrayata*. (The Adhvaryu) should together take hold of the wooden sword, the water-pot, and sacrificial grass, go round along the rear and the south of the two *havirdhāna*-carts, dig up (a spot) to the south of the Mārjālīya Dhiṣṇya by means of the wooden sword, sprinkle water (over the spot) by means of the hand with the palm turned downwards, strew (blades of) sacrificial grass with their tips pointing towards the south, and then sprinkle (that grass) with water, with the formulas beginning with *mārjayantām pītarah somyāsaḥ*. Then he should offer three *dhānās* with *etat te tatā 'sau ye ca tvām anu*. He should murmur the formulas relating to the Piṇḍapitryajña beginning with this and ending with the one for sending away (the Pitṛs), recite the *ṣaḍḍhotṛ* formula, come in by the same route by which he had gone out, and then offer, in the Āgnīdhra's enclosure, the two *mindā* oblations respectively with *yan ma ātmano...* and *punar agniś cakṣur...*

The Camasins should pour down the remnant of the *ekadhana* water into their respective goblets, stir it up (with *dūrvā* blades), and, with *apsu dhautasya soma deva te...*, consume that juicy water, which has been rendered strong by means of the *dūrvā* blades, (sitting down) either to the west of the *cātvāla* or in the Āstāva with their faces turned towards the west. They should then pour down (the remnant of the water) upon the *cātvāla* with (the Mantras), *samudram vaḥ pra hiṇomi...* and *acchā 'yaṁ vo marutaḥ...*, and, in the Āgnīdhra's enclosure, partake of the drops of curds with the verse, *dadhikrāvno...*. Those who had taken the *tānūnaptra* vow should murmur the verse relating to the revoking of the vow of friendship, namely, *ubhā kavī yuvānā satyā...*. They should pray to Āditya with the verse, *apāma somam amṛtā abhūma...*. They should (each) put (seven) splinters upon the Āhavanīya fire respectively with the seven formulas (beginning with) *devakṛtasyai 'naso 'vayajanam asi*. After the *veda* has been grasped (by the sacrificer), they should offer the *patnīsamīyāja* oblations. After (the blades of grass in) the *veda* have been strewn, (the Adhvaryu) should make the Dhruvā swell and then, standing erect within the altar, offer, uninterruptedly, nine *samiṣṭayajuṣ* oblations by means of the Juhū, six characterised by *ṛks* and (three by) *yajus* formulas, with (the verses beginning with) *dhātā rātiḥ savitā...*. (According to the view) of some teachers, (there should be done) at this stage the casting away of the horn and the skin

of black antelope. Respectively with the three *viṣṇvatikrama* formulas, *agninā devena...*, *indreṇa devena...*, and *viśvebhir devebhiḥ...*, the sacrificer should step the three *viṣṇvatikrama* steps and then, standing to the south of the Āhavanīya fire, murmur the fourth *viṣṇvatikrama* formula, namely, *sarvebhir devebhiḥ...*. He should pray to the Āhavanīya fire with *indreṇa sayujo vayam...*. With *idaṃ tṛtīyaṃ savanaṃ kavīnām...*, the Adhvaryu should offer a *savana*-oblation after the third pressing has been concluded. He should give out the call, "O Praśāstr, do thou impel". The Praśāstr should say, "Do you move away". The third pressing is thus concluded.

MĀNAVA -

[2. 5. 4. 7-17] — While consuming the Hāriyojana (just) by touching (it), all should bite the *dhānās* with the *cuṣ cuṣ* sound and then put them down upon the Uttaravedi with *rayyai tvā poṣāya tvā*. They should each put upon the Āhavanīya fire six splinters of the sacrificial post respectively with the (six) formulas, *devakṛtasyai 'naso 'vayajanam asi*, *pitṛkṛtasyai 'naso 'vayajanam asi*, *manuṣyakṛtasyai 'naso 'vayajanam asi*, *ātmakṛtasyai 'naso 'vayajanam asi*, *anyakṛtasyai 'naso 'vayajanam asi*, and *enasa enaso 'vayajanam asi svāhā*. They should pray to the Āhavanīya fire with the verse, *yad vo devāś cakṛma jihvayā guru manaso vā prayutī devaheḍanam | arāvā yo no abhi ducchunāyate¹ tasmīns tad eno vasavo nidhetana*. Immersing and stirring up *dūrvā*-blades into the goblets (filled with water), they should consume (the mixture) by smelling (at it) with *apsu dhautasya te deva soma...*. With *svadhā pitre*, *svadhā pitāmahāya*, and *svadhā prapitāmahāya*, they should pour down (the contents in) their respective goblets upon the sacrificial grass by the side of the *cātvāla*. Each one should follow the poured-down (water) with *samudraṃ vaḥ pra hiṇomi...* and *acchā 'yam² vo marutaḥ śloka etv acchā² viṣṇuṃ niṣikṭapām avobhiḥ | uta prajāyai grṇate vayo dhur yūyam pāta svastibhiḥ sadā naḥ*. With the verse, *mahā kavī yuvānā satyādā dharmaṇaspari | satyasya dharmaṇā vi sakhyāni visrjāvahai*, they should revoke the (vows of) friendship, towards the south of the Āhavanīya fire. With *dadhikrāvṇo akāriṣaṃ...*, they should consume curds in the Āgnīdhra's enclosure. The procedure from the *patnīsaṃyāja* (oblations) up to the *samiṣṭa-yajus* (oblations) is well established. Having made the Dhruvā swell nine times, the Adhvaryu should offer the nine *samiṣṭayajus* oblations uninterruptedly, with *dhātā rātiḥ...*. With the verse, *idaṃ tṛtīyaṃ savanaṃ kavīnām ṛtena ye camasam airayanta | saudhanvanā amṛtam ānaśānāḥ sviṣṭaṃ no 'bhi vasyo nayantu*, he should offer one *savanakaraṇi* oblation (that is, the oblation relating to the performance of the pressing); with *drapsaś caskanda...*, he should offer the second.

1. The printed text reads *duchunāyate*.

2. The printed text reads *acha*.

KĀTYĀYANA -

[10. 8. 5-12] — If he so desires, (the Unnetṛ) should carry away (the remnants in the Hāriyojana cup to the Sadas) for being consumed. Or he should deposit (the Hāriyojana) upon the Uttaravedi, (and the officiating priests) should pick out the *dhānās* (out of the mixture). They should consume them by smelling at them with *yas te aśvasanir...* and then put them down upon the Uttaravedi. They should put splinters (of fire-wood) upon the Āhavanīya fire, (six each) respectively with the (six) formulas (beginning with) *devakṛtasyai...* To the west of the *cātvāla*, with the verse, *saṁ varcasā...*, they should touch their respective goblets filled with water, after having put into them blades of green *kuśa* grass. (Thereafter) they should touch their faces. (There should then follow) the consuming of curds (by all) in the Āgnīdhra's enclosure with the verse, *dadhikrāvṇo...* . (Then) the *patnīsamīyāja* oblations (should be offered) as in the Animal-sacrifice.

ĀŚVALĀYANA -

[6. 12] — The Hotṛ should receive, like the Ilā, the Droṇakalaśa brought over by the Unnetṛ, seek the invitation, and gaze (at the Soma in the Droṇakalaśa). He should consume (the remnant), by breathing at it, with the formula, *harivatas te hāriyojanasya stutastomasya śasto 'kthasye 'ṣṭayajuṣo yo bhakṣo gosanir aśvasanis tasya ta upahūtasyo 'pahūto bhakṣayāmi*, give back the Droṇakalaśa, make himself swell (by touching his own mouth and heart), move out by the same route by which he had moved in, and then offer on the Āgnīdhriya fire the two *vinīḥsrpta* oblations with the two verses, *ayam pīta indur indram made dhād ayam vipro vācam arcam ni yacchan | ayam kasyacid druhatād abhīke somo rājā na sakhāyam riṣedhāt svāhā ||* (and) *idam rūdho agninā dattam āgād yaśo bhargah saha ojo balam ca | dīrghāyutvāya śataśāradāya pratigrbhṇāmi mahate vīryāya svāhā*. They should put on the Āhavanīya fire six splinters each respectively with (the five formulas), *devakṛtasyai 'naso 'vayajanam asi svāhā*, *pitṛkṛtasyai 'naso 'vayajanam asi svāhā*, *manuṣyakṛtasyai 'naso 'vayajanam asi svāhā*, *ātmakṛtasyai 'naso 'vayajanam asi svāhā*, (and) *enasa enaso 'vayajanam asi svāhā*, (and the verse), *yad vo devāś cakṛma jihvayā guru...* . They should take up the parched barley grains out of the Droṇakalaśa and gaze at them with *āpūryā sthā mā pūrayata prajayā ca dhanena ca | indrasya kāmādughāḥ stha kāmān me dhuñdhvam prajām ca paśūmś ca*. They should smell at them and put them down in the region within the enclosing sticks. They should come back and, turning by the right, go towards the goblets which have been filled with water (and which have been placed) within the *tīrtha* region. They should crush blades of green grass (*dūrvā*), (put them into the goblets,) and then sprinkle round themselves the water from their respective goblets, three times, by the left, with the right hands. Or (they should sprinkle water round themselves), by the right, with the other (that is, the left hands). (The three formulas to be recited while sprinkling water round them-

selves should respectively be) *svadhā pitre*, *svadhā pitāmahāya*, and *svadhā prapt-tāmahāya*. (The procedure to be adopted) in respect of the Pitṛs who are living and who are dead has been already laid down.¹ They should insert their (right) hands into (their respective) goblets, consume the water (mixed with crushed *dūrvā*-blades) by breathing at it, with the formula, *apsu dhūtasya deva soma te mativido nṛbhiḥ sutasya stutastomasya śasto 'kthasye 'ṣṭayajuṣo yo bhakṣo gosanir aśvasanis tasya ta upahūtasyo 'pahūto bhakṣayāmi*, pour down (the water) towards themselves (upon the earth) with the formula, *mā 'ham prajāṁ parāsicam...*, and then touch (that water) with the verse, *acchā 'yaṁ vo marutaḥ śloka etu...* In the Āgnīdhra's enclosure, they should consume drops of curds with the verse, *dadhikrāvṇo akāriṣaṁ...*, and then revoke (the vows of) collaborative friendship with the verse, *ubhā kavī yuvānā satyādā dharmaṇaspatī | pari satyasya dharmaṇā vi sakhyāni sṛjāmahe*.

ŚĀṆKHĀYANA -

[8. 8. 6 - 9. 10] — With the formula, *apsu dhūtasya deva soma te mativido nṛbhiṣṭutastotrasya śasto 'kthasye 'ṣṭayajuṣo yo 'śvasanir gosanir bhakṣas tasya ta upahūtasyo 'pahūto bhakṣayāmi*, they should consume (only) by breathing over it and then take up portions of the parched grains. The Hotṛ should seek to obtain the largest (number of them). They should move out by the same route by which they had moved in at the morning-pressing. They should look together at the Dhiṣṇyas with *yathā ha tyad vasavo...* and then reach the Āhavanīya fire along the north of the Āgnīdhra's enclosure. They should offer on the Āgnīdhriya fire the expiation oblations with the formula, *bhūr bhuvah svah svāhā*, and the three verses, *sa tvaṁ no agne 'vamo...*, *tvaṁ no agne varuṇasya...*, and *tad astu mitrāvaruṇā...* They should drop down the parched grains (which they had smelt at) upon the border of the ashes of the Āhavanīya fire with *āpū-ryāḥ sthā² mā prajāyā paśubhiḥ pūrayata*. Thereafter they should each put upon (the Āhavanīya fire) five splinters respectively with the five formulas, *ātmakṛtasyai 'naso 'vayajanam asi*, *manuṣyakṛtasyai 'naso 'vayajanam asi*, *pitṛkṛtasyai 'naso 'vayajanam asi*, *devakṛtasyai 'naso 'vayajanam asi*, and *yac cā 'ham eno vidvāṁś cakāra yac cā 'vidvāṁś tasya sarvasyai 'naso 'vayajanam asi*. They should turn by the left, sit down towards the north of the Āhavanīya fire behind their respective goblets of *apsu somas*, put down the darbha-strainers into the goblets, and then stir up (the liquid) with *sam āpo adbhīr agmata sam oṣadhayo rasena | sam revatīr jagatībhiḥ pṛeyantām sam madhumatīr madhumatībhiḥ pṛeyantām*. (After having said) *samupahūtāḥ smaḥ*, they should consume (the mixture) by breathing out over it with *apsu dhūtasya deva soma te mativido yo 'śvasanir gosanir bhakṣas tasya ta upahūtasyo 'pahūto bhakṣayāmi*. With the two verses, *acchā 'yaṁ vo...*

1. AśoŚS 2. 6. 19.

2. The printed text reads *āpura stā...*

and *yayor ojasā*..., they should pour down (the contents of the goblets) towards the east or towards the north. They should recite over (the contents which have been poured down) the verse, *samudraṁ vah*.... They should then touch their breasts with the four *śaṁnodevīya* verses (that is, with the four verses beginning with *śaṁ no devīr*...). The touching of the vital breaths¹ and the wiping of the mouth² should be similar (to those already mentioned). Having turned by the right, they should consume, in the Āgnīdhra's enclosure, the curds in the same way as the *dadhibhakṣa*.³ After one has concluded (the offering of) the *patni-samyāja* oblations and after the *samiṣṭayajus* oblations have been offered, one should go down for the Avabhṛtha.

LĀṬYĀYANA -

[2. 4. 14; 11. 6-23] — His duties (that is, the duties of the Sadasya) should end with the consuming of the curds.

After the *vaṣaṭ* (in connection with the offering) of the Hāriyojana has been uttered, they should, while moving out by the western door in the same manner as they had moved in, murmur the formula, *some 'ha*.... They should pray to Āditya with *subhūr asi*.... If he has set, they should pray (with the same formula) to the Gārhapatya fire.⁴ They should offer on the Āgnīdhriya fire two oblations — the prior one with *apāṁ puṣṭam*... and the posterior one with the utterance of *svāhā*. There are in the Droṇakalaśa parched grains called *hāriyojanis*. Taking up out of them first, the Udgātṛ should say, "Having been mutually invited, we shall consume". The other two (should also do) so. After having sought invitation from the Unnetṛ, they should smell at the grains two times with *hāriyojanasya te*... — at the Atirātra, with *tirohnyasya*..., or everywhere as prescribed in the *Brāhmaṇa* — and then throw them down to the rear of the Āhavanīya fire within the enclosing sticks. If (the enclosing sticks) have already been cast (into the fire), (they should throw down the grains) upon the end of the ashes. After having touched water, they should cast eight splinters each on the Āhavanīya fire⁵ (respectively) with the (eight) formulas beginning with *devakṛtasyai*... and ending in *i* (that is, in *avayajanam asi*). Śaucivṛkṣi says (that they should cast) all (the splinters) just simultaneously with the last formula. There are, in the region of the *cātvāla*, the goblets called *apsuṣomāḥ* filled with water;⁶ there should be thrown into them green blades of grass. They (= the Udgātṛs) should sit down round their respective goblets, touch (their contents with their right hands), and then murmur the formula, *apsu dhautasya*.... With

1. *ŚāṅkhŚS* 4. 7. 10-14.

2. *ŚāṅkhŚS* 4. 11. 6.

3. That is to say, with the verse, *dadhikṛāṇo akāriṣam*....

4. Drāh. adds "to the moon or to the constellations", *candramasaṁ nakṣatrāṇi va*.

5. Drāh. reads "one after another", *anuprahareyuh*.

6. Drāh. regards this as a separate sūtra.

the formula, *madhumantāni...*, they should smell at their hands. With the formula, *śam adbhya...*, they should pour down the contents in their respective goblets towards the north. With the formula, *kāma...*, they should turn their respective goblets towards themselves.¹ With the formula, *ūrg asy...*, they should put down their hands upon their breasts. With the formula, *prāṇa soma (-pīthe)...*, they should touch the sense-organs (*prāṇān*) on their faces. After having gone to the Āgnīdhra's enclosure and without having mutually invited (one another), they should consume the *dadhibhakṣa* with the verse, *dadhikrāvṇo...*

DRĀHYĀYAṆA -

[4. 4. 23; 6, 3. 12-30] = LĀṬ. 2. 4. 14; 11. 6-23.

JAIMINĪYA -

[1. 21]—They take so many or so many parched grains out of the remnant in the Hāriyojana cup and deposit them upon the border of the Āhavanīya fire with the formula, *āpūryā sthā mā pūrayata prajayā ca dhanena ca*. They sacrifice away their sins (by putting on the fire six splinters each) respectively with the (six) formulas relating to the splinters of firewood, namely, *devakṛtasyai 'naso 'vayajanam asi*, *ṛṣikṛtasyai 'naso 'vayajanam asi*, *pitṛkṛtasyai 'naso 'vayajanam asi*, *parakṛtasyai 'naso 'vayajanam asi*, *ātmakṛtasyai 'naso 'vayajanam asi*, and *enaso 'vayajanam asi svāhā*. (Sitting down) towards the south of the *cātvāla* and after having simultaneously proclaimed, "We are invited", they consume the *apsuṣomas* in the same manner in which the Somas have been consumed, (that is to say,) by smelling at them, with the formulas, *apsu dhautasya deva soma te mativido nṛbhiḥ stutasya stutastomasya śasto 'kthasye 'ṣṭayajuṣo yo bhakṣo 'śvasanir gosanis tasya ta upahūtasyo 'pahūto bhakṣayāmi* (and) *vāg juṣāṇā somasya tṛpyatu*. Each one turns round by the right arm with the formula, *kāma kāmam āvarte...* Without reciting any formula, he again turns round by the left arm and consumes, the second time, with the formula, *śam adbhyaḥ śam oṣadhībhyah prāṇa somapīthe me jāgrhi*. After all have consumed, the Udgātṛ should pour down (the *apsuṣomas*) upon the *cātvāla* with the very formula, *samudraṁ vaḥ pra hiṇomi...* In the Āgnīdhra's enclosure, they (then) simultaneously consume the *dadhiṣomas* by means of the goblet or, as before, with their hands, with the verse, *dadhikrāvṇo akāriṣam...*

VAITĀNA -

[23. 10-19] — (The Brahman and the others) should move out with that very verse. (The Brahman) should offer on the Āgnīdhriya fire the *sarvapṛāya-ścittiya* oblations. All (the priests) should offer the wood-splinters on the (Āhavanīya) fire with the formulas, *devakṛtasyai 'naso 'vayajanam asi svāhā*, *pitṛkṛtasya...*, *manuṣyakṛtasya...*, *ātmakṛtasya...*, *anājñātājñātakṛtasya...*, and *yad vo*

1. Drāh. reads *adhyātmanam* instead of *abhyātmanam* in Lāṭ.

devāś cakṛma jihvayā guru manaso vā prayutī devaheḍanam / arāvā yo no abhi ducchunāyate tasmīns tad eno vasavo ni dhetana, and with the two (consecutive) hymns relating to *devaheḍana* (*AV* VI. 114-115). They should take up the *dhānās* from the *Dronakalaśa* in their hands and drop them down upon the ashes (on the *Uttaravedi*). With the verse relating to *Viṣṇu*, the *Camasins* should pour down the *Soma-goblets* which have been filled in with water and which have been placed by the *Adhvaryu* towards the west of the *cātvāla*. With the verse, *ubhā kavī yuvānā satyādā dharmaṇas pari / satyasya dharmaṇā vi sakhyāni srjāmahe*, they should revoke the vows of friendship. They should partake of the curds, in the *Āgnīdhra*'s enclosure, with the verse, *dadhikrāvṇaḥ...* (The *Brahman*) should sit down near the *Śālāmukhīya* fire for the *patnīsaṃyāja* oblations. After having stepped beyond along the west of the *Āhavanīya* fire by the *Dakṣiṇā*-route he should offer the *saṃsthita* oblations after the *samiṣṭayajus* oblations.

166. THE AUDGĀTRA RELATING TO THE
CONSUMING OF THE DHĀNĀS, ETC.

167. THE COMMENCEMENT OF THE AVABHĪRTHA

BAUDHĀYANA -

[8. 18-19] — Then the *Adhvaryu* should take up four spoonfuls of clarified butter into the ladle and offer the tenth *āyurdā* oblation with *āyur dā agne haviṣo juṣāṇo...* . [14. 13 — It is said in the *Brāhmaṇa* : “ The sacrificer is, indeed, cut asunder from the two sacred fires in that he, after having cooked over those (fires), moves away elsewhere for the *Avabhṛtha*. When he is about to move away for the *Avabhṛtha*, he should offer an oblation with *āyur dā agne haviṣo juṣāṇo...* ”. He should, when he is about to move away for the *Avabhṛtha*, offer the tenth *āyurdā* oblation with *āyurdā agne haviṣo juṣāṇo ghr̥ta-pratīko ghr̥tayanir edhi / ghr̥taṃ pītva madhu cāru gavyaṃ pite 'va putram abhi rakṣatād imaṃ svāhā*. “ The sacrificer appeases these two (sacred fires) with the oblation itself; he does not meet with distress. ” So (is it said in) the *Brāhmaṇa*.] At this time, the sacrificer should cast away the horn of black

antelope upon the *cātvāla* either with *indrasya yonir asi yajñasya tvā yonau sādāyāmi* or without reciting any formula. [21. 24 — As for the casting away of the horn of black antelope : The prior alternative (is recommended) by Bodhāyana, the posterior by Śālīki.¹ Then the Pratiprasthātṛ should bring over the sacrificer's wife; she should cast away the peg upon the *cātvāla* without reciting any formula. Here they should put down together the Avabhṛtha (= the sediment of Soma) in front of the Āgnīdhra's enclosure either upon a raised (platform) or upon the skin. [21. 24 — As for the Avabhṛtha : (The view expressed in) the sūtra (is that) of the two Ācāryas. In this connection, Aupamanyava, indeed, says that one should place it (= the Avabhṛtha, that is, the sediment of Soma) collected in a pitcher here only upon the mound and then move away for the Avabhṛtha with (it and) the vessels, the Soma-pressing stones, and the Vāyavya cups.] From the enclosure of the sacrificer's wife, one should take hold of the sacrificial cake for Varuṇa, for which clarified butter has been spread out (as base) and over which clarified butter has been spread out, the *ājyasthālī*, the ladle together with the spoon, sacrificial grass, the two garments to be later worn (by the sacrificer and his wife), and the couch made of *udumbara* wood; from the Sadas, the post made of *udumbara* wood and the Maitrāvaruṇa's staff; from the two *havirdhāna* carts, the Pūtabhṛt and the Ādhavanīya (pitchers), the goblets, the skin used for Soma-pressing, the two wooden planks used for Soma-pressing, the six pegs, the Soma-pressing stones and the Vāyavya cups, the vessels, the Droṇakalaśa, the fringe and woollen strainer, and the *rjīṣa* — (all) this together with the skin of black antelope (which had been worn by the sacrificer) and whatever is besmeared with Soma. It is said in the *Brāhmaṇa* : "They should abandon the vessels and should take back the Vāyavya cups (at the Avabhṛtha rite)." Having taken up all this together, he (= the Adhvaryu) should say : "O Prastotr, do thou chant the Sāman." The Prastotr should follow with (the chanting of) the Sāman. He should chant the concluding portion (of the Sāman) three times. "Each man should join in the chanting of the concluding portion." So says the *Brāhmaṇa*. Then they should go out towards the north, between the *cātvāla* and the rubbish heap, with the verse, *urum̐ hi rājā varuṇas cakāra sūryāya panthām anvetavā u | apade pāda pratidhātave 'kar utā 'pavaktā hrdayāvidhas cit*. In the middle, they should conclude the chanting for the second time. Having looked at the water from a distance he should make the sacrificer recite the verse, *śataṁ te rājan bhiṣajajḥ sahasram urvī gambhīra sumatiṣ te astu | bādhasya dveṣo nirṛtiṁ parācāiḥ kṛtaṁ cid enaḥ pra mumugdhy asmat*. At the edge of the water, they should conclude the chanting for the third time. Then they should stand at the edge of the water facing it, with *abhiṣṭhito varuṇasya pāśaḥ*.

1. According to Śālīki, one should cast away the horn of black antelope after the *dakṣiṇā* 74 cows have been carried away. See : Section 116.

BHĀRADVĀJA -

[14. 20. 1 - 22. 12] — The Adhvaryu should start the procedure of the Avabhṛtha. He should prepare the *veda*, strew sacrificial grass round the sacred fires, wash his two hands, arrange the utensils, spread out the row of *ulapa*, prepare two strainers, and then give out the call, "O sacrificer, do thou restrain thy speech". With his speech restrained, he (= the Adhvaryu) should touch the utensils. He should measure out (paddy for) the cake on one potsherd (intended) for Varuṇa. He should bake the cake (after having kneaded the flour which is mixed) with water sanctified with the relevant *yajus*. He should pour down the wipings of the kneaded flour upon the sacrificial grass which has been duly spread out. He should hold the wooden sword erect and then give out the call (to the Āgnīdhra) : "Do thou place the *prokṣaṇi*-water; after having cleansed the spoon and the ladles, do thou come over with clarified butter". The (sacrificial) procedure should be similar up to the taking up of clarified butter (into the various ladles). (Remaining) within this very altar, he should take up clarified butter into all the ladles — four spoonfuls in each. He should take down the sacrificial cake (from over the fire) and then offer an oblation of clarified butter upon the Āhavanīya fire with *āyur dā agne haviṣo juṣāṇo ...*. After (the Adhvaryu) has offered the oblation, one should take hold of (the implements and materials required for) the Avabhṛtha, (namely), the wooden sword, the *sthālī* of clarified butter together with the spoon, the *veda*, the sacrificial cake, the clarified butter (taken up into the various ladles), the *rjīṣa*, the two boards for the pressing out (of Soma), the soil of the mound, and whichever (vessels) are besmeared with Soma except the four *sthālīs* into which Soma had been taken up. The sacrificer should dig out the post of *udumbara* with the verse, *upasrjan dharuṇaṁ mātṛe mātaraṁ dharuṇo dhayan | rāyaspoṣaṁ iṣam ūrjam asmāsu dīdharat*. The Adhvaryu should offer curds over the *rjīṣa* with the Anuvāka beginning with *yat te grāvṇā cicchiduḥ soma rājan ...* (The view) of some teachers is that he should make the offering with three verses; (the view) of some other teachers (is that he should do so) with five verses; that of still other teachers (is that he should do so) with seven verses. (The sacrificer) should throw away the skin of black antelope upon the *cātvāla* with *ava te heḍo varuṇa namobhiḥ...*. Or, as the next best alternative, he should drown it together (with other materials) into the *avabhṛtha* water. Thereafter, (the Adhvaryu) should give out the call, "O Prastotṛ, do thou chant the Sāmans". All the officiating priests, together with the sacrificer's wife, should join in (the chanting of) the concluding portion of the Sāman, three times — first, upon the border of the altar; the second time, on the midway; and the third time, at the edge of the water. They should depart from the altar with *urum̐ hi rājā varuṇaś cakāra...*. They should go towards the still *avabhṛtha* water either along the east or along the north. (The view) of some teachers (is that they should do so) along the north-east; (that) of some others (is that they should do so) along the south; (that)

of still others (is that they should do so) along the west. The quarter towards which they go should be regarded as the east. After having spotted the water, they should recite the verse, *śatañ te rājan bhiṣajaḥ sahasram...* With *abhiṣṭhito varuṇasya pāśaḥ*, they should stand at the edge of the water. Some teachers prescribe the disposing of the heart-pike at this stage.

ĀPASTAMBA -

[13. 19. 1 - 20. 6; 14. 10. 12, 13] — The Adhvaryu should start the procedure of the Avabhṛtha. He should prepare the *veda*, strew sacrificial grass round the sacred fires, and then commence the rites beginning with the washing of the hands. The implements should be arranged as they might be needed. At the time of the measuring out, he should measure out (paddy for) a sacrificial cake on one potsherd for Varuṇa. He should take up in the ladles four spoonfuls of clarified butter each, render the sacrificial cake for Varuṇa perfect, and then place these (that is, the ladles and the sacrificial cake) upon the northern shoulder of the altar. At this stage, the sacrificer should dig out the post of *udumbara* (in the Sadas) with the verse, *upa srjan dharuṇaṁ mātṛe mātārā dharuṇo dhayam iha puṣṭim puṣṭipatir ni yacchatu rāyaspoṣam iṣam ūrjam asmāsu dīdharat*. He (= the Adhvaryu) should place it (= the Audumbarī), the skin and the board for the pressing out of Soma, and all the vessels besmeared with Soma except the four Soma-vessels between the *cātvāla* and the rubbish-heap or upon the couch of *udumbara* on the northern shoulder of the altar. With the verse, *avā te heḍo varuṇa namobhiḥ...*, the sacrificer should cast away the skin of black antelope upon the *cātvāla*. Or he may get himself initiated by means of it (= the skin of black antelope) (for another Soma-sacrifice to be performed later), or he may wear it (in everyday life), or he may use it as a leathern base for the laying down of the ladles. Or it may be used for the purpose of the pounding of (grains for) the oblation. Some teachers say that, after having risen out of the *avabhṛtha*, he should give it over to his son or to a Vedic student. When the Adhvaryu (together with the others) is about to go out for the Avabhṛtha, he should offer (an oblation of clarified butter) with the verse, *āyur dā agne haviṣo juṣāṇo...*, and (another oblation) with the verse, *avabhṛtha nicanikūṇa...*, and (a third oblation) with *namo rudrāya vāstoṣpataya āyane vidravaṇa udyāne yat parāyana āvartane vivartane yo gopāyati tañ huve*. While going away from the altar or from the *cātvāla*, they should recite the verse, *urum ha rājā varuṇas cakāra....* (The Adhvaryu should give out the call :) “O Prastotṛ, do thou chant the Sāman”. All, together with the sacrificer’s wife, should join in the chanting of the concluding portion of the Sāman three times—the second time at the half-way (between the place of sacrifice and the *avabhṛtha* water) and the third time after having reached (the water). At each time, the Adhvaryu should repeat the call. There should then follow the rites beginning with those indicated by the scriptural statement, “The going out for the Avabhṛtha (may be done) in any direction,” up to the offering (of the sacrificial cake).

THE COMMENCEMENT OF THE AVABHŪTHA

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The Brahman should go along the south of those who are going out for the Avabhūtha. Thus are prescribed the duties of the Brahman in respect of all Soma-sacrifices.

SATYĀŚADHA -

[9. 5; 10. 5; 10. 8] — (The Adhvaryu) should start the procedure of the Avabhūtha. We shall explain whatever has to be done in that connection. The Adhvaryu should add fuel to the fires, prepare the *veda*, strewn sacrificial grass round the fires, wash his two hands clean, spread out the rows of *ulapā* grass, and arrange the vessels as they might be required. He should not carry forth the *pranītā* water. At the time of the measuring out, he should measure out (grains for) a sacrificial cake on one potsherd for Varuṇa. He should mix up the flour (to form the dough) with water sanctified with the relevant *yajus*. After the baked cake has been taken down from over the fire, he should pour down the wiping of the kneaded flour and then commence with the call. He should give out a call which excludes (a reference to) the sacrificial fuel and the sacrificial grass and the girdling of the sacrificer's wife. He should go through the rites which are to be performed before the taking up of clarified butter, carry round (the clarified butter near to the Gārhapatya fire), and then take up spoonfuls of clarified butter (while remaining towards the north) of the Gārhapatya fire. He should take up four spoonfuls of clarified butter each into all the ladles; or (he might take up only) two spoonfuls into the Upabhṛt. He should render the sacrificial cake perfect and then place together upon the northern shoulder (of the Uttaravedi) (all the material to be cast away in) the *avabhūtha* — (namely,) the sacrificial cake, the clarified butter (taken up into the ladles), the post of *udumbara*, the two boards used for the pressing out of Soma, the soil from the mound, the *rjīṣa*, and whichever (vessels) are besmeared with Soma except the four Soma-vessels (namely,) the Āgrayana-vessel, the Ukthya-vessel, the Āditya-vessel, and the Dhruva-vessel. With the verse, *āyur dā agne haviṣo juṣāṇo...*, he should offer an oblation on that fire on which he has baked (the sacrificial cake). After (the material to be cast away in) the *avabhūtha* has been together laid down (upon the couch), he should give out the call, "O Prastotr, do thou chant the relevant Sāmans". All the officiating priests, together with the sacrificer's wife, should join in (the chanting of) the concluding portion of the Sāman, three times. They should recite the verse, *urum̐ hi rājā varuṇas cakāra...*, after having reached the *cātvāla* or while going further away from the *cātvāla*. They should go out towards the north moving between the *cātvāla* and the rubbish-heap. It is said in the scripture that all quarters (are proper, that is, any quarter is proper) for going towards for the Avabhūtha. (The view) of some teachers (however) is that one should not go in the northern direction. (The officiating priests, together with the sacrificer's wife) should join in (the chanting of) the concluding portion of the Sāman — the second time on the midway and the third

time at the edge of the water. After having seen the water, (all of them) should murmur the verse, *śataṁ te rājan bhiṣajaḥ sahasram....* With *abhiṣhito varuṇasya pāśaḥ*, they should stand at the edge of the water.

While moving out the sacrificer should dig out the post of *udumbara* with *upasṛjan dharuṇaṁ mātṛe mātaraṁ dharuṇo dhayan / rāyaspoṣaṁ iṣaṁ ūrjam as-māsu dīdharat*. He should untie the skin of black antelope and throw it away upon the *cātvāla* with *ava te heḍo varuṇa....* He should pray to Āditya with the two verses, *ud u tyam...* and *citraṁ...*; if Āditya has set, he should pray to the Āhavanīya fire with the prayer to Āditya. (The sacrificer's duties in connection with) the joining in (the chanting of) the concluding portion of the Sāman (have been already explained).

(The Brahman should go along the south) of those who are going out for the Avabhṛtha.

VAIKHĀNASA -

[16. 23-24] — (The Adhvaryu) should cast away upon the *cātvāla* the vessels other than the four, (namely) the Āgrayaṇa, the Ukthya, the Āditya, and the Dhruva; keep safely apart the Audumbarī, the skin and the boards (used) for the pressing out, the pressing stones, the *vāyavya* (cups), the goblets, the Droṇakalaśa, the soil of the mounds, and all else which is besmeared with Soma; prepare the *veda*; go through the rites beginning with the spreading out of sacrificial grass round the sacred fires; arrange the implements excluding the *pranītā* goblet; measure out, at the time of the measuring out, grains for a sacrificial cake on one potsherd for Varuṇa; mix up (the flour) with water sanctified by means of (the recitation of) the (relevant) *yajus* formula; pour down the wash-water for the Āpyas; and then give out the call, "Do thou place the *prokṣaṇī* water and, after having washed together the spoon and the ladles, come over with clarified butter". He should take up four spoonfuls of clarified butter (in each ladle). He should render the sacrificial cake for Varuṇa perfect and place it upon the northern shoulder (of the altar). He should put down a couch of *udumbara* wood between the *cātvāla* and the rubbish-heap and safely place there the Audumbarī (and the implements).

While going out for the Avabhṛtha, the Adhvaryu should offer an oblation with the verse, *āyur dā agne haviṣo juṣāṇo....*, and the formula, *namo rudrāya vāstoṣpataye....* He should together take hold of the sacrificial cake for Varuṇa, the spoon, the *ājyasthālī*, the ladles, the sacrificial grass, the turban of Soma, the cord with which the Soma was tied up, and the piece of cloth with which the Soma was wrapped round, and then give out the call, "O Prastotṛ, do thou chant the Sāman". After the Prastāva of the Sāman has been chanted, all officiating priests should step out by the *tirtha* way, with the verse, *urum hi rājā varuṇas cakāra....* The Prastotṛ should follow with (that is, chant) the Sāman. All

officiating priests, together with the sacrificer's wife, should join in (the chanting of) the concluding portion of the Sāman, three times. They may go out towards all quarters (that is, towards any quarter) for the Avabhītha. Some teachers say that they should proceed with the ritual with their faces turned towards that quarter towards which they would go out. The still portions of the flowing water should be gone towards. In the absence of such a place, they should go wherever they wish. In the mid-way, (the Adhvaryu) should give out the call, for the second time, "O Prastotṛ, do thou chant the Sāman". In the same manner (as before) (all officiating priests, together with the sacrificer's wife,) should join in (the chanting of) the concluding portion. After having spotted water, one should murmur the verse, *śatam te rājan....* At the edge of the water, (the rites should be gone through,) as before, beginning with (the Adhvaryu giving out the call,) for the third time, "O Prastotṛ, do thou chant the Sāman". At the edge of the water, the Adhvaryu should prepare the altar with the procedure ending with the spreading out of the sacrificial grass and place the oblations upon it. Or, otherwise, the altar (should) not (be prepared). With *abhiṣṭhito varuṇasya pāśaḥ*, one should stand in the water. With *prati te jihvā ghṛtam uc caranyet....*, he should cast away the sacrificial grass (upon the water) and then offer an oblation by means of the spoon. Standing, plunged (into the water), they should proceed with the Avabhītha.

MĀNAVA -

[2. 5. 4. 18-26] — The Adhvaryu should measure out (the material for a sacrificial cake) on one potsherd for Varuṇa. The procedure up to the taking down (of the sacrificial cake from over the fire) is well established. He (= the Adhvaryu) should offer (it) with *āyur dā deva jarasaṁ vṛṇānaḥ....* With the verse, *upasṛjan dharuṇaṁ mātṛe mātaraṁ dharuṇo dhayan | rāyaspoṣaṁ iṣam ūrjam asmāsu dīdharat*, he or the Udgātṛ should dig out the Audumbarī. They should come together at the *cātvāla* for the Avabhītha. The Adhvaryu should lay down upon the couch the Audumbarī and the two boards for the pressing out and the pots besmeared with Soma other than the Soma-vessels. He should offer curds over the *rjīṣa* upon the board for the pressing out, with the verses, *abhūd devaḥ savitā vandyo nu na idānīm ahna upavācyo nṛbhiḥ | vi yo ratnā bhajati mānavebhyaḥ śreṣṭhaṁ no atra draviṇaṁ yathā dadhat || ā śariraṁ payasā parādād anyad anyad bhavati rūpam asya | tasmin vayam upahūtās tava smā no viraṁ vahatā jāyamānāḥ || yat te grāvṇā vichindat soma rājan dhruvam anḡam priyaṁ yat tanūs te | tat saṁdhatsvo 'ta rohayaṣva viśvair viśvāṅgaiḥ saha saṁ bhavāmi || mā naḥ soma hvarito vihvaras tvaṁ mā naḥ param adhanaṁ mā rajo naiḥ | mā no andhe tamasy antar ādhān mā no rudrāso adhigur vadhe nu || sucakṣāḥ soma uta suśrud astu aṁśuś cā 'sya punarāpino astu | so no rayim iha graheṣu dadhatū 'rjā saṁrabdhā irayā madema*. He should give out (either) the call, "O Udgātṛ, do thou chant the Sāman", or (the call), "O Prastotṛ, (do

thou chant the Sāman)". All should join in (the chanting of) its concluding portion; the second time, at the half way (between the place of sacrifice and the water); and the third time, after having reached (the water).

KĀTYĀYANA -

[10. 8. 13-22] — The Adhvaryu should offer nine *samiṣṭayajus* oblations respectively with (the nine verses beginning with) *sam indra ṇo...* . He should carry away to the *cātvāla* the couch and the Audumbarī and (everything else) which is besmeared with Soma. He should cast away upon the *cātvāla* the horn of black antelope and the girdle with *mā 'hir bhūr...* . And the Pratiprasthātṛ should cast away upon the *cātvāla* the yoke-pin and the yoke-halter without reciting any formulas. The Adhvaryu should cause the sacrificer to recite the verse, *urum̐ hi...* . He should give out the call for (the chanting of) the Sāman either with the words, "Do thou chant", or with the words, "Do thou utter". He should give out the same call also at the half way and at the edge of the water. All (the officiating priests and the sacrificer and his wife) should join in (the chanting of) the concluding portion of the Sāman. Having taken hold of whatever has been brought forth (by them) they should go for the Avabhṛtha to the still (portion) of the flowing (water). In the absence of such (portion), they should go to other (water).

SĀNKHĀYANA -

[8. 10] — The sacrificer should look together at (all) the Dhiṣṇyas with the verse, *punar mām aiv indriyaṁ punar ātmā draviṇaṁ brāhmaṇaṁ ca | punar agnayo dhiṣṇyāso yathāsthānaṁ dhārayantām iha 'va*, and, either at this (very) stage or after the rite relating to the Anūbandhyā has been concluded, look together at (all) the officiating priests with the verse, *ubhā kavī yuvānā satyādā dharmaṇā | satyasya dharmāṇaspatī vi sakhyāni sṛjāmahai*. While going along (with the others for the Avabhṛtha), he should murmur the verse, *urum̐ hi rājā....* All should join in the chanting of the concluding portion of the Sāman. The sacrificer should put down his foot into the water with the formula, *namo varuṇāyā 'bhiṣṭhito varuṇasya pāśaḥ*.

168. THE AUDGĀTRA RELATING TO THE AVABHṚTHA

LĀṬYĀYANA -

[2. 12. 1] — The Sāman of the Avabhṛtha should be the one beginning with *agniṣ ṭapaṭi*.

THE AVABHŪTHA-IṢṬI

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DRĀHYĀYANA -

[6. 4. 1] ≡ LĀṬ. 2. 12. 1.

JAIMINĪYA -

[1. 22] — They proceed with the *patnīsaṃyājas*. After having gone through the *patnīsaṃyājas*, they put together the materials for the Avabhūtha. Among the materials for the Avabhūtha, one should insert the *viṣṭutis*, the *audumbarī*, and the couch. Stepping out between the *cātvāla* and the rubbish-heap the Adhvaryu says, “ O Prastotṛ, do thou chant the Sāman ”. After having uttered *him*, he (= the Prastotṛ) should chant the Sāman, three times, — (the Sāman which is) the third among those based on the verse *agnim hotāraṃ manye dāsvantaṃ*... . At each quarter, he should utter the Stobha. All, together with the sacrificer's wife, join (in the chanting of) the concluding portion of the Sāman. At this time, verily, did the Rakṣases pursue the gods. This Agni here, the Rakṣas-killer, saw the Sāman; by means of it he killed the Rakṣases. That all (the officiating priests and others) join (in the chanting of) the concluding portion of the Sāman — (that is intended) verily for the destruction of the Rakṣases. They carry the materials for the Avabhūtha, stopping on the way three times. At each stopping (with the materials), he should chant. Three, indeed, are these worlds. (He does this) for the sake of the aggregation of these worlds.

169. THE AVABHŪTHA-IṢṬI

BAUDHĀYANA -

[8. 19-20] — Then he (= the Adhvaryu) should cast away the sacrificial grass into water, with *agner anīkam apa ā viveśa | apām napāt pratirakṣann asūryaṃ damedame samidhaṃ yakṣy agne*. Then he should offer over it (= the sacrificial grass) an oblation of a spoonful of clarified butter with *prati te jihvā ghṛtaṃ uccaranyet svāhā*. Then he should take up four spoonfuls of clarified butter into the ladle and offer the four *prayāja* oblations excluding the one relating to Barhis. Then he should proceed with (the offering of) the two Ājyabhāgas with *agnaye*... and *somāya*.... Then he should spread out clarified butter as base and, while cutting out a portion from the eastern half of the sacrificial cake, say : “ Do thou recite the Puroṇuvākya (relating to the offering) to Varuṇa ”. After having cut out a portion from the eastern half, he should cut out a portion from the western half. He should pour out clarified butter over (them). He should besmear (the original portion of the sacrificial cake). He

should step beyond, cause (the Āgnīdhra) to announce, and (after the latter has responded) say (to the Hotṛ) : “Do thou recite the Yājyā (relating to the offering) to Varuṇa”. After the *vaṣaṭ* has been uttered, he should make the offering. Then he should spread out clarified butter as base and, while taking into the ladle the sacrificial cake for Varuṇa, verily in entirety, say : “Do thou recite the Puroṇuvākya (relating to the offering) to *sviṣṭakṛt* Agni-Varuṇa”. He should pour out clarified butter over (them) two times. He should cause (the (Āgnīdhra) to announce and (after the latter has responded) say : “Do thou recite the Yājyā (relating to the offering) to *sviṣṭakṛt* Agni-Varuṇa”. After the *vaṣaṭ* has been uttered, he should offer (the oblations) upon the eastern half of the northern half (of the fire), beyond the prior oblations. Then he should take up four spoonfuls of clarified butter into the ladle and offer the two *anūyāja* oblations excluding the one relating to Barhis. Then he should settle the ladle upon the water with *samudre te hṛdayam apsv antaḥ*. Then he should fill it (= the ladle) in with water, with *saṁ tvā viśantv oṣadhīr utā 'paḥ*. He should offer water into water itself with *yajñasya tvā yajñapate havirbhiḥ / sūktavāke namovāke vidhema svāhā*. At this stage they should scatter up the Avabhṛtha (= the sediment of Soma) and whatever (else) is besmeared with Soma, with *avabhṛtha nicanikuṇa nicerur asi nicanikuṇa 'va devair devakṛtam eno 'yāḍ ava martyair martyakṛtam uror ā no deva riṣas pāhi*. [21. 24 — As for the submerging into water of the Soma-pressing stones and the Vāyavya cups : (The view expressed in) the sūtra (is that) of Bodhāyana. Śālīki says that, after having washed them (= the Soma-pressing stones and the Vāyavya cups), they should bring them up. After having merely washed these vessels should they bring them up. Bodhāyana says that they should cook the Devikā oblations in those (vessels). Śālīki says that they should only submerge them into water.] Then the sacrificer should strike the water with folded hands, with *sumitrā na āpa oṣadhayaḥ santu*. He should throw out water towards that quarter in which his enemy is, with *durmitrās tasmai bhūyāsū yo 'smān dveṣṭi yaṁ ca vayanḁ dviṣmaḥ*. Then he should touch water. At that stage, they should submerge into water the *rjīṣa* together with the skin of black antelope, with *devīr āpa eṣa vo garbhas tam vaḥ supṛitām subhṛtam akarma deveṣu naḥ sukrto brūtāt*. [21. 25 — As for the submerging into water of the skin of black antelope : (The view expressed in) the sūtra (in that) of Śālīki. In this connection, Bodhāyana, indeed, says that one should unfold the skin of black antelope, sprinkle it with water by means of the hand with the palm turned downwards, and then give it over to one's son or to one's pupil; or one should make it the repository for the ladles. Or, as the next best alternative, one may again go through the rite of initiation, again making use of it. Or, as the next best alternative, one may perform a sacrifice, again making use of it.] He should only touch the drops (of Soma). He should not consume (them). Then the two (= the sacrificer and his wife), not plunging into water closely, should wash each other's back. They should discard their

girdles, put on the two garments (intended to be worn afterwards), and say to the Unnetṛ, "O Unnetṛ, raise us up". They should come up with the three verses containing the word *ut*, namely, *ud vayan̄ tamasas pari...*, *ud u tyam̄...*, and *cit-ram̄...*. Then he should tie up the end of the water with *pratiyuto varuṇa-sya pāśaḥ pratyasto varuṇasya pāśaḥ*. Then they should come over without looking back for the sake of the concealment from Varuṇa. They should gather fire-sticks on the way with *edho 'sy edhiṣimahi*. After having come over, they¹ should put them upon the Āhavanīya fire with *samid asi tejo 'si tejo mayi dhehi*. Then they should pray to the Āhavanīya fire with the verse, *apo anv acāriṣam̄ rasena sam asṛkṣmahi | payasvāñ agna āgamam̄ tam̄ ma sam̄srja varcasā*. They should cut off the curtains. They should turn towards different directions the two *havirdhāna* carts — the southern one by the south and the northern one by the north.

BHĀRADVĀJA -

[14. 21. 13 - 23. 12] — They should enter (the water) and, standing there, proceed with the Avabhṛtha. After having poured down an *āghāra*-libation by means of the spoon, the Adhvaryu should give out the call, "O Āgnīdhra, do thou cleanse the water three times". The Āgnīdhra should cleanse only the water three times. He should cleanse the water with *āpo vājajito vājām vaḥ sariṣyantīr vājām jeṣyantīr vājinīr vājajito vājajityāyai sam̄mārjmy apo annādīr annādyāya*.

The Adhvaryu should cast away a darbha blade (on the water) and then pour down an *āghāra*-libation (upon that blade) by means of the ladle with the verse, *agner anīkam apa ā viveśa...*. If there is already (darbha) grass (in the water), he should offer (the *āghāra*-libation) verily upon it. He should offer all the oblations only upon the sacrificial grass. The (sacrificial) procedure should be similar up to the choosing (of the Hotṛ). He should cause the Āgnīdhra to announce and (after the latter has responded) say, "O Hotṛ, do thou stand". (Only) this much should constitute the choosing. He should not choose (by mentioning) the Ṛṣi-ancestors (of the sacrificer) nor (by mentioning the name of) the Hotṛ. He should offer four Prayājas excluding the one to Barhis. He should (then) proceed with (the offering of) the two Ājyabhāgas, cut out a portion of the sacrificial cake, and offer (that portion) to Varuṇa. He should take up the entire (remaining) sacrificial cake and offer (it) to *sviṣṭakṛt* Agni-Varuṇa. Thereafter, he should give out the call, "O Āgnīdhra, do thou cleanse the water once". The Āgnīdhra should cleanse only the water once. He should cleanse the water with *āpo vājajito vājām vaḥ sasruṣīr vājām jigyuṣīr vājinīr vājajito vājajityāyai sam̄mārjmy apo annādīr annā-*

1. This follows the reading *abhyādadhātī* found in some MSS. The printed text reads *adhātī*.

dyāya. The Adhvaryu should offer the two Anūyājas excluding the one to Barhiṣ. With respect to the prior Anūyāja, he should give out the call (to the Hotṛ), "Do thou recite the Yājyā (relating to the offering) to the two gods"; and with respect to the posterior, "Do thou recite the Yājyā". He should fill in the ladle with the *ṛjīṣa* and strike down (that ladle) upon the water with *samudre te hṛdayam apsv antar....* Wherever a drop (of the Soma) springs up as it were, he should (pick it up and) consume it with *apsu dhautasya soma deva te....* (The view) of some teachers is that it (= the drop) should only be touched. The Adhvaryu should disperse the *avabhṛtha* water with *avabhṛtha nicanikuṇa....* The sacrificer and his wife should enter the water and bathe themselves over the heads without plunging. They should wash up each other's back with *sumitrā na āpa oṣadhyah santu....*

All should pray to the *avabhṛtha* water with *devīr āpa eṣa vo garbhaḥ....* With *vicṛtto varuṇasya pāśaḥ*, the sacrificer should untie the girdle. With *imam vi śyāmi varuṇasya pāśam....*, the sacrificer's wife (should untie) the noose of the yoke-halter. At this very stage, the two should drown into the water all appurtenances of the initiated. Wearing unwashed (= new) garments, the two should come out of the *avabhṛtha* water. The sacrificer should wear the piece of cloth with which the Soma had been tied up; the sacrificer's wife should wear the piece of cloth with which the Soma had been covered up. The two should give over (the piece of cloth) to the Adhvaryu at the *Udavasānīyā* Iṣṭi. Thereafter, the Adhvaryu should give out the call to the Unnetṛ: "O Unnetṛ, do thou lead us on towards greater wealth". (He should further recite the verse,) *ud ut te madhumattamā girāḥ stomāsa īrate | satrājito dhanasā akṣitotayo vājayanto rathā iva | kaṇvā iva bhr̥gavaḥ sūryā iva viśvam id dhītam ānaśuḥ*. The Unnetṛ should lead them out, either with the Hotṛ as the first or with the sacrificer as the first, with the verse, *ud eta prajām uta varco dadhānā yuṣmān rāya uta yajñā asṛkṣata | gāyatrām chando 'anusamrabhadhvam athā 'syā atha surabhayo gṛheṣu*. While wading out of the water, they should toss back (some water) upon the edge of the water, with *pratiyuto varuṇasya pāśaḥ*. They should collect fire-sticks and come over, without looking back, following the Unnetṛ and murmuring the *mahiyā* verse, *apāma somam amṛtā abhūma....*, and (also the two verses,) *yāny apāmityāny apratītāny asmi yamasya balinā carāmi | ihai 'va santaḥ prati tad yātayāmo jīvā jīvebhyo ni harāma enat || anṛṇā asminn anṛṇāḥ parasmimś tṛtiye loke anṛṇāḥ syāma | ye devayānā uta pitṛyānāḥ sarvān patho anṛṇā ākṣiyema*. They should put the fire-sticks upon the *Āhavanīya* fire with *edho 'sy edhiṣīmahi....*, and then pray with *apo any acāriṣam....* So should the sacrificer's wife put a fire-stick upon the *Gārhapatya* fire and then pray.

ĀPASTAMBA —

[13. 20. 7 — 22. 6] — After having proceeded with (the offering of) the sacrificial cake for *Varuṇa* in the same manner as with the scrapings (in the

Varuṇapraghāsa), the Adhvaryu should offer the two Anūyājas excluding the one to Barhiṣ. He should sprinkle the *rjīṣa* over with curds by means of a twig of *udumbara* with five or seven or thirteen verses relating to Soma and having the word *drapsa* in them (the first among these being) *yat te grāṇā...* (and the last being) *āpyāyasva...* and *saṁ te...* Or he should (first) cast it (= the *rjīṣa*) (into water) and then offer an oblation (of curds) over it. He should fill in the ladle with *rjīṣa* and then dip it in water with the verse, *samudre te hṛdayam apsv antar...* He should touch or consume the bubble which would rise up from it (= the sunken *rjīṣa*), with *apsu dhautasya soma deva te...* And, with the verse, *samudraṁ vaḥ pra hiṇomi...*, he should cast away all Soma-besmeared vessels into the *avabhṛtha* water. With *vicṛtto varuṇasya pāśaḥ*, the sacrificer should untie the girdle; with the verse, *imaṁ vi śyāmi...*, the sacrificer's wife (should untie) the yoke-halter. At this stage, the sacrificer should cast away into the *avabhṛtha* water the yoke-halter and the girdle, the two garments, the (hair-) net, and the skin of black antelope and then recite over the *avabhṛtha* water the formula, *devīr āpaḥ...*, then the sacrificer and his wife should plunge into the water with *sumitrā na āpa oṣadhayaḥ...* and bathe themselves without dipping wholly (in the water) but sprinkling their heads (with water). They should wash each other's back. The sacrificer should sprinkle water over his head three times by means of the cavity of his hands with the verses: *yad didīkṣe manasā yac ca vācā yad vā prāṇaiś cakṣuṣa yac ca śrotreṇa | yad retasā mithunenā 'py ātmanā 'dbhyo lokā dadhire teja indriyam | śukrā dīkṣāyai tapaso vimocanīr āpo vimoktrīr mayi teja indriyam || yad ṛcā sāmnā yajuṣā paśūnāṁ carman haviṣā didīkṣe | yac chandobhir oṣadhībhir vanaspatāv adbhyo lokā dadhire teja indriyam | śukrā dīkṣāyai tapaso vimocanīr āpo vimoktrīr mayi teja indriyam || yena brahma yena kṣatram yena 'ndrāgnī prajāpatiḥ somo varuṇo yena rājā | viśve devā ṛṣayo yena prāṇā adbhyo lokā dadhire teja indriyam | śukrā dīkṣāyai tapaso vimocanīr āpo vimoktrīr mayi teja indriyam*; he should then give out the call, "O Unnetṛ, do thou lead us on towards greater wealth", and recite the verses: *ud it te vasuvittamā girāḥ stomāsa irate | satrājito dhanasā akṣitotayo vājayanto rathā iva | kaṇvā iva bhṛgavaḥ sūryā iva viśvam id dhītam ānaśuḥ*.

The Unnetṛ should lead (them all out of the water) with the verse and the formula, *ud eta prajāṁ āyur varco dadhānā adha syāma surabhayo gr̥heṣu | gāyatrīm chandāmsy anu saṁ rabhantām asmān rāya uta yajñāḥ sacantām | supṛītaḥ suvar apa ā viveśa*. (The sacrificer and his wife) should come out (of the water) wearing unwashed (= new) garments. The sacrificer should put on the turban with which the Soma had been wrapped round; the sacrificer's wife should wear either the piece of cloth with which the (measured-out) Soma had been tied up or the piece of cloth with which the Soma had been enclosed. They two should give away these two pieces of cloth to the Adhvaryu in the *Udavasāniyā Iṣṭi*. They (= the sacrificer and the others) should pray to Āditya with the verse,

ud vayan̄ tamasas pari..., kick back (with their fore-feet) the water-front with the formula, *pratiyuto varuṇasya pāśaḥ...*, and then go back (to the place of sacrifice), (each) holding a fire-stick in the hand, making the Unnetṛ go in the forefront, not looking back, and reciting the *mahiyā* verse, *apāma somam...*, and (the following two verses), *yāny apāmityāny apratīttāny asmi yamasya balinā carāmi | ihai 'va santaḥ prati tad yātayāmo jīvā jīvebhyo niharāma enat || anṛṇā asminn anṛṇāḥ parasmim̄s tṛtiye loke anṛṇāḥ syāma | ye devayānā uta pitryāṇāḥ sarvān patho anṛṇā ā kṣiyema*. They should put the fire-sticks upon the Āhavanīya fire with *edho 'sy edhiṣimahi...* and pray (to that fire) with *apo anv acāriṣam...*

SATYĀSĀDHA -

[9. 5; 10. 5; 10. 8]—After the divinities have been invoked, the Adhvaryu should stir up the water (by means of the *veda*), pour down an *āghāra*-libation by means of the spoon, and then give out the call, “O Āgnīdhra, do thou cleanse the water three times”. After (the water) has been cleansed, he should cast away a darbha blade on the water. He should pour down an *āghāra*-libation (upon that blade) by means of the ladle with the verse, *agner anīkam apa ā viveśa...*. As at the Upasads, so (too here), should he choose the Pravara. The Pravara(-formula) should consist only of (the words), “(O Hotṛ), do thou stand”. He should offer the (four) Prayājas excluding the one to Barhis. He should not take up (into the Juhū the clarified butter from) the Upabhṛt. (The Puroṇuvākyaś for) the two Ājyabhāgas should be the two verses characterised by the word *apsu*. After having proceeded with those two (Ājyabhāgas), he should offer (portions cut out) from the sacrificial cake to Varuṇa. After having taken up the entire (remaining) sacrificial cake, he should offer to *sviṣṭakṛt* Agni-Varuṇa. He should give out the call, “O Āgnīdhra, do thou cleanse the water once”. He should offer the two Anūyājas excluding the one to Barhis. With respect to the prior (Anūyāja) he should give out the call (to the Hotṛ), “Do thou recite the Yājyā (relating to the offering) to the two gods, do thou recite the Yājyā”; and with respect to the posterior (Anūyāja), “Do thou recite the Yājyā”. (Only) this much should be done. He should offer curds over the *rjīṣa* by means of a twig of *udumbara*, with the four verses, *yat te grāvñā cicchiduh soma rājan priyāny aṅgāni svadhītā purūṃṣi | tat sam dhatsvā 'jyeno 'ta vardhayasvā 'nāgaso adham it samkṣayema || yat te grāvā bāhucyuto acucyavur naro yat te duduhur dakṣiṇena | tat ta āpyāyatām tat te niṣṭhyāyatām deva soma || yat te tvacam bibhidur yac ca yoniṃ yadā sthānāt pracyuto venasi tmanā | tvayā tat soma guptam astu naḥ sā naḥ sam dhāsāt parame vyoman || ahāc charīram payasā sametyā 'nyo 'nyo bhavati varṇo asya | tasmin vayan̄ upahūtās tava sma ā no bhaja sadasi viśvarūpa*. Or (he should do so) with five or seven or nine or eleven or thirteen (verses). He should fill in the ladle with the *rjīṣa* and strike down (that ladle) upon the water with *samudre te hrdayam...*. Whichever of the drops (of the *rjīṣa*) springs up, that

he should either consume by smelling (at it) or (merely) touch, with *apsu dhautasya soma deva te...* . With *avabhṛtha nicanṅkuṇa...*, they (=the Adhvaryu, the Pratiprasthātṛ, the Unnetṛ, and the sacrificer) should cast away (into the water) the material to be discarded at the Avabhṛtha. All should pray to the water with *devīr āpaḥ...* . With *sumitrā na...*, they should sprinkle themselves with water. The Adhvaryu should give out to the Unnetṛ the call, "O Unnetṛ, do thou lead us on towards greater wealth", (and further recite the verse), *ud ut tye madhumattamā girāḥ stomāsa īrate | satrājito dhanasā akṣitotayo vājayanto rathā iva | kaṇvā iva bhr̥gavaḥ sūryā iva viśvam id dhītam ānaśuḥ*. The Unnetṛ should lead them on, either with the Hotṛ as the first or with the sacrificer as the first, with the verse, *ud eta prajāṃ uta varco dadhānā yuṣmān rāya uta yajñā asṛkṣata | gāyatram chando 'nusaṃrabhadhvam athā syāma surabhayo gr̥heṣu*. With *pratiyuto varuṇasya pāśaḥ*, they should stir back the edge of the water (by means of their hands). With *pratyasto varuṇasya pāśaḥ*, they should toss back (some water) at the edge of the water (by means of their feet). (All the officiating priests, the sacrificer, and the sacrificer's wife) should hold (in their hands) fire-sticks of *udumbara*; and, murmuring the *mahīyā* verse, *apāma somam amṛtā abhūma...*, and following the Unnetṛ, they should come back (to the sanctuary of the sacred fires) without looking back. They should sprinkle themselves with water in front of the cow-shed. With *edho 'sy edhiṣīmahi...*, they should put the fire-sticks upon the Āhavanīya fire, and then they should pray with *apo anv acāriṣam...* . So should the sacrificer's wife put a fire-stick upon the Gārhapatya fire and then pray.

(The sacrificer's) sprinkling (himself) with water with the *sumitriya* verse has been already explained. With *indriyāya jyaiṣṭhyāc chraīṣṭhyān mā yoṣam*, the sacrificer should untie the skin of black antelope, sprinkle it over with water, and put it away, if it has not been cast away before. The sacrificer and his wife should wade into the water, bathe themselves over the head (by tossing up the water upon their bodies) without plunging into the water, and wash up each other's back, with *sumitrā na...*; they should enter into the water tossing up water while facing towards the direction of the current. With *vi te muñcāmi raśanā...*, the sacrificer should loosen (and cast away) the girdle; with *imaṃ vi śyāmi...*, the sacrificer's wife (should loosen and cast away) the yoke-halter. The sacrificer should drown into the water the girdle, the yoke-halter, the net, and the garments (worn by him and his wife while they had been) initiated; the sacrificer should wear the piece of cloth with which the Soma had been tied up and the sacrificer's wife (should wear) the piece of cloth with which the Soma had been wrapped round. The two should rise out of the water wearing (those) unwashed (= new) garments. The two should give away these two (garments) to the Adhvaryu at the Udavasānīyā¹ Iṣṭi. (The sacrificer's duties in connection with) the

1. The printed text reads *udayanīyāyam*.

leading on (by the Unnetṛ), (the murmuring of) the *mahiyā* verse, the putting of a fire-stick (upon the *Āhavanīya* fire), and the praying (have been already explained). If (the skin of black antelope) has not been cast away before, the sacrificer should sit down to the west of the *Śālāmukhīya* fire, take up five spoonfuls of clarified butter into the *Juhū*, place the skin of black antelope upon his lap, and then offer the oblation (of the clarified butter together with the skin of black antelope on the *Śālāmukhīya* fire) with *mayī 'ndra indriyam jyaiṣṭhyam śraiṣṭhyam...*; or he may use the skin of black antelope (for some other purpose); or he may put down the ladles (upon that skin); or he may do the pounding (of grains for the preparation) of oblation (upon that skin, for another sacrifice); or he may set it aside verily for another initiation (-rite); or he may give it over either to his son or to his pupil.

While coming back (after the *Avabhṛtha*), (the Brahman should go along the south).

VAIKHĀNASA -

[16. 24 - 27] — (The Adhvaryu) should fan the water (by means of the *veda*), pour down an *āghāra*-libation by means of the spoon, and then give out the call, "O *Āgnīdhra*, do thou cleanse the water three times." He should modify the formula for the cleansing as *āpo vājajito vājam vaḥ sariṣyantīr vājam jeṣyantīr vājinīr vājajito vājajityāyai saṁmārjmy apo 'nnādā annādyāya*. With the verse, *agner anīkam apa ā viveśa...* the Adhvaryu should pour down an *āghāra*-libation by means of the ladle. The sacrificer should follow with the recitation of *vāg asy āgneyī....* "Stand up, o Hotṛ" - (only) this much (should constitute the formula for) choosing. The Adhvaryu should offer the *Prayājas* excluding the one to *Barhis*. (The *Puronuvākyās* relating to) the two *Ājya*-*bhāgas* should be characterised by the word *apsu*. One should recite as the *Puronuvākyās* the verses, *apsv agne sadhiṣ ṭava...* and *apsu me somo abravīd....* The Adhvaryu should cut out a portion from the sacrificial cake and offer it to *Varuṇa*. He should take up the entire (remaining) sacrificial cake and offer it to *sviṣṭakṛt Agni-Varuṇa*. He should give out the call, "O *Āgnīdhra*, do thou cleanse the water once." He should offer the two *Anūyājas* excluding the one to *Barhis*. With respect to the first (*Anūyāja*), he should give out the call, "Do thou recite the *Yājyā* (relating to the offering) to the two gods," and, with respect to the posterior (*Anūyāja*), "Do thou recite the *Yājyā*." (Only) this much should be done. He should set down the ladle in the water with *samudre te hrdayam apsv antaḥ*, fill in the ladle with water with *saṁ tvā viśantv oṣadhīr utā 'paḥ*, and then either offer an oblation into the water or pray with *yajñasya tvā yajñapate havirbhiḥ sūktavāke namovāke vidhema svāhā*. With *avabhṛtha nicanīkuṇa...*, he should scatter away into the *avabhṛtha* water whatever was besmeared with *Soma*. With *sumitrā na...*, he should take up¹ water by means of folded

1. The printed text reads *upaharanti* for the correct *upahanti*.

hands. With *durmitrās tasmai bhūyāsū yo asmān dveṣṭi yaṁ ca vyaṁ dviṣmaḥ*, one should toss it in the direction of the hateful person.

With the ten *somadrapasvatī* verses beginning with *yat te grāṇā cicchiduh soma rājan...*, the Adhvaryu should sprinkle the *rjīṣa* with curds by means of a twig of *udumbara*; or he should cast away (the *rjīṣa*) and offer an oblation (of curds over it). Or (he should do so) with eleven or nine or seven or five or four verses. He should fill in the ladle with the *rjīṣa* and strike down (that ladle) upon the water with *samudre te hṛdayam apsv antaḥ*. He should pray with *devīr āpa...* The drop which might spring up — that he should either touch or smell at with *apsu dhautasya...* Without plunging into the water, the sacrificer and his wife should bathe themselves over the heads and wash each other's back. With *vi te muñcāmi...*, the sacrificer should loosen (and cast away) the girdle; with *imām vi syāmi...*, the sacrificer's wife (should loosen and cast away) the yoke-halter. After having discarded into the *avabhṛtha* water the two garments worn by him and his wife while being initiated, the girdle, and the net, the sacrificer should put on the piece of cloth with which the Soma had been tied up and the sacrificer's wife (should put on) the piece of cloth with which the Soma had been wrapped round. The Adhvaryu should say to the Unnetṛ, "O Unnetṛ, do thou lead us up". With the three verses containing the word *ut*, namely, *ud vyaṁ tamasaḥ pari...*, *ud u tyaṁ*, and *citraṁ...*, the Unnetṛ should lead up from the *avabhṛtha* (water) (all the participants) either with the Hotṛ as the first or with the sacrificer as the first.

With *pratiyuto varuṇasya pāśaḥ*, one should stir back the edge of the water; with *pratyasto varuṇasya pāśaḥ*, he should toss back (some water at) the edge of the water. Placing the Unnetṛ in the forefront, carrying fire-sticks in their hands, (and) murmuring the *mahīyā* verse, namely, *apāma somam...*, they should come over without looking back, (each) put a fire-stick on the Āhavaniya fire with *edho 'sy edhiṣimahi*, and then pray with *apo anv acāriṣam*. Similarly the sacrificer's wife (should put a fire-stick) on the Gārhapatya fire.

MĀNAVA -

[2. 5. 4. 27-41] — The Avabhṛtha should be similar to that at the Varuṇa-praghāsa. The Adhvaryu should offer a sacrificial cake on one potsherd to Varuṇa; (the ghee in) the container to Agni-Varuṇa. He should put down the *rjīṣa* into the ladle and then immerse it into water together with the ladle, with *samudre te hṛdayam apsv antaḥ*. With *avabhṛtha nicanikūṇa...*, he should scatter the couch and the pots besmeared with Soma. With *apsu dhautasya te deva soma...*, they should consume the *rjīṣa*, which has floated up, by smelling at it. One should hold it down near one's mouth. One should give over the skin of black antelope to one's dearest one; or they should do the pounding (of grains) upon it. With *vicṛtto varuṇasya pāśaḥ*, (the sacrificer) should untie the girdle and

the garment. The sacrificer's wife (should untie) the yoke-halter and the net without reciting any formula. Having bathed in the *avabhṛtha* water, (the sacrificer and his wife) should wash each other's back clean. The sacrificer should (thereafter) wear the piece of cloth with which the Soma had been tied up, and his wife (should wear) the piece of cloth with which the Soma had been wrapped round. They should give away those two (pieces of cloth) to the Adhvaryu at the time of the giving away of Dakṣiṇā in the Udavasānīyā. The sacrificer should say to the Unnetṛ, "O Unnetṛ, (do thou lead us) towards greater wealth". With the verse, *ud ut te madhumattamā giraḥ...*, the Unnetṛ should cause them to step forth. The procedure regarding the tossing back (of water) and the sprinkling (with water) has been already explained.¹ They should murmur the verse, *apāma somam amṛtā abhūmā 'ganma jyotir avidāma devān | kiṁ nūnam asmān kṛṇavad arātiḥ kim u dhūrtir amṛta martyasya*. Making the Unnetṛ go in the forefront and without looking back, they should come back. That has been already explained.²

KĀTYĀYANA -

[10. 8. 23 - 9. 9] — While making him step down into the water, the Adhvaryu should cause the sacrificer to recite *namo varuṇāya....* (The Adhvaryu) should cast away a fire-stick (into the water) and with *agner anīkam....*, offer (upon that fire-stick) an oblation of four spoonfuls of clarified butter taken up into the ladle. With another (four spoonfuls of clarified butter taken up into the ladle, he should offer) the Prayāja (oblations) excluding the one to be offered to Barhis. He should offer (the Prayājas) into the water. He should (then) proceed with the offering of the sacrificial cake on one potsherd after having cut out portions of it. If he so desires, he should (also) cut out portions of the *ṛjīṣa*. He should (then) offer to Agni-Varuṇa (as the *sviṣṭakṛt*) the entire quantity of the remnant (of the sacrificial cake). (He should) also (offer as the *sviṣṭakṛt* the remnant) of the *ṛjīṣa* once, if (he has) previously (offered) two portions (of the *ṛjīṣa* by way of the principal oblation). He may do so (that is, offer the oblations at the Avabhṛtha) according to his desire. (That is to say,) he may offer (ten oblations, adding to the previously mentioned six) the two Ājyabhāgas as asked by the sacrificer, and the two Anuyāja oblations excluding the one to Barhis. After having offered either (six or ten oblations at the Avabhṛtha), the Adhvaryu should immerse in the water the jar of *ṛjīṣa* with *samudre te....* After having released (that jar), he should pray with *devīr āpa....* He should submerge it with *avabhṛtha...*; and (he should) also (submerge) the end of the skin of black antelope with *mā mai 'ndryaṁ jyaiṣṭhyaṁ śraiṣṭhyaṁ vyauṣiḥ*. He should give over (that skin) to the sacrificer's son and then go through the rites beginning

1. MānŚS 1. 7. 4. 42, 43.

2. MānŚS 1. 7. 4. 44.

with the bath (of the sacrificer) up to the putting of fire-sticks (upon the fire), as at the Varuṇapraghāsa. He should cast away whatever is besmeared with Soma. The two previous (garments worn by the sacrificer) should not be given away. Raised (out of the water) by the Unnetṛ with *ud vyaṁ*..., the officiating priests and the sacrificer should go back murmuring the *āmahīyā* verse (namely,) *apāma somam amṛtā abhūmā 'ganma jyotir avidāma devān | kiṁ nūnam asmān kṛṇavad arātīḥ kiṁ u dhūrtir amṛta martyasya*. The sacrificer should sit towards the west of the Śālādvārya fire, placing the skin of black antelope upon his lap. (The Adhvaryu) should offer an oblation of clarified butter by means of the spoon with *mai 'ndrayaṁ jyaīṣṭyaṁ śraiṣṭhyam agnir dadhātu svāhā*.

LĀṬYĀYANA -

[2. 12. 9-13] — After the Avabhṛtha-Iṣṭi has been concluded, they should touch water with the formula *avabhṛtha nicuṁpuṇa nicerur asi nicuṁpuṇā 'va devair devakṛtam eno ayāsiṣam ava martyair martyakṛtam pururāvṇo deva riṣas pāhi*, and then sprinkle themselves over with water three times. They should pray to Āditya with *ud vyaṁ tamasas pari jyotiḥ paśyanta uttaram svaṁ paśyanta uttaram devaṁ devatrā sūryam aganma jyotir uttamam*. If he has set, (they should pray) to the Āhavanīya fire. They should put fire-sticks on that fire — the first with *edho 'sy edhiṣimahi*, the second with *samid asi sam edhiṣimahi*, and the third with the verse, *yad enaś cakṛmā vyaṁ yad vā 'nyakṛtam ārimā 'nayā samidhā vyaṁ sarvaṁ tad apa mṛjmahe*. They should pray to that very fire with the verse, *apo adyā 'nv acāriṣaṁ rasena sam aganmahi | payasvān agna āgamam taṁ mā saṁsrja varcasā*.

DRAHYĀYANA -

[6. 4. 8-12] ≡ LĀṬ. 2. 12. 9-13.

JAIMINĪYA -

[1. 22] — They proceed with the Avabhṛtha-Iṣṭi. After the Avabhṛtha-Iṣṭi has been concluded, they should each move down and sip water (three times, respectively) with the formulas, *bhakṣasyā 'vabhṛtho 'si*, *bhakṣaṇasyā 'vabhṛtho 'si*, *bhakṣitasyā 'vabhṛtho 'si*. They should take up fire-sticks of *udumbara*, which are sappy and have leaves, one each, with the formula, *edho 'sy edhiṣimahi*... . After having gone (back), each one should put on the Āhavanīya fire a fire-stick with the formula, *samid asi tejo 'si tejo 'si tejo mayi dhehi svāhā*. After having put the fire-stick on the Āhavanīya fire, he should pray with the verse, *apo 'nv acāriṣaṁ rasena sam asṛkṣmahi | payasvā agna āgamam taṁ māṁ sām srja varcasā*. Then he should murmur this formula, namely, *sām ca ma upa ca ma āyuś ca me bhūyaś ca me yajña śivo me sām tiṣṭhasva yajña sviṣṭo me sām tiṣṭhasva yajñā 'riṣṭo me sām tiṣṭhasva*. The ritual of pressing out is concluded. The Udgātrṣ should be disengaged (by the sacrificer) (so that they might go back) to their respective

places. So (ends the prescription in respect) of the ritual of the Ekāha Soma-sacrifice.

VAITĀNA -

[23. 20 - 24. 7] — In the Avabhṛtha-Iṣṭi, (the Brahman) should make the *purastāt* offerings into water with the verse, *apsu te...* . (He should also make) the *saṁsthita* offerings prescribed in connection with the Sava. He should follow the offering to Varuṇa with the verses, *tvam no agne...* and *sa tvam naḥ...* (The Avabhṛtha-Iṣṭi) should end with the Iḍā; some teachers say, it should end with the Anuyājas. (The Brahman) should offer curds over the vessels which are besmeared with Soma (and which are cast away by the Adhvaryu into water), with the verse, *abhūd devaḥ...*¹, the (three) verses containing the word *drapsa*,² and the verses beginning with *yat te grāvā...*, namely, *yat te grāvā bāhucyuto acucyon naro yad vā te hastayor adhukṣan | tat ta āpyāyatām tat te niṣṭyāyatām soma rājan || yat te grāvṇā cicchiduḥ soma rājan priyāṇy aṅgā sukrīṭa purūṇi | tat saṁ dhatsvā 'jyeno 'ta vardhayasvā 'nāgaso yathā sadam it saṁkṣi-yema || yām te tvacaṁ bibhidur yām ca yoniṁ yad vā sthānāt pracyuto yadi vā 'suto 'si | tvayā soma kṛptam asmākam etad upa no rājan sukrīte hvayasva || saṁ prāṇāpānābhyām sam u cakṣuṣā saṁ śrotreṇa gacchasva soma rājan | yat te viriṣṭam sam u tat ta etaj jānītān naḥ saṁgamane pathīnām || ahāḥ śarīraṁ payasā sam ety anyo anyo bhavati varṇo asya | tasmai ta indo haviṣā vidhema vayanṁ syāma patayo rayīṇām || abhikṣaranti juhvo ghṛtenā 'ṅgā parūṇsi tava vardhayanti | tasmai te soma nama id vaṣaṭ co 'pa no rājan sukrīte hvayasva.* After having laid down the skin of black antelope, (the sacrificer) should sprinkle water over it by means of the hand with the palm turned upwards. (Then there should follow the rites) beginning with (those to be performed with) the hymns to Ap and ending with the touching of water.³ They should step out of water with the verse, *ud vayanṁ...* . They should come back (to the place of sacrifice) with the verses, *apāma somam...* and *aganma svaḥ...* . They should pray to the Āhavanīya fire with the verse, *apo divyā...* . Then there should follow the rites) beginning with the one to be performed with *vi muñcāmi...* and ending with the sprinkling (of one's body with water).⁴

1. GBr 2. 2. 12; VaitŚS 16. 15.

2. VaitŚS 16. 17.

3. KauŚS 7. 14.

4. KauŚS 6. 11-13.

170. THE HAUTRA RELATING TO THE AVABHĪRTHA-IṢṬI

ĀŚVALĀYANA -

[6. 13] — After one has offered the *patnīsamīyājas*, they should go to (the place of) the Avabhṛtha. While going there, they should join in the chanting of the concluding portion of the Sāman. They should go through the Avabhṛtha-Iṣṭi, standing. The Iṣṭi should begin with the Prayājas and end with the Anuyājas. In it there should be no Iḷā nor the Prayāja and the Anuyāja relating to Barhis. (There should be two Ājyabhāgas) characterised by two verses (each of which) contains the word *apsu* and (both of which are) in the *gāyatrī* metre. The principal oblation should be offered to Varuṇa. The two verses, *ava te heḷo varuṇa namobhir...* (and *ut uttamam varuṇa pāśam...*) (should respectively be the Puroṇuvākya and the Yājyā relating to that oblation). Agni-Varuṇa should be the divinity for the *sviṣṭakṛt*. The two verses, namely, *tvaṁ no agne varuṇasya vidvān...* (and *sa tvaṁ no agne...*), (should respectively be the Puroṇuvākya and the Yājyā in respect of the *sviṣṭakṛt*). After (the Avabhṛtha-Iṣṭi) has been concluded, they (= all the participants) should put their feet into the edge of the water with *namo varuṇāyā 'bhiṣṭhito varuṇasya pāśaḥ*. Thereafter they should sip water (three times respectively) with the three formulas, *bhakṣasyā 'vabhṛtho 'si*, *bhakṣitasyā 'vabhṛtho 'si*, and *bhakṣamkṛtasyā 'vabhṛtho 'si*. They should gargle with (the water taken in at) the first (sip) and then spit (that water) out; they should (gargle with the water taken in) at the latter two (sips) and then gulp (that water). Thereafter they should (again) sip water and then bathe themselves with *āpo asmān mātaraḥ śundhayantu...*, *idam āpaḥ pra vahata...*, and *sumitryā na āpa oṣdhayaḥ santu...*. Even those who have not been formally initiated should only sprinkle water over themselves in this (very) manner (that is, with these very formulas). The Unnetṛ should raise them (all) up (out of the water). While being (so) raised up, they should murmur the formula, *unnetar un no nayo 'nnetar vasvo abhyunnayānaḥ*. After having come out (of the water) (they should recite) the verse, *ud vayam tamasaḥ pari...*. (The rites to be performed) after this should be similar to (those performed in connection with) the heart-pike, up to the murmuring of (the formulas relating to) the conclusion.¹ Those whose duties have finished pray with the *saṁsthājapa*.²

ŚĀNKHĀYANA -

[8. 11] — (Then there should be performed) the Vāruṇīṣṭi. (It is) a modification of the Full-moon sacrifice. Or the Puroṇuvākya relating to the

1. ĀśvŚS 3. 6. 23-28.
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2. ĀśvŚS 1. 11. 15.

two *ājyabhāgas* should be the two verses characterised by the word *apsu*, namely, *apsv agne...* and *apsu me somo...*. One should make the offering (at the Avabhṛtha), standing. (The two verses), *ud uttamañ varuṇa...* and *ava te heḷo...*, (should respectively be the Puroṇuvākya and the Yājyā relating to the principal oblation). With the two verses, *sa tvañ no agne 'vamo...* and *tvaiñ no agne varuṇasya vidvān...*, one should assign (the offering) to Agni-Varuṇa (that is, these two verses should respectively be the Puroṇuvākya and the Yājyā relating to the offering which replaces the normal *sviṣṭakṛt* offering). He should not recite the *nigada* (connected with the *sviṣṭakṛt*); or he may recite (it). One should offer the Prayājas and the Anuyājas excluding those to Barhis. (The Vāruṇīṣṭi) should begin with the Prayājas and end with the Anuyājas; or it may end with the *sviṣṭakṛt*. Or (one should perform this Iṣṭi) omitting the two *ājyabhāgas* and the two Anuyājas. With the verse, *yena striyāv akurutāñ yena 'pāmṛśatañ surām | yena kṣām abhyasiñcatañ yena 'mām pṛthivīm mahīm | yad vām tad aśvinā yaśas tena mām abhiṣiñcatam*, the Hotṛ should sprinkle himself over with water (while coming out of the avabhṛtha water). While coming out (of the water), the sacrificer should murmur the verse, *upe 'c chivena cakṣuṣā gṛhāñ paraimi mānuṣaḥ*. He should sit down with the verse, *iho sahasradakṣiṇo api pūṣā ni ṣidatu*, and put two fire-sticks upon the Āhavanīya fire, the prior one with the formula, *devānām samid asi*, and the posterior one without reciting any formula. The sacrificer's wife (should put two fire-sticks) upon the Gārhapatya fire without reciting any formula.

171. THE UDAYANĪYĀ IṢṬI

BAUDHĀYANA -

[8. 21] — Verily while the Adhvaryu is occupied here, the Pratiprasthātṛ should pour out (the oblation material for) the Udayanīyā upon the remnant of (the oblation offered in) the Prāyañīyā. This (that is, the one used for the Prāyañīyā) itself (should be used as) the *veda* (for the Udayanīyā), this (that is, the one used for the Prāyañīyā should be used as) the corn-stirring stick (for the Udayanīyā), this (that is, the one used for the Prāyañīyā should be used as) the sacrificial grass (for the Udayanīyā). [21. 25 — As for the accomplishment of the sacrificial grass for the Udayanīyā : Bodhāyana says that one should go through the recitation of the Mantras beginning with those relating to the taking hold of the sickle. Śālīki says : beginning with those relating to (the preparation of) the cord. Aupamanyava says : beginning with those relating to the collect-

ing (of the sacrificial grass). As for the pouring out of (the material for) the Udayanīyā : One should pour out either into the ladle after having put into it the scrapings (of the Prāyaṇīya cooked rice) or into the vessel containing the scrapings. The prior alternative (is prescribed) by Bodhāyana, the posterior by Śālīki.] Then one should draw out the vessel of cooked rice with the scrapings, wash it clean, and then cook the Udayanīya (oblation) in it. [21. 25 — As for the cooking of the Udayanīya (oblation) : Bodhāyana says that one should cook it in milk. Śālīki says (that one should do so) in water. As for the carrying round of the cooked rice (along the east and beyond the southern enclosing sticks) : Bodhāyana says that one should carry it round. Śālīki says that one should not carry it round. As for the placing of the Udayanīya (oblation) : Bodhāyana says that one should place it with the *ṣaḍḍhotṛ* formula. Śālīki says (that one should do so) without reciting any formula. As for the procedure relating to (the offering of) the Udayanīya (oblation) : (The view expressed in) the sūtra (is that) of Bodhāyana. Śālīki says that one should proceed with (the offering of) the Udayanīya (oblation) upon the Āhavanīya fire itself.] While it is being cooked in the very same manner, one (= the Adhvaryu) should carry the *stambayajus* to the rear of the Gārhapatya fire, in connection with the altar prepared for the Upasad offerings. This itself (should be regarded as) the well-established *pauroḍāśika*. (He should carry the *stambayajus*) three times with the *yajus* formula and the fourth time without reciting any formula. He should do the first tracing out (of the altar). He should murmur the *karaṇa* formula. He should dig out. Out of the dug-out (earth), the Āgnīdhra should carry away (portions) three times. The ritual should be similar to that relating to the Prāyaṇīya.¹ Only this much should be different. There one offers the *pathyā svasti* as the first; here one should offer it as the penultimate. However, the directions (assigned to the oblations to the divinities) should not deviate. Then, before the *sviṣṭakṛt* offering, he should offer a side-oblation of a spoonful of clarified butter with the verse, *yās te viśvāḥ samidhaḥ santy agne...* [14. 21 — (The offering of a spoonful of clarified butter) at the Udayanīya has been (already) prescribed]. They should retain clarified butter in the Dhruvā only for the purpose of the spreading out of it as base and the pouring over of it. Some teachers (prescribe that they) should, indeed, offer the *samiṣṭayajus* oblation. Ending with *śamīyu*, the Udayanīyā should be concluded. At this stage the Adhvaryu should pour down (the water in) the *pūrṇapātra* (=the *praṇītā* goblet) within the altar.

BHĀRADVĀJA —

[14. 24. 1-8] — The Adhvaryu should start the procedure of the Udayanīyā Iṣṭi. Whatever is (the procedure in connection with) the Prāyaṇīyā, that should

1. See Section 9.

also be (the procedure in connection with) the Udayanīyā. This much should be different. The Adhvaryu should pour out into the scrapings of the rice offered at the Prāyaṇīyā (the rice) to be offered at the Udayanīyā and cook it. In this case (that is, in the case of the Udayanīyā) he should not scoop out the cooked rice, nor should he place it within the altar with the *ṣaḍḍhotṛ* formula. They should proceed with the Udayanīyā on the Śālāmukhīya fire. Whichever had been the Puroṇuvākyaś in connection with (the principal offering in) the Prāyaṇīyā, those one should employ as the Yājyāś in connection with (the principal offering in) the Udayanīyā. The Adhvaryu should make the offering to Pathyā Svasti as the last among the divinities entitled to portions of clarified butter (as principal oblation). The sacrificer should not consume (his portion). The Iṣṭi should be concluded in the established manner.

ĀPASTAMBA -

[13. 23. 1-5] — The Udayanīyā (should be performed in the same manner) as the Prāyaṇīyā. In the very same *sthālī* (as had been used in the Prāyaṇīyā) which is still unscraped, one should cook (the rice). That (very) sacrificial grass (and) that (very) grain-stirring stick (which had been used in the Prāyaṇīyā should also be used in this Iṣṭi). They should proceed (with the rites in this Iṣṭi) upon the Śālāmukhīya fire. Upon the very same parts of the fire, the Adhvaryu should make the offerings to the divinities entitled to the portions of clarified butter — the first to Agni and the last to Pathyā Svasti. It is said (in the *Brāhmaṇa*) : “ Those verses which had been employed as the Yājyāś in the Prāyaṇīyā... ”.

SATYĀŚĀDHA -

[9. 5; 10. 5] — In the Prāgyaṃśa, the Adhvaryu should start the procedure of the Udayanīyā Iṣṭi. The ritual in connection with it (should be regarded as having been) explained by (the ritual in connection with) the Prāyaṇīyā Iṣṭi. The Adhvaryu should tie up the Anūyāja fire-stick (in the faggot). He should cook (rice) in the vessel in which he had cooked (the rice for) the Prāyaṇīyā and in which the scrapings (of the Prāyaṇīyā *caru*) have been still retained and by means of that very corn-stirring stick (which he had used at the cooking of the Prāyaṇīyā *caru*). He should fasten a girdle round the waist of the sacrificer's wife. He should not take up clarified butter into the Juhū if the Prayājas are not to be offered. (The offering of) the Prayājas may be or may not be made. He should offer an oblation of clarified butter to Pathyā Svasti as the last divinity (among those who are entitled to the principal oblation). He should not set aside the vessel, the scrapings, and the corn-stirring stick. He should not keep back any remnant in the Dhruvā. The entire (Iṣṭi) should be concluded.

In the Udayanīyā Iṣṭi, the sacrificer should observe the vow.

VAIKHĀNASA -

[16. 27] — In the Prāgvaṁśa, (there should be performed) the Udayanīyā Iṣṭi in the same manner as the Prāyaṇīyā Iṣṭi. (The Adhvaryu) should tie up the Anūyāja fire-stick in the sacrificial faggot and then cook rice for the Udayanīyā in the vessel (used for the cooking of rice) for the Prāyaṇīyā in which the scorched scrapings (of the Prāyaṇīyā *caru*) still remain. He should fasten a girdle round the waist of the sacrificer's wife. He should not take up clarified butter into the Juhū. (There should be) no Prayājas. Among (the divinities who are entitled to) the principal oblation of clarified butter, he should offer to Pathyā Svasti as the last one. It is said in the *Brāhmaṇa*, " Those which are employed as the Yājyās of the Prāyaṇīyā ... ". Before the *sviṣṭakṛt*, the Adhvaryu should offer an oblation of clarified butter by means of the spoon, with *yās te viśvāḥ samidhaḥ santy agne ...* . The Udayanīyā should be concluded with the *śamyuvāka* as the end.

MĀNAVA -

[2. 5. 5. 1-5] — The procedure relating to the Udayanīyā (should be regarded as having been) explained by the procedure relating to the Prāyaṇīyā. The Adhvaryu should pour out the oblation relating to the Udayanīyā among the scrapings of the oblation relating to the Prāyaṇīyā. He should proceed (with the offering) upon the Śālāmukhiya fire. Before (the offering) of (the cooked rice to) Aditi, he should offer (an oblation) to Pathyā Svasti upon the eastern half of the sacred fire. He should keep back the *veda* for the Anūbandhyā (-offering).

KĀTYĀYANA -

[10. 9. 10, 11] — One should deposit the skin of black antelope (at some safe place). (Then there should be performed) the Udayanīyā Iṣṭi just like the Prāyaṇīyā Iṣṭi. (The only point of difference should be that) the oblation to Pathyā Svasti (is to be) the fourth (in order, and not the first as in the Prāyaṇīyā Iṣṭi).

LĀṬYĀYANA -

[5. 12. 4] — After having risen out of the *avabhṛtha* water, (the Brahman) does (his duties in respect of) the remainder of the sacrifice.

DRĀHYĀYANA -

[15. 3. 20] $\equiv$ LĀṬ. 5. 12. 4.

VAITĀNA -

[24. 8] — The Udayanīyā Iṣṭi (should be performed in the same manner) as the Prāyaṇīyā Iṣṭi. (The only difference is that) the fourth oblation (is to be offered) to Pathyā Svasti.

172. THE HAUTRA RELATING TO THE UDAYANĪYĀ IṢṬI

ĀŚVALĀYANA -

[6. 14. 1-6] — They should proceed with the Udayanīyā (Iṣṭi) upon the Gārhapatya (that is, the Śālāmukhīya) fire. (The procedure in respect of) it (should be regarded as having been) prescribed by (the procedure prescribed in connection with) the Prāyaṇīyā. (The only difference is :) Here (in this Iṣṭi), among the divinities entitled to the oblations of clarified butter, Pathyā Svasti should be the last. And (the verses recited as) the Puroṇuvākyās and the Yājyās (in the Prāyaṇīyā) should be transposed (in this Iṣṭi). (That is, the Puroṇuvākyās in the Prāyaṇīyā should be the Yājyās in the Udayanīyā, and the Yājyās in the Prāyaṇīyā should be the Puroṇuvākyās in the Udayanīyā). And only those should perform (the rites in this Iṣṭi) who (have performed the rites) in the Prāyaṇīyā. The two Saṃyājyās should be similar to (those in) the norm (that is, the Prāyaṇīyā).

ŚĀṆKHAYANA -

[8. 12. 1-4] — (The procedure for) the Udayanīyā (Iṣṭi) (should be regarded as having been) explained by (the procedure for) the Prāyaṇīyā (Iṣṭi). (There should, however, be made) the transposition of the Puroṇuvākyās and the Yājyās, except in the case of the *sviṣṭakṛt* offering. One should offer to Pathyā Svasti as the fourth (divinity) and to Savitṛ as the third (divinity).

173. THE AUDGĀTRA RELATING TO THE UDAYANĪYĀ IṢṬI

LĀṬYĀYANA -

[1. 6. 21] — In the Udayanīyā Iṣṭi, the Prastotṛ should chant the Udvad-bhārgava Sāman.

DRĀHYĀYANA -

[2. 2. 23] ≡ LĀṬ. 1. 6. 21.

JAIMINĪYA -

[1. 25] — Now in the Udayanīyā Iṣṭi, (the Prastotṛ should chant) the Udvat Sāman.

174. THE OFFERING OF THE ANÜBANDHYĀ

BAUDHĀYANA -

[8. 21] — Now the Adhvaryu should take up the (quantities of) clarified butter together with the *prṣadājya* (into various ladles) and then formally dedicate the sterile cow for Mitra-Varuṇa. [As for the offering of the Anūbandhya (animal) : (The view expressed in) the sūtra (is that) of Bodhāyana. Śāliki says that one should make the offering of *āmikṣā* for Mitra-Varuṇa. In this connection, Aupamanyava, indeed, says that, in this sacrifice, one should immolate even a goat as the sacrificial victim. Verily, however, one should seek to accomplish the procedure of the sacrifice involving eleven *prayājas*.] The Adhvaryu should proceed with (the offering of) her omentum in the well-established manner and then have his hair and beard shaved at the southern end of the altar. He should get his nails pared. They should accomplish all the rites in respect of the sacrificial animal. [25. 26 — Now if the animal is got ready, the Adhvaryu should rub his two hands together. He should strew the sacrificial grass round the sacred fires. He should wash the utensils clean and place them together. He should consecrate the *prokṣaṇī* water and then sprinkle the utensils with that water by means of the hand with the palm turned upwards. He should pour out clarified butter, heat it over the fire, move fire round it, and then take hold of the wooden sword. The rites relating to the Animal-sacrifice, beginning with the giving out of the call, should be gone through. The rites to be performed after this are well established. [14. 13 — The burning of the sacrificial grass has been (already) prescribed. (The rite in respect) of the offering (of the flour) of (the parched) barley-grains has been (already) prescribed. It is said in the Brāhmaṇa : “ If one proceeds (with the rites) mixedly as it were, one should offer the (flour of parched) barley-grains in the conflagration by means of folded hands ”.¹ [14. 21 — The praying to the sacrificial post has been (already) prescribed]. Now, if one cannot procure a sterile cow, one should cook *āmikṣā* for Mitra-Varuṇa over the Gārhapatya fire and then proceed with (the offering of) it upon the Āhavanīya fire. [21. 26 — As for the employment or the non-employment of Mantra (at the offering) of the *āmikṣā* : Bodhāyana says that (the offering of the *āmikṣā*) should be accompanied by (the relevant) Mantra. Śāliki says (that the offering should be made) without reciting any Mantra. As for the (three) enclosing sticks (in connection with the offering of the *āmikṣā*) to Mitra-Varuṇa : (The view expressed in) the sūtra (is that) of Śāliki. In this connection, Bodhāyana, indeed, says that one should split up the two eastern posts either of the Sadas or of (the shed for) the two *havirdhāna*-carts and then

1. TS 3. 3. 8.

prepare the enclosing sticks from the splinters (in connection with the the offering of the *āmikṣā*) to Mitra-Varuṇa]. (The Iṣṭi,) further beginning with the *ājyabhāgas* and ending with *Idā*, should (then) be concluded. [25. 26 — As for the alternative procedure prescribed by Śālīki which they declare, namely, that one should make the offering of *āmikṣā* to Mitra-Varuṇa : (In connection with the offering) of it, (one should go through) the driving away of the calves together with (the preparation of) the *Savanīya* (*-puroḍāśas*) and (also) the evening-milking, together with the same. After having performed the *Udayanīyā*, he (= the Adhvaryu) should rub his two hands together. He should strew the sacrificial grass round the sacred fires. He should wash the utensils clean and place them together. He should consecrate the *prokṣaṇī* water and then sprinkle the utensils with that water by means of the hand with the palm turned upwards. Then he should milk the cows at the morning-milking. Then he should cook it (= the *āmikṣā*) over the *Gārhapatya* fire and then take it down from over the fire without having poured out clarified butter over it. Then he should pour out clarified butter. Then he should place the clarified butter over (the fire for heating). He should move fire round both (the *āmikṣā* and the clarified butter), place enclosing sticks of splinters round the *Āhavanīya* fire, again place it (= the *āmikṣā*) over the fire, take it down from over the fire after clarified butter has been first poured out over it, and then place it within the altar. Then he should proceed with (the offering of) the two *ājyabhāgas* respectively with *agnaye...* and *somāya...*. He should go through the rites up to (the offering of) the (two) *ājyabhāgas*. The sacrificer should get his hair and beard shaved and his nails pared at the southern end of the altar. Then (the Iṣṭi), further beginning with the *ājyabhāgas* and ending with the *Idā*, should be concluded.]

BHĀRADVĀJA -

[14. 24. 9-20] — The Adhvaryu should start the procedure of the *Anū-bandhyā* (animal-sacrifice). The procedure should be similar up to the formal dedication of the animal. The Adhvaryu should formally dedicate a barren cow for Mitra-Varuṇa as the *Anūbandhyā*. Some teachers prescribe (the formal dedication of) three (barren cows) — a two-coloured one for Mitra-Varuṇa, a multi-coloured one for *Viśve Devāḥ*, and a red one for *Bṛhaspati*. The view of some teachers is that the Adhvaryu should proceed with the offering of the barren cow to *Viśve Devāḥ*, in the middle, with the Mantras recited inaudibly. The procedure should be similar up to the offering of the omentum. After the omentum has been offered, the sacrificer should get the hair on his head and face shaved in an enclosed place on the southern buttock of the altar. The Adhvaryu should pour out material for the *paśu-puroḍāśa* in connection with the *Anū-bandhyā* (animal-sacrifice) and thereafter for the *devikā* oblations, the sacrificial cake on twelve potsherds for *Dhātṛ*, etc. He should make the offering to *Dhātṛ*

as the last. They should cook the rice (to be offered to the four divinities) in the *sthālīs* into which the Soma (-draughts) were taken up. The offering of the *paśu-puroḍāśa* should be characterised by the relevant calls (to be given out to the Maitrāvaruṇa). In connection with the other (offerings), the Adhvaryu should give out the calls (to the Hotṛ): "Do thou recite the Puroṇuvākya", "Do thou recite the Yājyā". In connection with all the offerings accompanied by the *paśu-puroḍāśa*, there should be a common *sviṣṭakṛt* offering characterised by the call (to Maitrāvaruṇa). There should (also) be common Idā. The Animal-sacrifice should be concluded in the established manner.

ĀPASTAMBA -

[13. 23. 6-16; 24. 14-25. 2] — One should immolate as Anūbandhyā a sterile cow to Mitra-Varuṇa. The sacrificial procedure in respect of her should be like (that in respect of) the *nirūdha*-animal-sacrifice. The two calls (to the Maitrāvaruṇa) should be. "Do thou recite the Puroṇuvākya relating to (the offering of) the fat of the omentum to Mitra-Varuṇa" and "Do thou address a call (to the Hotṛ to recite the Yājyā relating to the offering) of the fat of the omentum to Mitra-Varuṇa". In the same manner he should modify the two calls at the offerings of the portions by employing the word *haviṣaḥ* at the end (of those calls). Some teachers prescribe that three Anūbandhyās (should be offered) — (one) to Mitra-Varuṇa, (the second) to Viśve Devāḥ, and (the third) to Bṛhaspati. (The Anūbandhyā) to be offered to Mitra-Varuṇa (should be) two-coloured; (that to be offered) to Viśve Devāḥ, multicoloured; and that to be offered to Bṛhaspati, red-coloured. They should proceed with the offering (of the Anūbandhyā) to Viśve Devāḥ, in between (the offerings to the other two divinities) and (with Mantras recited) inaudibly. Or one should not immolate these (three Anūbandhyās) in all the (Soma-) sacrifices, (but only) in the Vāja-peya, the Rājasūya, the Sattrā, the (Soma-) sacrifice in which a thousand (cows) are given away as Dakṣiṇā, and in the (Soma-) sacrifice in which all the wealth is given away as Dakṣiṇā. One, who desires that his entire sacrifice should become virile (sapful), should (however) immolate these three (Anūbandhyās in all the Soma-sacrifices). After the omentum of the Anūbandhyā has been offered, the sacrificer should have the hair on his head and face shaved off, upon the southern boundary of the altar.

He (= the Adhvaryu) should untie the knots of the Sadas, the Havir-dhāna, and the two *havirdhāna*-carts, which had been first tied up, and then turn out the two *havirdhāna*-carts outside the altar towards the north. The sacrificer should take hold of a firebrand from the Āhavanīya fire and burn, (by means of it, the sacrificial grass strewn upon) the altar, with the verse, *yat kusīdam aprati-tam....* If he thinks that he has fared in a mixed way (that is, neither wholly well nor wholly badly), as it were, he should offer upon the burning grass on the altar roasted barley-grains from the cavity of his hands, with *viśvalopa viśvadāvasya*

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tvā.... He should follow the smoke with (the recitation of) the three verses (beginning with) *yad ākūtād*.... (Incidentally,) it is said in the scripture, "In (the Ekāṣṭakā) which is the regulator of days...", (and this is to be noted also in the present context). As indicated in the *Brāhmaṇa*, he (= the sacrificer) should pray with (the three verses) *ayaṁ no nabhasā puraḥ*..., (*sa tvam no nabhasaspate*..., and *deva saṁsphāna*...).

The sacrificer should place the *veda* upon his lap and, sitting down within the altar, murmur the *atīmokṣa* formulas. Some teachers prescribe the stepping of the Viṣṇu-steps with the verses in the *jagatī* metre, at this stage.

SATYĀṢĀDHA -

[9. 6; 10. 5] — The Adhvaryu should start the procedure of the Anūbandhyā (animal-sacrifice). The ritual in connection with it (should be regarded as having been) explained by (the ritual in connection with) the Animal-sacrifice. The Adhvaryu should formally dedicate a barren cow to Mitra-Varuṇa. Or (he should formally dedicate) three cows — a two-coloured one for Mitra-Varuṇa, a multi-coloured one for Viśve Devāḥ, and a white-backed one for Bṛhaspati. He should proceed with the offering of the barren cow to Viśve Devāḥ, in the middle, with the formula recited inaudibly. The causing of the Āgnīdhra to announce and the Āgnīdhra's responding should also be done inaudibly. (The Adhvaryu should proceed) with the other two with the formulas recited loudly.

The Hotṛ should recite the Puroṇuvākya (relating to the offering) to Mitra-Varuṇa. There should also be the relevant call (to the Maitrāvaruṇa). At the end of the Anūyājas, the Adhvaryu should offer the *svaru* and then proceed with the rite connected with heart-pike as before. Some teachers prescribe (the offering of) *āmikṣā* to Mitra-Varuṇa instead of the Anūbandhyā. The Iṣṭi should begin with the offering of the principal oblation and should be concluded with the *Idā*.

After the omentum of the Anūbandhyā has been offered, one should get the hair on the head and the face of the sacrificer shaved off upon the southern buttock of the altar which has been duly curtained. At this stage, the sacrificer should give away (as Dakṣiṇā) whatever he intends giving away. (The sacrificer's duties in connection with) the *svaru*, the heart-pike, and the praying to the sacrificial post have been already explained. (The sacrificer) should give away a pair of a cow and a bull, in the case of *āmikṣā* having been offered to Mitra-Varuṇa. If the offering of the flour of roasted barley-grains is being made, the sacrificer should pray to Agni with *ayaṁ no nabhasā puraḥ*..., to Vāyu with *sa tvam no nabhasaspate*..., and to Āditya with *deva saṁsphāna*....

VAIKHĀNASA -

[16. 27, 28] — One should immolate as the Anūbandhyā a barren cow for Mitra-Varuṇa. After the omentum has been offered, the sacrificer should have

the hair on his head and face shaved off upon the southern buttock of the altar. He should not give away the desired object.

At the end of the Anūyājas, the Adhvaryu should offer the *svaru*; he should dispose of the heart-pike. They may offer *āmikṣā* to Mitra-Varuṇa in the place of the Anūbandhyā. That (Iṣṭi) should be concluded with the *Idā* as the end.

MĀNAVA -

[2. 5. 5. 6-10, 16-22] — (The Adhvaryu) should tie up the sacrificial faggot and the sacrificial grass for the Animal-sacrifice. One should immolate a barren cow as Anūbandhyā for Mitra-Varuṇa. The call should contain the word 'of the cow' in the place of '(of) the goat '. The procedure up to the offering of the omentum is well established. After the omentum has been offered, and after having sprinkled himself with water at the *cātvāla*, the sacrificer should have the hair on his head and face shaved off in a curtained-off area near the southern buttock of the altar.

(The procedure relating to) the offering of the animal is well established. Or, *payasyā* (should be offered). After having loosened the knots of the two *havirdhāna*-carts which had been first tied up, they should make (those two carts) roll towards the north — one along the eastern half of the *Āhavanīya* and the other along the western half. With the verse, *yat kusīdam apratītam maye 'ha yena yamasya nidhinā carāvaḥ | etat tad agne anṛṇo bhavāmi jivann eva pratidatte dadāmi*, the sacrificer should burn up (the sacrificial grass on) the altar (by means of the firebrand taken out) from the *Āhavanīya* fire. With *viśloka viśvadāvyē tvā saṁ juhomi svāhā*, the sacrificer should offer on the flared-up fire (on the altar) a handful of parched barley-grains. The sacrificer should pray at the flared-up fire with *adhvād eko 'ddhād eko hutād eko 'hutād ekaḥ kṛtād ekaḥ kṛtākṛtād ekaḥ sanād ekaḥ sanāsanād ekas te naḥ kṛṇvantu bheṣajam sadaḥ saho varenyam*. The sacrificer should deliver over (the sacrifice) with the verses, *etaṁ sadhastha pari te dadāmi yam ā vahāc chevadhīm jātavedāḥ | anyāgantā yajñapatir vo atra taṁ sma jānīta parame vyoman || jānītād enaṁ parame vyoman devāḥ sadhasthā vida rūpam asya | ya ā gacchāt pathibhir devayānair iṣṭāpūrte kṛṇutād āvir asmat*. The sacrificer should murmur the verse, *anṛṇā asminn anṛṇāḥ parasmimś tṛṭīye loke anṛṇāḥ syāma | ye devayānāḥ pitṛyāṇāś ca lokāḥ sarvā lokān anṛṇāḥ saṁ caremahi*.

KĀTYĀYANA -

[10. 9. 12-16] — (The Adhvaryu should go through the rites) beginning with the sprinkling over of the vessels with water up to the placing of clarified butter as in connection with the *Savanīya* (-animal); (he should then go through the rites) beginning with the winding round (of the sacrificial post). A barren cow (is to be offered) as Anūbandhyā to Mitra-Varuṇa. Or (instead of the rites

beginning with the winding round, he should go through the rites) beginning with the fixing up of the *svaru*, for, (the winding round) has already been done. In the absence of a barren cow, a bull (should be offered). In the absence of both, *payasyā* (should be offered). Some teachers say that, after having placed it (the *payasyā*), (the Adhvaryu should perform the rites in connection with it) beginning with the Ājyabhāgas and ending with the Idā.

VAITĀNA -

[24. 9, 10] — (The Udayanīyā Iṣṭi) should be concluded with the end (of the vow and the *śamyuvāka*). While the Anūbandhyā is standing in the north-east, (the Brahman) should pay homage to Kāma with the hymn, *sapatnahanam*...

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175. THE HAUTRA RELATING TO THE OFFERING OF THE ANŪBANDHYĀ

ĀŚVALĀYANA -

[6. 14. 7-9; 19-21] — After (the Udayanīyā) has been concluded, the Anūbandhyā (should be offered) to Mitra-Varuṇa. Some teachers say (that it should be offered while the Hotṛ etc. are seated) in the Sadas. Some (other) teachers say (that it should be offered while they are seated) near the Uttaravedi.

In the case of the non-availability of the animal, *payasyā* (should be offered) in the place of the Anūbandhyā to Mitra-Varuṇa. The offering of the *payasyā* should begin with (the offering of) the Ājyabhāgas and end with (the offering of) the *vājina*. The performers should partake of the *vājina*.

ŚĀNKHĀYANA -

[8. 12. 5-14] — And a barren cow (should be immolated) as the Anūbandhyā for Mitra-Varuṇa. Or *payasyā* (may be offered in the place of the Anūbandhyā). The verses, *ā vām mitrāvaruṇā*..., *tat su vām mitrāvaruṇā*..., and *ā no mitrāvaruṇā*..., should be the Puroṇuvākyās (respectively relating to the offering of the omentum, the offering of the *paśu-puroḍāśa*, and the offering of the *havis*). The verses, *yuvam vastrāṇi*..., *yad bamhiṣṭham*..., and *pra bāhavā*..., should be the Yājyās (respectively relating to the offering of the omentum, the offering of the *paśu-puroḍāśa*, and the offering of the *havis*). From the Dīkṣanīyā (Iṣṭi) up to the conclusion (of the offering) of the Anūbandhyā, the Hotṛ should not make the sacrificer's wife recite (the verse) in connection with the

placing of the *veda* nor should he strew (the blades in the *veda*).¹ After the offering of the Anūbandhyā has been made, he should make her recite (the relevant verse) and then strew (the blades in the *veda*) in front of the Āgnīdhra's Dhiṣṇya. He should pray to the heart-pike with *mā 'po mau 'śadhīr hīmsīḥ śug asi yaṁ dviṣmas taṁ te śug ṛcchatu | dhāmno dhāmno rājaṁs tato varuṇa no muñca | yad āpo aghnyā iti varuṇe 'ti śapāmahe tato varuṇa no muñca*. They should touch water with the formula, *sumitriyā na āpa oṣadhayaḥ santu* and sprinkle (that water) down towards the south with the formula, *durmitriyās tasmai santu yo 'smān dveṣṭi yaṁ ca vayaṁ dviṣmaḥ*. Or, alternatively, *payasyā* (should be offered - this rite) beginning with (the offering of) the (two) *ājyabhāgas*. (This Iṣṭi should be) the modification of the New-moon sacrifice. (The Iṣṭi) should be without the *nigada* (relating to the *sviṣṭakṛt*) and should end with the *Ilā*.

176. THE AUDGĀTRA RELATING TO THE OFFERING OF THE ANŪBANDHYĀ

LĀṬYĀYANA -

[1. 6. 45-48] — If the Anūbandhyā is a barren cow, the Prastotṛ should chant the Vāśa Sāman. If (the Anūbandhya is) a goat, (he should chant) the Ājiga Sāman; if a ram, the Aurnāyava. If *payasyā* (is being offered instead of the Anūbandhyā), he should chant the Svāra Sāman in which *payas* is the concluding word.

DRĀHYĀYANA -

[2. 2. 48-51] ≡ LĀṬ. 1. 6. 45-48.

JAIMINĪYA -

[1. 25] — In connection with (the offering of) the Anūbandhyās, (the Prastotṛ should chant the Sāmans) in accordance with the indications. If (the Anūbandhya offering is that) of an ox, (he should chant) the Aukṣṇorandra Sāman; if of a bull, the Ārṣabha Sāman; if of a barren cow, the Vāśa Sāman; if of a bull with a raised hump, the Traikakubha Sāman; if of a ram, the Ājika Sāman; if of *āmikṣā*, the Payas Sāman; if of curds, the Dadhikra Sāman; if of honey, the Madhuścyunnidhana Sāman; if of clarified butter, the Ghṛtaścyunnidhana Sāman; and if of sheep (*avi* or *meṣa*), the Aurnāyava Sāman.

1. Cf. *ŚāṅkhŚS* 1. 15. 13-16.

177. THE UDAVASĀNĪYĀ IṢṬI

BAUDHĀYANA -

[8. 22] — Then the Adhvaryu should consign the sacred fires into the two *araṇis*, go out elsewhere, churn out (fire), spread out the sacred fires, and then pour oat (the material for the oblation of) a cake on eight potsherds in the Udaśānīyā Iṣṭi. [21. 26 — As for going out elsewhere : (The view expressed in) the sūtra (is that) of Bodhāyana. Śālīki says that one should perform the *udavasāna* verily by (offering) *pūrṇāhuti*.] After having baked (the cake), he should place it (within the altar). After one has placed (within the altar) the *anvāhārya* cooked rice, the sacrificer should give away a bull (as Dakṣiṇā). [21. 26 — As for the giving away of the Dakṣiṇā : (The view expressed in) the sūtra (is that) of Bodhāyana. Śālīki says that, here, anything which is not determined by the desire should not be given away as Dakṣiṇā.] The Iṣṭi should (then) be concluded in the well-established manner. [14. 21 — The Udaśānīyā Iṣṭi has been explained.] [25. 26 — Now this Udaśānīyā Iṣṭi should be (characterised by Mantras recited) inaudibly, because it bears the character of the rite of the re-setting up of the sacred fires. There should be the carrying away of the *stambayajus* from the Mahāvedī only once. The sacrificer's wife, not having the girdle fastened round her waist, should be present at ' the tail of the sacrifice '.

BHĀRADVĀJA -

[14. 25. 12 - 26. 14] — As in the New-moon and the Full-moon sacrifices, they (= the sacrificer and others) should go out between the *cātvāla* and the rubbish-heap, murmuring the *atīmokṣa* formulas. They should go out either towards the east or towards the north. (The view) of some teachers (is that they should go out) towards the north-east.

The Adhvaryu should measure out material for a sacrificial cake for Agni either on five potsherds or on eight potsherds in connection with the Udaśānīyā Iṣṭi. If (it is a sacrificial cake) on eight potsherds, the Puroṇuvākya and the Yājñyā should be in the *pañkti* metre; if on five potsherds, (they should be) in the *gāyatrī* metre. A bull should be given away as Dakṣiṇā. The Iṣṭi should be concluded in the established manner if one is not in a hurry. If, however, one is in a hurry, the Adhvaryu should take up four spoonfuls of clarified butter into the Juhū and then make the offering on the Āhavanīya fire with the verse, *uru viṣṇo vi kramasya...*. In that case, the sacrificer should give away as Dakṣiṇā whatever he can. One should offer the evening-Agnihotra at that hour in the night at which (hour in the night) the Iṣṭi is concluded. (He should offer) the

morning-Agnihotra at the proper time. The ritual beginning with the Udayanīyā Iṣṭi constitutes the "Tail of the Sacrifice". The sacrificial procedure of the day of the Soma-pressing should be concluded on the same day. Now, if the sacrificial procedure of the day of the Soma-pressing extends beyond the time of the Agnihotra, one should again offer such Agnihotras beginning with the evening-Agnihotra as have been passed over. Or one may not offer them again. If one, who, either being a king or being worthy of being a king, performs a Soma-sacrifice, should follow with the offering of the Devasū oblations. The procedure (of the offering) of these (oblations) is explained in (connection with) the Rājāsūya itself; (that procedure should be adopted) except for the holding up of the hand of the sacrificer, the pronouncement, and the cleansing of the face.

One should perform the Jyotiṣṭoma in every spring. It is said in the *Brāhmaṇa* that there should be three kinds of Dakṣiṇā in connection with that sacrifice. The Jyotiṣṭoma should be thus concluded.

ĀPASTAMBA -

[13. 25. 3-10] — The Adhvaryu should consign the Prājahita fire - (and also) the Śālāmukhiya fire as the second, in the case of a *gataśrī* sacrificer - (into the kindling woods), go out either towards the east or towards the north, settle down in the (new) place of sacrifice with the verse, *amū nu śreyo 'vasānam āganma śīve no dyāvāprthivī ubhe ime | gomad dhanavad aśvavad ūrjasvat suvirā vīrair anu saṁ carema*, churn out the fire, and then start the procedure of the Udayasānīyā. He should add fuel to the fires, prepare the *veda*, strew sacrificial grass round the fires, and then go through the rites beginning with the washing of the hands. The implements should be arranged as they might be required. At the time of the measuring out, he should measure out (paddy for) the sacrificial cake on five potsherds, or on eight potsherds, for Agni. If (it is a sacrificial cake) on five potsherds, the two Saṁyājyās (that is, the Puroṇuvākya and the Yājyā relating to the offering to *sviṣṭakṛt* Agni) should be in the *gāyatrī* metre; if on eight potsherds, in the *pañkti* metre. An ox (should be given away as) Dakṣiṇā; or gold of the worth of an ox. The Iṣṭi should be concluded in the established manner. The Vājasaneyins prescribe the offering of *pūrṇāhuti* to Viṣṇu in the place of the Udayasānīyā. The Adhvaryu should fill in the ladle (= the Juhū) with twelve spoonfuls of clarified butter and, standing upright with in the altar, offer the oblation with the verse, *idaṁ viṣṇur vi cakrame...* He should offer the evening-Agnihotra at that time during the night when this Iṣṭi is concluded. He should offer the (following) morning-Agnihotra at the proper time. So should the Agniṣṭoma be concluded.

SATYĀŚADHA -

[9. 6; 10. 5] — The Adhvaryu should go out either towards the east or towards the north, spread out the sacred fires, and then measure out material for

the oblation in the Udavasānīyā Iṣṭi, (namely, for) a sacrificial cake either on eight potsherds or on five potsherds for Agni. All rites in connection with it, up to the last Anūyāja, should be performed with the formulas recited inaudibly. Some teachers prescribe the offering of *pūrṇāhuti* with *uru viṣṇo vi kramasva...*, instead of the Udavasānīyā Iṣṭi. One should offer the evening-Agnihotra (early or late) during the night or at whatever hour during the night that Iṣṭi is concluded; he should (however) offer the morning-Agnihotra verily at the proper time. The Agniṣṭoma should be thus concluded.

In the Udavasānīyā Iṣṭi, the sacrificer should give away (as Dakṣiṇā) an ox or oxen and gold. In (connection with) the *pūrṇāhuti*, (he should give away) according to his capacity.

VAIKHĀNASA -

[16. 28] — The Adhvaryu should go out either towards the east or towards the north, fix up the place for sacrifice, churn out the fires, spread them out, and then, after having filled in the ladle with eight spoonfuls of clarified butter taken up into it, offer the Udavasānīyā *pūrṇāhuti* relating to Viṣṇu either with *uru viṣṇo vi kramasva...* or *idaṁ viṣṇur vi cakrame...*. He should establish the sacred fire in its own fire-place. At that very time, he should offer the evening-Agnihotra. He should offer the morning-Agnihotra at the proper time. The Agniṣṭoma should be thus concluded. If a Rājanya performs an Agniṣṭoma, he should, at this stage, (fill in and) take up the Ṣoḍaśin cup. This, verily, is the Atyagniṣṭoma.

MĀNAVA -

[2. 5. 5. 23-28] — (The Adhvaryu) should consign (into the kindling woods) the other two fires; if (the sacrificer is) *gataśrī*, (he should consign) also the Śālāmukhīya. After having moved away towards the north, he should churn out fire by means of the two kindling woods and then measure out the material for the Udavasānīyā Iṣṭi. (He should offer) a sacrificial cake on five potsherds to Agni. (The Hotṛ should employ the word *agni*) in relevant cases at the Prayājas and the Anuyājas. (He should offer) the two *ājyabhāgas* to Agni. An ox (should constitute) the Dakṣiṇā. Or (as the next best alternative) he should offer a *pūrṇāhuti* to Viṣṇu (instead of the Udavasānīyā Iṣṭi). With *agnir ajahitaḥ prai 'tu prathamō yajñīyānām | avasānam me 'vasānapatir vindat | dīdivāṁsam tvā vayam anv ā gamemahi*, the sacrificer, carrying forth the spread-out sacred fires, should come back to his house.

KĀTYĀYANA -

[10. 9. 17-25] — The Udavasānīyā Iṣṭi (should be performed). After the sacred fire has been (first) consigned into the kindling woods and (then again) churned out, a sacrificial cake on five potsherds (should be offered) to Agni. A

piece of gold or a bull (should constitute) the Dakṣiṇā. Or (instead of the Udaśānīyā Iṣṭi) an oblation (of clarified butter should be offered to Viṣṇu) as in connection with the Animal-sacrifice. At the end of this, the evening-Agni-hotra (should be offered). (This evening-Agni-hotra is to be regarded as) a part of the Soma-sacrifice, because (it is mentioned in) close proximity (to the Soma-sacrifice) and because (it is likely to be in) conflict (with the normal evening-Agni-hotra so far as the time of this latter is concerned). Or (it should be regarded as) the normal obligatory (evening-Agni-hotra) (and not as a part of the Soma-sacrifice) because of the scriptural injunction regarding the offering of the (following) morning-Agni-hotra (at the proper time). Hereafter, the normal duties (are permitted to be performed by the sacrificer). This (Agni-ṣṭoma) is the first (and normative) Soma-sacrifice. (All) should enter into the house after having made (the sacrificial grass) blaze.

VAITĀNA -

[24. 14-19] — (The Brahman) should follow the sacred fire being consigned into the two kindling woods with the verse, *ayaṁ te yonir...*; (and he should follow the sacred fire being consigned) into the self with the formula, *yā te agne yajñīyā tanūs tayā me'hy ā roha tayā me 'hy ā viśa | ayaṁ te yonir...*. He should follow the blazing altar with the verse, *apamityam apratittam....* At the offering of parched barley-grains, he should say *viśvalopa viśvadāvasya tvā "sañ juhomi*. After having paid homage with the verse, *yo agnau....*, they should move out by that very (route by which they had entered). (The Brahman) should follow the fire, which is being churned out, with *upāvaroha....*. So ends the Agniṣṭoma.

178. THE HAUTRA RELATING TO THE UDAVASĀNĪYĀ IṢṬI

BAUDHĀYANA -

[8. 22] — In that Iṣṭi (there should be) fifteen *sāmidhenī* verses; five *prayājas*; and two *ājyabhāgas* to Vṛtraghna. The verses, *agne tam adya...* and *adhā hy agne...* (should respectively be the Puroṇuvākya and the Yājñya) relating to the principal oblation. (There should be) two *saṁyājya* verses in the *triṣṭubh* metre.

ĀŚVALAYANA -

[6. 14. 23, 24] — All¹ those who had been formally initiated and have

1. In spite of the word *sarve* which points to a Sattrā, this sūtra, according to the commentator, is applicable also in the case of the Jyotiṣṭoma.

(now) got out (of the *avābhṛtha*) should, however, separately consign the sacred fires (into the kindling woods), (again) churn out (fire) towards the north of the place of sacrifice, and then perform the *Udavasānīyā Iṣṭi*. This *Iṣṭi* should be similar to the one prescribed in connection with the re-setting up of the sacred fire but without the incidentals.

ŚĀṆKHĀYANA -

[8. 13] — One should go out towards the north, (set up the sacred fire), offer *pūrṇāhuti* (on the newly established sacred fire) with a verse relating to Viṣṇu, and then perform the *Udavasānīyā (Iṣṭi)*. This is an *Iṣṭi* dedicated to Agni. It is a modification of the Full-moon sacrifice. (The *Puronuvākya*s and the *Yājñyā*s) which are employed in connection with the re-setting up of the sacred fires¹ should be employed in connection with the principal oblation and the *sviṣṭakṛt*. If (the principal oblation is a sacrificial cake) on five potsherds, (the procedure of this *Iṣṭi* should be similar to that of) the *Iṣṭi* in connection with the re-setting up of the sacred fires.² After the *Iṣṭi* has been concluded, one should offer the evening-Agnihotra.

179. THE AUDGĀTRA RELATING TO THE UDAVASĀNĪYĀ IṢṬI

LĀṬYĀYANA -

[1. 6. 49] — In the *Udavasānīyā Iṣṭi*, the *Prastotṛ* should chant the *Udvaṁśīya Sāman*.

DRĀHYĀYANA -

[2. 2. 52] ≡ LĀṬ. 1. 6. 49.

JAIMINĪYA -

[1. 25] — In the *Udavasānīyā Iṣṭi*, (the *Prastotṛ* should chant) the *Udvaṁśīya Sāman*.

1. ŚāṅkhŚS 2. 5. 18.

2. ŚāṅkhŚS 2. 5.

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BAUDHĀYANA -

[8. 22] — Then he (= the Adhvaryu) should consign the sacred fires into the two *araṇis*, go elsewhere, churn out (fire), spread out the sacred fires, and then pour out (the material for) the prior *devikā* oblations : (for) cooked rice for Anumati, (for) cooked rice for Rākā, and (for) a sacrificial cake on twelve potsherds for Dhātṛ. After (the Adhvaryu) has placed the *anvāhārya* cooked rice (within the altar), (the sacrificer) should give away a heifer (as Dakṣiṇā). That Iṣṭi should (then) be concluded in the well-established manner. Then, at that very time, he should strew the *prṣṭhyā*, bring over the *pranītā* water, and then pour out (the material for) the posterior *devikā* oblations : (for) cooked rice for Sinivālī, (for) cooked rice for Kuhū, and (for) a sacrificial cake on twelve potsherds for Dhātṛ. After (the Adhvaryu) has placed the *anvāhārya* cooked rice (within the altar), the sacrificer should give away a steer (as Dakṣiṇā). That Iṣṭi should (then) be concluded in the well-established manner. [21. 26 — As for the offering of the *devikā* oblations : (The view expressed in) the sūtra (is that) of Aupamanyavīputra. In this connection, Bodhāyana, indeed, says that three (*devikā* oblations) should follow the *paśu-puroḍāśa* of the Anūbandhya (-sacrifice) and three (should follow) the Udavasānīyā. Śālikī says that all should follow the *paśu-puroḍāśa* of the Anūbandhya (-sacrifice). Āñjīgavi says that one should offer the *devikā* oblations with clarified butter itself.] Then he (= the Adhvaryu) should consign the sacred fires into the two *araṇis*, go to (the sacrificer's) own fire-places, churn out (fire), spread out the sacred fires, and then offer separately, the evening and the morning Agnihotras. [As for the returning with the sacred fires : Bodhāyana says that one should return with the unexhausted (fires). Śālikī says (that one should do so) after having consigned the fires into the two *araṇis*. As for the offering of the Agnihotras separately : Bodhāyana says that one should offer (them) separately. Śālikī says that one should not offer (them) separately.] [28. 12 — The time for the prior Spring-Jyotiṣṭoma should not be considered to have elapsed until the time for the posterior Spring-Jyotiṣṭoma. (This) for the sake of the non-sacrificing and the non-pressing out (of Soma) of the entire year.] The Agniṣṭoma is thus concluded.

BHĀRADVĀJA -

[14. 25. 1-11] — Or one, who is desirous of cattle, should, as an alternative to the Anūbandhyā, offer *āmikṣā* to Mitra-Varuṇa. (In that case) the sacrificer should, verily, have already got the hair on his head and face shaved. Seated in front of the Havirdhāna, the Hotṛ should recite the Yājyā. After having offered the *devikā* oblations, the Adhvaryu should proceed with (the offering of) the

āmikṣā to the relevant divinity. The Iṣṭi, beginning with the offering of the principal oblation and ending with the Iḍā, should be concluded. The procedure relating to the *sviṣṭakṛt*-offering and the Iḍā should be common to the offerings of the *āmikṣā* and the *devikā* oblations. After having loosened the knots first tied up in connection with the construction of the Sadas and the Havirdhāna, they should move out the two *havirdhāna*-carts towards the north. With the verse, *yat kuṣīdam apratīttam mayi...*, the Adhvaryu should burn out the sacrificial grass (by means of the embers drawn out) from the Āhavanīya fire. If one has fared in a mixed way, as it were, (that is, if one has had spells of both good fortune and bad fortune), one should offer, by means of (that is, through the cavity of) folded hands, the flour of roasted barley-grains on the fire which is flaring up, with the verse, *viśvalopa viśvadāvasya tvā "sañ juhomi....* Then he should pray to the divinities — to the Āhavanīya fire or to the fire which is flaring up with the verse, *ayaṁ no nabhasā puraḥ...*; to Vāyu with the verse, *sa tvam no nabhasaspate...*; and to Āditya with the verse, *deva saṁsphāna....* After the sacrificer has prayed to the sacrificial post, the Adhvaryu should consign the sacred fires — the Prājahita fire and the Dakṣiṇa fire into separate kindling woods; if the sacrificer is *gataśrī*, the Adhvaryu should also consign the third, (that is,) the Śālāmukhiya fire.

ĀPASTAMBA —

[13. 23. 17 – 24. 13] — (The Adhvaryu should measure out paddy for) the *paśu-puroḍāśa* in connection with the offering of the Anūbandhyā. (Immediately thereafter) he should measure out (paddy for) the *devikā* oblations. (These are) five, namely, a sacrificial cake on twelve potsherds for Dhātṛ, (*caru* for Anumati, *caru* for Rākā, *caru* for Sinīvālī, and *caru* for Kuhū). He should cook the latter four oblations (namely, the four *caru*s) in the vessels in which there have still remained (the remnants of) Soma. The *sviṣṭakṛt* and the Iḍā (in connection with the *devikā* oblations) should, however, be similar (to those in connection with the *paśu-puroḍāśa* of the Anūbandhyā). The optional sacrifices (in this connection are prescribed in the Anuvāka beginning with) "One, who desires progeny, should measure out (paddy for) the *devikā* oblations". The Adhvaryu should offer the *svaru* in the Anūbandhyā (sacrifice). He should discard the heart-pike. He should step the Viṣṇu-steps. In the case of (a sacrificer who is) either a king or a person likely to become a king, the Adhvaryu should, after (the measuring out of paddy for) the *paśu-puroḍāśa* of the Anūbandhyā, measure out (material for) the eight oblations to Devasū, with *agnaye gṛhapataye...*, etc. The *sviṣṭakṛt* and the Iḍā (in connection with the Devasū-oblations) should, however, be similar (to those in connection with the *paśu-puroḍāśa* of the Anūbandhyā). The Bahvṛcas prescribe the offering of *āmikṣā* to Mitra-Varuṇa in the place of the Anūbandhyā. The Hotṛ should recite the Yājyā relating to the offering of that *āmikṣā*, sitting down in front of the

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Havirdhāna and without breathing in. The ritual in that connection, beginning with the offering of the oblation and ending with the Idā, should be concluded; or beginning either with the Prayāja or with the Ājyabhāga. Some teachers prescribe that it should end with the Idā. Some teachers prescribe that the ritual (in connection with the *āmikṣā*) should comprise all the rites (beginning with the carrying away of the twig and ending with the meals to the Brāhmaṇas). After (the offering of) this (*āmikṣā*), the Adhvaryu should measure out (paddy for) the *devikā* oblations. The *sviṣṭakṛt* and the Idā (in connection with both) should, however, be similar.

SATYĀŚĀDHA -

[9. 6] — After having measured out the material for the *paśu-puroḍāśa* in connection with the Anūbandhyā, the Adhvaryu should measure out the material for the *devikā* oblations. As has been prescribed, he should measure out grains for a sacrificial cake on twelve potsherds for Dhātṛ. The rice (for Anumati, Rākā, Sinīvālī, and Kuhū) should be cooked in milk (respectively) in the (four) Soma-vessels, (namely, the Āgrayāṇa, the Ukthya, the Āditya, and the Dhruva). The *sviṣṭakṛt* oblations and the Idā in connection with the *paśu-puroḍāśa* of the Anūbandhyā and the *devikā* oblations should be common.

The Adhvaryu should unfasten the knots of the Sadas and the two *havirdhāna*-carts, which had been tied up first, and take out the two *havirdhāna*-carts outside the altar towards the north. With the verse, *yat kuśdam apratītam...*, he should burn out (the sacrificial grass strewn upon) the altar (by means of the embers drawn out) from the Āhavanīya fire. The sacrificer's wife (should burn out the sacrificial grass in) the Pragvaṁśa (by means of the embers drawn out) from the Gārhapatya fire. One (= the sacrificer) should follow the smoke which would be rising up, with the three verses, *etam sadhastham pari te dadāmi...*, etc. If one thinks that he has fared in a mixed way, as it were, he should offer, by means of folded hands, the flour of roasted barley-grains on the fire which is flaring up, with the verse, *viśvalopa viśvadāvasya tvā sam juhomi*. The Adhvaryu should consign into separate kindling woods the Prājahita Gārhapatya fire and the Dakṣiṇa fire; in the case of a *gataśrī* sacrificer, he should also consign the third, (that is,) the Śālāmukhīya fire.

VAIKHĀNASA -

[16. 27-28] — After having measured out the material for the *paśu-puroḍāśa* in connection with the Anūbandhyā, the Adhvaryu should measure out the material for the *devikā* oblations. That is to say, he should measure out material for a sacrificial cake on twelve potsherds for Dhātṛ, cooked rice for Anumati, cooked rice for Rākā, cooked rice for Sinīvālī, and cooked rice for Kuhū. He should cook these rice (-oblations) in milk in those very Soma-vessels.

The *sviṣṭakṛt* oblations and the *Idā* in connection with the *paśu-puroḍāśa* of the *Anūbandhyā* and the *devikā* oblations should be common. The *Adhvaryu* should unfasten the knots of the *Sadas* and the two *havirdhāna*-carts, which had been formerly preserved safely, take out the two *havirdhāna*-carts outside the altar towards the north, take hold of a firebrand (drawn) out of the *Āhavanīya* fire with *yat kusīdam apratīttam...*, and then burn out (by means of that firebrand the sacrificial grass strewn upon) the altar. (If one thinks that he has fared) in a mixed way, as it were, he should offer, by means of folded hands, the flour of roasted² barley-grains on the fire which is flaring up, with the verse, *viśvalopa...* The sacrificer should pray to the fire with *ayam no nabhasā puraḥ....* He should follow the smoke with the recitation of the three verses beginning with *yad ākūtād....* A rite is mentioned in the *Brāhmaṇa*¹ with *ahnām vidhānyām....* Sitting down within the altar, he (= the sacrificer) should murmur the *atimokṣa* formulas. Some teachers prescribe the stepping of the *Viṣṇu*-steps at this stage. The *Adhvaryu* should consign the *Prājahita* fire and the *Śālāmukhiya* fire separately into the two kindling woods.

MĀNAVA -

[2. 5. 5. 11-15] — After (the material for) the *paśu-puroḍāśa*, (the *Adhvaryu*) should measure out (the material for) the *devikā* oblations, (namely,) cooked rice for *Anumati*, for *Rākā*, for *Sinīvālī*, and for *Kuhū*, and (a sacrificial cake) on twelve potsherds for *Dhātṛ*. He should cook (the rice) in the *Soma*-vessels. The procedure up to the offering of the oblations is well established. After having offered the *paśu-puroḍāśa*, he should offer the *devikā* oblations with the *Mantras* recited inaudibly. This is the rule in connection with the succession (of the principal offerings). The *Adhvaryu* should together cut out portions of the *paśu-puroḍāśa* and the *devikā* oblations and then proceed with the *sviṣṭakṛt* offering having no specified (deity).

VAITĀNA -

[24. 13] — (The *Brahman* should follow with the relevant *Mantra* the offering of) the *devikā* oblations after that of the *paśu-puroḍāśa* in respect of the sterile cow (*Anūbandhyā*).

1. TS 3. 3. 8. 4.

181. THE HAUTRA RELATING TO THE *DEVIKĀ* OBLATIONS

ĀŚVALĀYANA -

[6. 14. 15-18] — If, in the Anūbandhya, after the *paśu-puroḍāśa*, they would pour out the material for the *devikā* oblations, (the divinities of those oblations should be) Dhātṛ, Anumati, Rākā, Sinīvālī, and Kuhū. (The verses,) *dhātā dadātu dāśuṣe prācīm jīvātum akṣitam | vyaṁ devasya dhīmahi sumatim vājīnīvataḥ* and *dhātā prajānām uta rāya īśe dhāte 'daṁ viśvaṁ bhuvanaṁ jajāna | dhātā kṛṣṭīr animiṣā 'bhi caṣṭe dhātra idd havyaṁ ghṛtavaj juhota* (should respectively be the Puroṇuvākya and the Yājñya relating to the offering to Dhātṛ). If (the oblations are to be offered) to Devīs, (the divinities should be) Sūrya¹, Dyauh, Uṣas, Gauḥ, and Pṛthivī. The two verses beginning with *smat purandhir na ā gahi* ... (should respectively be the Puroṇuvākya and the Yājñya relating to the offering to Dyauh), (the verses,) *ā dyāṁ tanoṣi raśmibhir* ... and *āvahanti poṣyā vāryāṇi* ... (those relating to the offering to Uṣas), (the verses,) *na tā arvā reṇukakāṇo āsnute* ... and *na tā naśanti na dabhāti taskaro* ... (those relating to the offering to Gauḥ), (and the verses,) *baḥ itthā parvatānām* ... and *dṛḥā cid yā vanaspatīn* ... (those relating to the offering to Pṛthivī).

1. The Puroṇuvākya and the Yājñya relating to the offering to Sūrya should be those prescribed in the Śunāsīriya-parvan of the Cāturmāsya (ĀśvSS 2. 20. 4), namely, *tarāṇir viśvadarśataḥ* ... and *citraṁ devānām* ...

THE EKĀDAŚINĪ

BAUDHĀYANA -

1. [17. 11-13] — One who is going to perform the Ekādaśinī should offer the *yūpa*-oblation (that is, the oblation pertaining to the procuring of a sacrificial post) and then go towards that quarter in which he thinks he would obtain thirteen sacrificial posts. [23. 14 — As for the tradition (*saṃpradāna*) of the Ekādaśinī : (The view expressed in) the sūtra (is that) of Śālīki. In this connection, Bodhāyana, indeed, says that there should be eleven (animals intended) for the Agniṣomīya animal-sacrifice, eleven for the Savanīya sacrifice, and eleven for the Anūbandhyā sacrifice.] [26. 23 — Now in this Ekādaśinī the *yūpa*-oblation which is offered on the sacred fire should form a common procedure (in respect of all the sacrificial posts). Then the offering to be made on the stump should be made separately (in respect of each sacrificial post), because that rite involves direct touch (with the various stumps). (The Adhvaryu) should strike upon the edge (of the post) facing the fire — once upon the first (sacrificial post), twice upon the second, thrice upon the third, and verily so upon the others for successively (increasing number of times); (this is intended) also for ascertaining the chiselling (of the posts).] After having chiselled those posts, with the *upaśaya* as the twelfth and the *pātnīvata* as the thirteenth, he should cause them either to be carried (in a cart) or to be brought over (by persons). [23. 14 — As for (the obtainment) of the *upaśaya* being characterised by Mantras or not being characterised by Mantras : Bodhāyana says that it should be characterised by the relevant Mantra in the village but not in the forest. Śālīki says that it should be characterised by the Mantra in the forest and not in the village. Aupamanyava says (that it should be characterised by the Mantra) verily neither in the village nor in the forest.] After having carried (them) he (= the Adhvaryu) should fix (them) down. He should make the *svarus* verily of the chopped-off splinters. Now, on the preceding day itself, the elevenfold altar for this sacrifice should have been measured out by means of (the measure of) the axle of a chariot. [26. 23 — Now the measuring out of the altar. One should take a twenty-fourth part of ten chariot-axle (-lengths), eleven steps, and eight *anṅulas*. That would be the distance-measure (*prakrama*). One should measure out the altar by means of it.] When one would be outlining the pit for the post near the fire (that is, for the *agniṣṭha*), one should ask for (the measure of) the chariot-axle. One should measure out along the south by means of it. One should outline the pit for the post of the measure (= the width) of the bottom-portion of the post (*upara*). Then one should measure out along the north. One should outline the pit for the post verily of the measure (= the width) of the bottom-portion of the post. In this very manner he should

outline eight pits for the posts — (in the order, one) towards the south and (the other) towards the north. "It is, indeed, thus that some raise up these posts on the *upavasatha* day itself, saying that the sacrificer, verily, is the *agniṣṭha* post (while) the other (posts represent) the form of the limbs (= the officiating priests). Since one speaks of him, who does not raise the posts then (that is, on the *upavasatha* day), that this sacrificer, verily, will become limbless, so, indeed, would he be. They, indeed, say it, (namely,) that if these posts remain standing without animals (tied up to them), (merely) as stakes, it would be of the nature of a (mere) abode of sacrifice as it were — a profanation of sacrifice as it were. One should (therefore) raise these posts on the next day itself." So (is it said). (Therefore) they should raise them on the next day itself. They should wind eleven cords¹ round the *agniṣṭha* (post) (and) cause them to stay. The ritual up to the filling in of the *Āśvina* cup should be similar. He (= the *Adhvaryu*) should fill in and take up the *Āśvina* cup, take hold of eleven cords, and go towards the posts.² Those posts there — washed clean, well accomplished, and equipped with wooden rings (*caṣālas*) — should have been lying down to the east of the (respective) pits. He (= the *Adhvaryu*) should leave off the *agniṣṭha* furnished with the *svaru* and then first raise up, verily to the south of it, the (post) lying near (to it) and then (the other) to the north of it. In this very manner, he should raise up eight posts — (in the order, one) to the south and (the other) to the north. [26. 23 — Now these two (posts) lying near should remain removed (from the *agniṣṭha*) by a distance of four *anṅulas* only. Now the others should have an interval of a chariot-axle (length) (between one another).] It is said in the *Brāhmaṇa* : "In the case of a sacrificer, who is desirous of the world of the *Pitṛs*, one should erect (the posts) so that their bottom-portions are alike"³. (That is to say) they should be equal (in height at the level) of their bottom-portions. [26. 23 — It is said in the *Brāhmaṇa* : "In the case of a sacrificer who is desirous of the world of the *Pitṛs*, one should erect (the posts) so that their bottom-portions are alike"⁴. Of as much height the bottom-portion of the *agniṣṭha* is, of that much height should (those of) the other (posts) be.] (It is said in the *Brāhmaṇa* :) "In the case of a sacrificer who is desirous of the world of men, (one should erect the posts) so that their cord-portions are alike"⁵. (That is to say) (the diameters of the portions of the posts at which) the cords (are to be wound round) should be equal. (It is said in the *Brāhmaṇa* :) "In the case of a sacrificer who is desirous of the power of sense-organs, (one should erect the posts) so that their *caṣālas* are alike."⁶ (That is to say) (the circumferences of the portions of the posts at which) the *caṣālas* (are to be fixed) should be equal. [26. 23 — (It is said in the *Brāhmaṇa* :) "In the case of a sacrificer who is desirous of

1. So in some MSS. The printed text reads *ekādaśinīraśanāḥ*.

2. So in some MSS. The printed text reads *yūpam*.

3. TS 6. 6. 4. 1.

4. TS 6. 6. 4. 1.

the power of sense-organs, (one should erect the posts) so that their *caṣālas* are alike".¹ At which level the cord of the *agniṣṭha* is (wound round), at that level should (those of) the other (posts) be (wound round).] (It is said in the *Brāhmaṇa* :) "In the case of a sacrificer who is desirous of stability, one should make) all (the posts) equal (in height)".¹ One should (therefore) make all (the posts) equal (in height) in the case of a sacrificer who is desirous of stability. (It is said in the *Brāhmaṇa* :) "In the case of a sacrificer who is desirous of cattle, (one should make) those (posts), which are the three middle ones, equal (in height)".¹ One should (therefore) make them equal (in height) in the case of a sacrificer who is desirous of cattle. (It is said in the *Brāhmaṇa* :) "One should link up the others."¹ One should (therefore) link (them) up. In the very same manner, he should link up the eight posts — (each) southern one and (the corresponding) northern one. [26. 23 — (It is said in the *Brāhmaṇa* :) "In the case of a sacrificer who is desirous of stability, (one should make) all (the posts) equal (in height)". One should (therefore) make all (the posts) equal (in height) in the case of a sacrificer who is desirous of stability. (It is said in the *Brāhmaṇa* :). "In the case of a sacrificer who is desirous of cattle, (one should make) those (posts), which are the three middle ones, equal (in height)." One should (therefore) make them equal (in height) in the case of a sacrificer who is desirous of cattle. (It is said in the *Brāhmaṇa* :) "One should link up the others". (One should therefore link them up.) In the very same manner, he should link up the eight posts — (each) southern one and (the corresponding) northern one.] It is said in the *Brāhmaṇa* : "In the case of a sacrificer about whom one desires that he (= the sacrificer) should die, one should erect (the posts) so that they have the level similar to that of the cremation-spot (*gartamitam*) (that is, they slope southward) — (with) the northern one (being) the highest and (the southern one being) shorter".² Here he should erect the northern one (to be) the highest and the southern one (to be) shorter. This, indeed, is (the erecting of the posts) so that they have the level similar to that of the cremation-spot; (the sacrificer) in whose case one erects (the posts) in this manner dies instantaneously". So says the *Brāhmaṇa*.³ (It is said in the *Brāhmaṇa* :) "In the case of a sacrificer who is desirous of heaven, one should erect the southern post (to be) the highest and (the northern one to be) shorter."¹ Here he should erect the southern one (to be) the highest and the northern one (to be) shorter. "The sacrificer makes it a bridge, verily for crossing over for the attainment of the heavenly world"³ So says the *Brāhmaṇa*. [26. 23–24 — It is said in the *Brāhmaṇa* : "In the case of a sacrificer about whom one desires that he (= the sacrificer) should die, one should erect (the posts) so that they have the level similar to that of the cremation-spot — (with) the northern one

1. TS 6. 6. 4. 1.

2. TS 6. 6. 4. 2.

3. TS 6. 6. 4. 2.

(being) the highest and (the southern one being) shorter. Here he should erect the northern one (to be) the highest and the southern one (to be) shorter. This, indeed, is (the erecting of the posts) so that they have the level similar to that of the cremation-spot; (the sacrificer) in whose case one erects (the posts) in this manner dies instantaneously". So says the *Brāhmaṇa*.¹ (It is said in the *Brāhmaṇa*: "In the case of a sacrificer who is desirous of heaven, one should erect the southern one (to be) the highest and (the northern one to be) shorter". One should erect each successive post (to be) shorter by the measure of the thumb-joint. Or, as the next best alternative, one should dig up the pits for the posts so as to obtain those measures. Or, otherwise, they should lay down the *upaśaya* (post) itself. One should accomplish (that post) by means of these measures.] It is said in the *Brāhmaṇa*: "Since one winds two cords round one sacrificial post—therefore one (man) obtains two wives; since one does not wind one cord round two sacrificial posts—therefore one (woman) does not get two husbands". So says the *Brāhmaṇa*.² It is said in the *Brāhmaṇa*: "In the case of a sacrificer about whom one desires that a female issue should be born to him, one should link together (the two cords) near the ends. One (therefore) links (them) together near the ends, in his case. A female issue, verily, is born to him." So says the *Brāhmaṇa*.³ It is said in the *Brāhmaṇa*: "In the case of a sacrificer about whom one desires that a male issue should be born to him, one should wind (the cord) up to the end. One (therefore) winds (the cord) up to the end in his case. A male issue, verily, is born to him". So says the *Brāhmaṇa*.⁴ Here one should lay down the *upaśaya* (post) towards the south, without reciting any formula. [23. 14 — As for the placing down of the *upaśaya*: (The view expressed in) the *sūtra* (is that) of Bodhāyana. Śālīki says that one should place it down here only towards the north.] After having left off the sacrificial posts (in whose cords) the *svarus* have been fixed —

2. [17. 13–14] — One should formally dedicate at the *agniṣṭha* sacrificial post (the animal intended) for Agni; at the northern one, (the ewe intended) for Sarasvatī; at the southern one, (the animal intended) for Soma; at the (next) northern one, that for Pūṣan; at the (next) southern one, that for Bṛhaspati; at the (next) northern one, that for Viśve Devāḥ; at the (next) southern one, that for Indra; at the (next) northern one, that for Maruts; at the (next) southern one, that for Indra-Agni; at the (next) northern one, that for Savitr; (and) at the (next) southern one, that for Varuṇa. It is said in the *Brāhmaṇa*:⁵ "If one desires that (the sacrificer) who has attained power

1. TS 6. 6. 4. 2.
2. TS 6. 6. 4. 3.
3. TS 6. 6. 4. 3.
4. TS 6. 6. 4. 3.
5. TS 6. 6. 5. 3.

should be deprived (of that power) and (the sacrificer) who has been deprived (of his power) should recover his power, one should immolate an animal for Varuṇa in the place of that for Indra and an animal for Indra in the place of that for Varuṇa. (Thereby, the sacrificer) who has, verily, attained power is deprived (of his power) and (the sacrificer) who has been deprived (of his power) recovers his power". So says the *Brāhmaṇa*.¹ It is said in the *Brāhmaṇa*: "If one desires that the subjects (of a sacrificer) should become bewildered, one should intermix the animals. In that case, one should intermix the animals themselves. Thereby, (he) bewilders the subjects". So says the *Brāhmaṇa*.¹ It is said in the *Brāhmaṇa*: "When one takes hold of an animal for Varuṇa at a place towards which the water flows, Varuṇa seizes the subjects. One should take hold of the animal from the south towards the north, at a place from which the water has flowed away, for the sake of the non-seizing by Varuṇa of the subjects. So says the *Brāhmaṇa*."¹ Now one should formally dedicate at this *upaśaya* (post) just mentally the person whom one hates. If, however, one does not verily hate (anybody), one should (merely) assign with the formula, *ākhus te paśuḥ*. The ritual should be similar up to the carrying round of the fire. Out of these animals round which the fire has been carried, (the Adhvaryu) should verily begin with (that is, untie from their respective posts) the five southern animals, make them stand (in their places), carry beyond the two animals (out of them), and then intermix (the southern animals) with the others (= the northern animals). Then they should go towards the north with the animals round which the fire has been carried. [26. 24 — How, indeed, should the Adhvaryu move about while he outlines the pits for the posts, and (while he) raises up the posts, and (while he) formally dedicates the animals at the posts? He should go forth between the *agniṣṭha* and the adjacent (southern) post, step round along the rear of the Uttaravedi, go forth between the *agniṣṭha* and the adjacent (northern) post, and then, one by one, outline (the pits), or raise up (the posts), or formally dedicate (the animals). Or, as the next best alternative, he should not pass between that post for which he would be outlining (the pit), or which he would be raising up, or at which he would be formally dedicating (the animal) (and the one for which he has already outlined the pit, or which he has raised up, or at which he has formally dedicated the animal). (He should move) along the south of the southern (post) and along the north of the northern post. Or, alternatively, he should go round along the front of all the posts and then, one by one, outline (the pits), raise up (the posts), and formally dedicate (the animals). Thereby the east-oriented ones are got ready in an intermixed manner. Verily, out of these animals which have been thus intermixed, they should begin with (that is, untie) the five southern animals and make them stand (in their places).] Out of those

1. TS 6. 6. 5. 4.

(animals), the one dedicated to Varuṇa should be (made to stand) to the extreme north. The animal dedicated to Agni (should be the first) as regards the conduct of the rites. The Adhvaryu should take hold from behind, by means of the two omentum-spreading sticks, verily, of the animal for Agni; the attendants should drive away the others separately towards the north in the proper order without intermixing (them). After having gone through (the rites in connection with) their omenta, in the established manner, they (= the officiating priests, etc.) should proceed for the morning-pressing. [21. 15, 25 — As for the offering to be made before and after the offerings of the omenta: Bodhāyana says that one should make the offering before and after each offering of the omentum (separately). Śālīki says that (one should make one offering) at the beginning and (the other offering) at the end (of all the offerings of the omenta). As for the disposing of the heart-pikes: Bodhāyana says that one should dispose of them one by one. Śālīki says that one should dispose of them all together.] [21. 26 — As for the employment of the word *usra* in respect of the animals: ¹ Bodhāyana says that one should employ it in respect of all oxen and cows. Śālīki says that one should do so except in respect of the bull and the barren cow.] [26. 24 — They should first drive forth the animal for Varuṇa and then the others in the proper order. They should go out towards the north, between the *cātvāla* and the rubbish-heap, and immolate them while they are made to stand in a line or, as the next best alternative, while they are arranged in a circle. After having extracted their omenta they should bring them over in such a manner that they do not separate the sanctuary of the sacred fires and themselves with those omenta.] It (= the morning-pressing) should be concluded in a straight way.

3. [17. 15-16] — It is said in the *Brāhmaṇa*: “While the omentum (of the barren cow) has been duly offered but (the organs of) that barren cow have not yet been offered, one should proceed with (the rite in connection with) the *pātnīvata* (animal).”² While the omentum of the Anūbandhyā (barren cow) of the Ekādasinī has been duly offered but (the organs of) that barren cow have not yet been offered, the Adhvaryu should carry the *stambayajus*, pertaining to the altar relating to the *upasad*, along the rear of the Gārhapatya fire. This (ritual), verily, is well established in the *pauroḍāśika-kāṇḍa*.³ (One should carry the *stambayajus*) three times with the relevant *yajus* and the fourth time without reciting any Mantra. The Adhvaryu should do the first tracing-out of the Veda. He should murmur the *karaṇa* formula.⁴ He should dig up. The Āgnīdhra should carry away three times from the dug up (earth). While the Āgnīdhra carries away three

1. Cf. *Śābarabhāṣya* on *Mīmāṃsāsūtra* 10. 4. 32-33.

2. TS 6. 6. 6. 2.

3. Cf. *Śrautakośa*, Vol. I, English Section, pp. 292-93.

4. Cf. *Śrautakośa*, Vol. II, English Section, p. 237.

times, the Adhvaryu should outline the pit for the *pātnivata* post in front of the Gārhapatya fire. [23. 14 — As for the outlining of (the pit for) the *pātnivata* post : Bodhāyana says that the Adhvaryu should outline round the spot of the *śālāmukhiya* pin. Śālīki says that one should erect the *pātnivata* post towards the north of the set of the eleven posts.] The ritual should be similar up to the placing of the ladles. After having placed the ladles, one should raise up the *pātnivata* post in front of the Gārhapatya fire and formally dedicate at it an uncastrated goat as the animal-offering to Tvaṣṭṛ. [23. 14 — As for the reciting or the non-reciting of Mantras in respect of the animal to Tvaṣṭṛ : Bodhāyana says that (the animal) should be characterised by the relevant Mantras. Śālīki says that it should remain without any Mantras being recited (in respect of it).] [26. 24 — Now this *pātnivata* post should be shorter than the northern post by the measure of a thumb-joint. Or, as the next best alternative, one should make it, as prescribed in the *Brāhmaṇa*, (namely,) so that it reaches up to the navel, that it does not have the *caṣāla*, and that its pit has not been strewn with sacrificial grass.] One should let off that animal after the fire has been carried round it and then conclude the rite with (the oblations of) clarified butter. [23. 14 — As for the letting off of the animal (offered) to Tvaṣṭṛ : (The view expressed in) the sūtra (is that) of Śālīki. In this connection, Bodhāyana, indeed, says that one should cause this (animal), round which the fire has been carried, to go out towards the north between the *cātvāla* and the rubbish-heap, sprinkle it over with water by means of the hand with the palm turned downwards, and then release it among the she-goats of the sacrificer.] Then, taking up four spoonfuls of clarified butter (into the ladle), the Adhvaryu should say (to the Maitrāvaruṇa) “for Tvaṣṭṛ” inaudibly and “do thou recite the Puroṇuvākya” loudly. He should step beyond, cause (the Āgnīdhra) to announce, and (after the latter has responded) say “unto Tvaṣṭṛ” inaudibly and “do thou recite the Yājyā” loudly. After the *vaṣaṭ* has been uttered, he should make the offering. Thus, indeed, should he offer as a substitute for the omentum. Taking up just four spoonfuls of clarified butter (into the ladle), he should say (to the Maitrāvaruṇa) “for Tvaṣṭṛ” inaudibly and “do thou recite the Puroṇuvākya” loudly. He should step beyond, cause (the Āgnīdhra) to announce, and (after the latter has responded) say “unto Tvaṣṭṛ” inaudibly and “do thou recite the Yājyā” loudly. [23. 14 — As for the offering in connection with the animal for Tvaṣṭṛ : Bodhāyana says that one should make the offering with the Mantras recited inaudibly. Śālīki says that (one should do so) with the Mantras recited loudly.] After the *vaṣaṭ* has been uttered, he should make the offering. Thus, indeed, should he offer as a substitute for the *paśu-puroḍāśa*. Taking up just four spoonfuls of clarified butter (into the ladle), he should say (to the Maitrāvaruṇa) “for Agni” inaudibly and “do thou recite the Puroṇuvākya” loudly. He should step beyond, cause (the Āgnīdhra) to announce, and (after the latter has responded) say “unto Agni” inaudibly and “do thou

recite the Yājyā " loudly. After the *vaṣaṭ* has been uttered, he should make the offering in the eastern half of the northern half, beyond (the spot of) the previous oblations. Thus, indeed, should he offer as a substitute for the *sviṣṭakṛt* of the *paśu-puroḍāśa*. Taking up just four spoonfuls of clarified butter (into the ladle), he should say (to the Maitrāvaruṇa) " for Tvaṣṭṛ " inaudibly and " do thou recite the Puroṇuvākya " loudly. He should step beyond, cause (the Āgnīdhra) to announce, and (after the latter has responded) say " unto Tvaṣṭṛ " inaudibly and " do thou recite the Yājyā " loudly. After the *vaṣaṭ* has been uttered, he should make the offering. Thus, indeed, should he offer as a substitute for the oblation (of the organs of the animal). He should offer clarified butter to the quarters, *prṣadājya* to Vanaspati, and clarified butter as the *sviṣṭakṛt*. He should cut out the *Idā* of clarified butter. He should offer the *Anūyājas* with *prṣadājya*. At this very stage, he should offer the *patnīsamīyāja* oblations; (and) at this very stage, the *samīṣṭayajus* oblations. (So) should (the ritual relating to) the *pātnīvata* (animal) be concluded.

BHĀRADVĀJA -

[7. 10. 9; 13. 19. 9; Pāriśeṣa 142, 143] — One should tether towards the north of the sacrificial post those animals which, (being) smaller in number than the animals normally prescribed for the Ekādaśinī (that is, being less than eleven), are to be immolated; and towards the south those (animals) which are equal (in number) to the animals of the Ekādaśinī (that is, which are eleven in number).

Alternatively, one should erect the set of eleven posts so that they correspond with (the front side of) the Mahāvedī.

In the case of all kinds of Soma-sacrifice there exists, without any specification, the alternative between the (normally prescribed) sacrificial animals and the animals of the Ekādaśinī; so says Āśmarathya. If the required number of animals does not become available, one should formally dedicate (only) one instead of all the animals of the Ekādaśinī; so says Ālekhana. Only in the Yupaikādaśinī should there be an animal to be offered to Tvaṣṭṛ; so says Āśmarathya. Wherever eleven animals (are to be offered), there one should assign an animal to Tvaṣṭṛ; so says Ālekhana.

ĀPASTAMBA -

[14. 5-7] — There exists the alternative between the (normally prescribed) sacrificial animals (for any Soma-sacrifice) and the animals of the Ekādaśinī. At the simultaneous performance of the ritual in connection with those (Ekādaśinī animals), the (various) sanctifying operations (in respect of them) (should be gone through) in the requisite order. The subsidiary rites which refer to all the animals constitute a common (all-applicable) ritual. Those rites which serve

a direct purpose should recur at each sanctifying operation. (There should be made) the modification (in the formulas) as required for the occasion. After having offered the oblation pertaining to (the procurement of) the sacrificial posts, one should cut out, with the relevant formula, thirteen posts with the *agniṣṭha* as the first. In respect of all these, there should be the carrying over of the splinters and the offerings upon the stumps of the trees. One should chisel out the whole *upaśaya* (post). He should cut out the *pātnīvata* (post) in such a manner that when fixed up it would reach up to the navel (of the sacrificer). After having performed the rites which have to be performed before the measuring out of the Vēdi, he should take up a rope of the length of ten chariot-axles and eleven lower parts (of the posts) and then measure out the Vēdi by means of one twenty-fourth part of it (= the rope). That (twenty-fourth part of the rope) serves the purpose of a *prakrama*. He should wind the *agniṣṭha* round with two cords, (further) wind round the *agniṣṭha* the cords intended for the Ekādaśinī, and then leave them remaining so (through the night). (All the) sacrificial posts should have two cords (each). On the next day, after having (filled in and) taken up the Āśvina cup, he (= the Adhvaryu) should erect the (other) sacrificial posts. Or (he may erect them) together with the *agniṣṭha*. The taking up of the hoe (should constitute) a common rite (that is, it should be done only once); (the rite of) the tracing round should be repeated (in the case of each post). The intervals between (two) posts should be of the measure of a chariot-axle. After having traced round (the pit) to the south of the *agniṣṭha*, he should trace round (the pit) to the north of the *agniṣṭha*. In this manner, he should alternately erect the posts ending in the north. There should be a *svaru* for each sacrificial post. The Ekādaśinī (sacrificial posts should be so erected that they) would (each) be successively taller towards the south. In the case of a sacrificer who is desirous of the world of the Pitṛs, one should erect the Ekādaśinī (posts) so that they would be successively taller towards the north.

In the case of a sacrificer who is desirous of stability, (one should make) all (the posts) equal (in height). In the case of a sacrificer who is desirous of cattle, he should make the three posts, which are the middle ones (namely, the *agniṣṭha* and the two adjacent to it on the two sides), of equal height; he should make the other ones alternately (of equal height). In the case of a sacrificer who would practise exorcism, (he should make the row of the Ekādaśinī posts) like the tip of an awl. (That is to say) the middle one (= the *agniṣṭha*) should be the tallest; and (towards) the two ends (of the row the sacrificial posts should be) successively shorter. In the case of a sacrificer who is desirous of rain-shower, (he should make the row) "flowing down together". (That is to say) it should be short in the middle; (towards) its two ends (the sacrificial posts) should be successively taller. In the case of a sacrificer who has a rival, (he should make the sacrificial posts in the row) alternately (equally tall and short). It is said in the scripture, "Of the measure (= the level) of the

cremation-spot (*garta*)...¹, (and it is applicable here). If one desires that the Kṣatriyas should be stronger than the Vaiśyas, one should make the sacrificial posts to the south of the *agniṣṭha* taller (and those to the north equal in height to the *agniṣṭha*). (If one desires that) the Vaiśyas (should be stronger) than the Kṣatriyas, (one should do it) the other way round. "In the case of a sacrificer who is desirous of the world of the Pitṛs, one should erect (the row of the Ekādaśinī posts which is) equal in height in respect of the lower parts; in the case of a sacrificer who is desirous of the world of men, (one which is) equal in diameter at the middle parts and (also) at (the places of) the cords; in the case of a sacrificer who is desirous of the strength of sense-organs, (one which is) equal in circumference at (the places of) the top-rings". So is it said. In length, the lower parts (of the posts) should be equal; crosswise, the middle parts and (the places of) the cords (should be equal); in breadth, (the places of) the top-rings (should be equal). One should wind the *upaśaya* round with two cords and then lay it down in front of the southern sacrificial post, with its top pointing towards the east; or (he should lay it down) to the south (of that sacrificial post). (He should do so) while thinking mentally of the enemy with the formula, "Here do I put down by means of Indra's thunderbolt so-and-so of such-and-such family". One should formally dedicate at the *agniṣṭha* a black-necked (goat) to Agni; at the northern post (adjacent to the *agniṣṭha*) an ewe to Sarasvatī; and at the southern post (adjacent to the *agniṣṭha*) a brown (goat) to Soma. In this manner, alternately, he should formally dedicate the animals (at the sacrificial posts to the north and to the south of the *agniṣṭha*), ending towards the south. In the end (he should formally dedicate) to Varuṇa a ram (with its hind part) towards the south (and its head) towards the north. It is said in the scripture, "If one desires that whoever has attained power should be deprived of that power..." (and it is applicable here).

At the *upaśaya*, one should merely assign (and not offer) a forest-animal or a mole; or (one should assign) the enemy, thinking of him mentally with the formula, "So-and-so is thy animal". If he does not hate anyone, he should (merely) say, "The mole is the animal". In respect of each animal there should be (separate) (bunch of) sacrificial grass, omentum-spike, pitcher, and heart-pike. The common ritual (in respect of all the animals should consist of) the carrying forth of the fire, so (too) the *adhrigu* call, the offering pertaining to the immolation of the animals, the throwing away of the cords, the two offerings of the clarified butter before and after the offering of the omentum, the casting away of the omentum-spikes, the offering (of clarified butter) over (the darbha blades thrown on the fire), and the sprinkling with water. The *manotā* should be repeated (for each animal), or it may be a common rite (for all the animals). (For the *sviṣṭakṛt* offering,) the three organs of all (the animals)

1. TS 6. 6. 4. 2.
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should be cut out); and the cutting out (for the Idā should be done in respect of the organs of all the animals). One should pour down together (the remnants of) the broths (of all the animals) and then offer them unto the quarters. With regard to the offering (of the organs of) the last animal, he should offer an oblation to Vanaspati and the *sviṣṭakṛt* oblation. He should offer additional oblations with the pieces of the rectums of all (the animals); and they should offer the *patnīsamīyā* oblations with the tails (of all the animals). After the omentum of the Anūbandhyā (cow) has been offered, one should erect, in front of the Śālāmukhiya fire, the post, to which the *pātnīvata* animal is to be tied up, (which, when erected, would reach) up to the navel, (and which is) without the top-ring, (in a pit in which sacrificial grass) has not been spread out. He should formally dedicate at that (post) to Tvaṣṭṛ an animal which is uncastrated, hairy, and red-brown in colour, release it after the fire has been carried round it, and then conclude the remaining (rite of the offering) with clarified butter. He should cut out portions of the clarified butter as many times as there would have been the cut-out organs of the animal. The clarified butter should be invested with all the characteristics (and rites) of the animal. It is said in the *Brāhmaṇa* that they should proceed (with the rites in connection with it) upon the Śālāmukhiya fire. Or, as the next best alternative, one should release the animal (for Tvaṣṭṛ) after the fire has been carried round it; one should not go through the remaining rites (with clarified butter). He should conclude the remaining (rite in respect) of the Anūbandhyā beginning with the *paśu-puroḍāśa*.

If the Ekādaśinī of sacrificial animals is of the Kāpeyī type, there should be two animals for Indra, one on each side of the animal for Agni; towards the north (after the animal for Indra), one for Sarasvatī, one for Soma, one for Pūṣan, and one for Bṛhaspati; and towards the south (after the animal for Indra), one for Savitr, one for Viśve Devāḥ, one for Maruts, and one for Varuṇa. (About) this (Ekādaśinī) here the Kāpeyas know that one should perform it in a set (of Soma-sacrifices) ending with the Atirātra. That (Kāpeyī Ekādaśinī is to be performed only) in *ahīna* Soma-sacrifices, because of the connection of the specific expression (namely, *atirātracarama*). Another (Ekādaśinī) is connected with the Śattras.

SATYĀṢĀDHA -

[9.8] — There exists the alternative between the (normally prescribed) sacrificial animals (for any Soma-sacrifice) and the animals of the Ekādaśinī. At the simultaneous performance of the ritual in connection with those (Ekādaśinī animals), the subsidiary rites which refer to all the animals constitute a common (all-applicable) ritual; those rites which, not referring to all the animals, serve a direct purpose, recur at each sanctifying operation. (There should be made) the modification (in the formulas) as required for the occasion. After having offered the oblation pertaining to (the procurement of) the sacrificial posts, one

should cut out eleven posts with the *agniṣṭha* as the first and (also) the *upaśaya* and the *pātnīvata*. There exists the alternative between the Ekādaśinī with one sacrificial post (and the one with more sacrificial posts). One should take up a rope of the length of ten chariot-axles and eleven lower parts of the posts and then measure out (the front side of) the Vēdi by means of one twenty-fourth part of it (= the rope); that (twenty-fourth part of the rope) serves the purpose of a *prakrama*. He should wind the *agniṣṭha* round with two cords, (further) wind round the *agniṣṭha* the cords intended for the Ekādaśinī, and then leave them remaining so (through the night). On the next day, after having filled in and taken up the Āśvina cup, he should erect the other sacrificial posts. Some teachers prescribe the erection (of those posts) on the previous day itself (together with the *agniṣṭha*). The taking up of the hoe (should constitute) a common rite; (the rite of) the tracing round should be repeated in the case of each post. After having traced round (the pit) to the south of the *agniṣṭha*, one should trace round (the pit) to the north (of the *agniṣṭha*); in this manner, he should alternately (trace round the pits) ending in the north. The intervals between (two) posts should be of the measure of a chariot-axle. Or he should measure out (the intervals) in conformity with the normal measure of the Vēdi. He should successively perform in respect of each post the respective rites of a similar character; he should (also) perform in respect of each post the entire body of rites beginning with the anointing; he should end with the winding round of two cords. There should be a *svaru* for each sacrificial post. In the case of a sacrificer who is desirous of the world of the Pitṛs, one should erect (the row of the Ekādaśinī posts which is) equal in height in respect of the lower parts. In the case of a sacrificer who is desirous of the world of men, (he should erect the row of the Ekādaśinī posts which is) equal in diameter at (the places of) the cords and (also) at the middle (portions). In the case of a sacrificer who is desirous of the strength of sense-organs, (he should erect the row of the Ekādaśinī posts which is) equal in circumference at (the places of) the top-rings. In the case of a sacrificer who is desirous of stability, (he should make) all (the posts) equal (in height). In the case of a sacrificer who is desirous of cattle, he should make the three posts, which are the middle ones, equal in height; he should make the other ones alternately (equal in height); he (thereby) alternately invests him verily with progeny and with cattle. In the case of a sacrificer about whom he wishes that he should die soon, he should make the row of the posts (sloping) like the cremation-spot; (that is to say, he should make) the northernmost post the tallest and the other ones successively shorter. In the case of a sacrificer who is desirous of heaven, (he should make) the southernmost post the tallest and the other ones successively shorter. In the case of a sacrificer who would practise exorcism, (he should make the row of the posts) like the tip of an awl; (that is to say,) of those (posts he should make) the *agniṣṭha* the tallest and the other ones successively shorter (towards the two ends). In the

case of a sacrificer who is desirous of rain-shower, (he should make the row of the posts) “ flowing down together ”; (that is to say,) of those (posts he should make) the *agniṣṭha* the shortest and the other ones successively taller (towards the two ends). In the case of a sacrificer who has a rival, (he should arrange the row) alternately; (that is to say,) he should make the posts alternately (equally) short and tall. If he desires that the Vaiśyas should be stronger than the Kṣatriyas, he should make those posts which are to the south of the *agniṣṭha* successively taller. If he desires that the Kṣatriyas should be stronger than the Vaiśyas, he should make those posts which are to the north of the *agniṣṭha* successively taller.

In length, the lower parts (of the posts) should be equal; crosswise, the middle parts and (the places of) the cords (should be equal); in breadth, (the places of) the top-rings (should be equal). One should anoint the *upaśaya*, wind it round with two cords, and then lay it down in front of the sacrificial post in the southern half. If he would practise exorcism, he should lay down the *upaśaya* with its top pointing towards the east with the formula, “ Here do I put down by means of Indra’s thunderbolt so-and-so of such-and-such family ”. At the time of (the offering of) the animal, one should formally dedicate at the *agniṣṭha* a black-headed (goat) to Agni; towards the north (that is, at the northern post adjacent to the *agniṣṭha*) an ewe to Sarasvatī; and towards the south (that is, at the southern post adjacent to the *agniṣṭha*) a brown (goat) to Soma. In this manner, alternately, he should formally dedicate (the animals at the sacrificial posts to the north and to the south of the *agniṣṭha*), ending towards the south, a black one to Pūṣan, a white-backed one to Brhaspati, a salt-coloured one to Viśve Devāḥ, a ruddy one to Indra, a black-spotted one to Maruts, a mixed-coloured one to Indra-Agni, a black-bellied one to Savitṛ, and an impotent sheep to Varuṇa as the last. If the sacrificer desires that whoever has attained power should be deprived of that power and whoever has been deprived of his power should return to power, the Adhvaryu should (in the sacrifice of that sacrificer) immolate the animal for Varuṇa in the place of the animal for Indra and the animal for Indra in the place of the animal for Varuṇa. (As the result of this) whoever has attained power is deprived of that power and whoever has been deprived of his power returns to power. If the sacrificer desires that the subjects should become bewildered, the Adhvaryu should dedicate the animals in the reverse order (that is, first to Agni at the *agniṣṭha*, then to Soma, then to Sarasvatī, then to Brhaspati, etc.). Since (it is said in the scripture that) one should immolate for Varuṇa an animal (with its face turned towards the east, in the sacrifice) of a person wanting water to flow towards him so that Varuṇa seizes the progeny, (therefore) one should immolate that animal (with its hind part) towards the south and with its face turned towards the north (in the sacrifice) of a person wanting (water) to flow away (from him). At the *upaśaya* one should (merely) assing (and not offer) a forest-animal or a mole; (or) he should assign the person whom he may

be hating with the formula, "So-and-so is thy animal"; if he does not hate anyone, he should (merely) say, "The mole is thy animal". In respect of each of all these animals there should be (separate) (bunch of) sacrificial grass, omentum-spike, pitcher, heart-pike, and twig of the *plakṣa*. The common ritual (in respect of all the animals should consist of) the carrying forth of the fire, the *adhrigu* call, the last *prayāja*, so the offering of clarified butter before the offering of the omentum, the offering pertaining to the immolation of the last animal, the throwing away of the cords, the offering of clarified butter after the offering of the omentum, the casting away of the omentum-spikes (on the fire), the offering (of clarified butter) over (the darbha blades thrown on the fire), the sprinkling with water, and the offering of the boon.

The *manotā* may be optionally repeated for each animal. (For the *svi-ṣṭakṛt* offering,) the three organs of all (the animals should be cut out); and the cutting out (for the *Idā* should be done in respect of the organs of all the animals). At (each) verse-half one should offer (to the quarters) an oblation (of the remnants) of the broths. He should offer additional oblations with the pieces of the rectums of all (the animals). And they should offer the *patnīsaṁyāja* oblations with the tails (of all the animals). After the omentum of the *Anū-bandhyā* (cow) has been offered, one should erect, in front of the *Śālāmukhiya* fire, the post to which the *pātnīvata* animal is to be tied up, (which, when erected, would reach) up to the navel, (which is) without the top-ring, and which has two cords (wound round it), and then formally dedicate at that (post) to *Tvaṣṭṛ* an animal which is uncastrated, hairy, red-brown, and variegated. He should release it after the fire has been carried round it and then conclude the remaining (rite of the offering) with clarified butter.

If the *Ekādaśinī* of sacrificial animals is of the *Kāpeyī* type, there should be two animals for Indra, one on each side of the animal for Agni; towards it north (after the animal for Indra), one for *Sarasvatī*, one for *Soma*, one for *Pūṣan*, and one for *Bṛhaspati*, and towards the south (after the animal for Indra), one for *Viśve Devāḥ*, one for *Maruts*, one for *Savitṛ*, and one for *Varuṇa*. (About) this (*Ekādaśinī*) here the *Kāpeyas* know that one should perform it in a set (of *Soma-sacrifices*) ending with *Atirātra*. That (*Kāpeyī Ekādaśinī* is to be performed only) in *ahīna* *Soma-sacrifices*, because of the connection of the specific indication (in *atirātracarama*). Another (*Ekādaśinī*) is connected with the *Sattras*.

MĀNAVA -

[5. 2. 12, 13] — (There should be) common ritual for the oblation pertaining to the procurement of the sacrificial posts. Before the time of the preparation of the *Vedi*, the *Adhvaryu* should go towards (that is, he should go to fetch) eleven sacrificial posts and the *upaśaya* and the *pātnīvata*. The choosing

(of the sacrificial posts) etc. (should be done) separately (in respect of each post) in the proper order. (Of) the splinter which has flown out first, (he should make) the *svaru* and the top-ring. He should erect, on the two sides of the *agniṣṭha*, sacrificial posts which are not thick, which are not thin, which are similar, and which are with roots. He should measure round (the pits for) the eleven sacrificial posts, fold (a rope) three times, measure out by means of the thirds, and thus prepare the Vedi.¹ (The procedure) up to (the animal-offering to) Agni-Soma is well established. He should wind two cords round the *agniṣṭha* and then, without reciting any formula, wind (the other) twenty (cords). (The procedure relating to) the *upavasatha* is well established. On the morrow, he should fill in and take up the Āśvina cup, measure out to the north of the *agniṣṭha* a distance equal to a chariot-axle, and there trace round by means of the wooden sword a pit for the (second) sacrificial post; (he should do so) alternately for the other (posts). (The ritual) beginning with the anointing (of the posts) up to the winding round of the posts one by one is well established. He should lay down within the interval between the two southernmost posts the *upaśaya* with its top pointing towards the east. Thereafter the sacrificial posts should be anointed. The *svaru* and the cords (should be adjusted) without any formula (being recited). If one would practise exorcism, he should lay down (that post) with the formula, "Here do I put down so-and-so of such-and-such family, the son of so-and-so (mother's name to be substituted), by means of Indra's thunderbolt". He should erect the Ekādaśinī (-posts) (on the ground) sloping towards the north. Or (he should erect) the three (posts) in the middle (so that they are) equal (in height). In the case of a sacrificer who is desirous of rain-shower, (the row of the posts should be) flowing down together; (that is to say), the *agniṣṭha* (should be) the shortest and the others (should be) successively taller. In the case of a sacrificer who is practising exorcism, (he should make the row of the posts) like the tip of an awl; (that is to say), the *agniṣṭha* (should be) the tallest and the others (should be) successively shorter. In the case of a sacrificer who is desirous of stability, (all the posts should be) equal in height. Or he should erect (the posts) on the previous day (itself). However, on the morrow, he should wind round (the posts) the cords (taking them out) from the *agniṣṭha*, and then formally dedicate the animals (at those posts). He should fasten at the *agniṣṭha* a black-headed goat for Agni; at the northern (post adjacent to the *agniṣṭha*) an ewe for Sarasvatī; at the southern (post adjacent to the *agniṣṭha*) a brown (goat) for Soma; (and at the other posts) alternately the other animals — the one for Varuṇa (at the last post) in the southern half (being the last animal). For the *upaśaya*, he should (merely) assign a forest-animal. One who is practising exorcism should assign the person whom he hates, with the formula, "This is

1. This sūtra is not clear.

thy animal". The procedure up to the stepping forth (towards the Śāmitra) is well established. He should take hold (of the animals) one by one from behind. Along the front of the pit for the sacrificial post and the rear of the (other) northern animals, they should take them to the Śāmitra with the principal animal as the first. They should make them stand successively—one to the north of another or one to the east of another. In respect of all (the animals), they should together put down (darbha blades upon the Āhavanīya fire). (At the proper time) they should cast away the cords, the darbha blades, the omentum-spikes, and the *svarus*. The procedure up to the extracting of the omentum is well established. Along the rear of the northern animals they should carry away from the Śāmitra (the omenta), with (the omentum of) the principal (animal) as the first, towards the Āhavanīya fire, taking (the omenta) in the proper order respectively from the animals; (they should also bring back to the Āhavanīya fire) the embers previously taken away. With *svāhā devebhyaḥ*, one should offer an oblation before those of the omenta; with *viśvebhyo devebhyaḥ svāhā*, (one should offer an oblation) after (those of the omenta). Except in the case of the *savanīya* (animals), heart-pikes and *paśu-puroḍāśas* (should be dealt with combinedly). In respect of the animals offered to the same divinity in a non-separated manner, the *manotā* should be recited only once; in respect of the animals offered in a separated manner, the *manotā* should be recited (separately) for each animal. The offerings of the broth (should be made) separately. With (their) remnants they should offer oblations to the quarters successively (each time) inwardly. Thereafter they should carry the testicles with the penis to the Hotṛ and the larger intestine to the Āgnīdhra. After having cut out portions of the rectums, one should offer the *upayāja* oblations. They should offer the *patnīsamīyāja* oblations with the tails. Before (the offering) of the *Anūbandhyā* (cow), they should proceed with (the rites connected with) the *pātnīvata*. The Vedi of the New-moon sacrifice (should be used); (and the ladles filled in with) clarified butter should be such as are used in the Animal-sacrifice. In front of the Gārhapatya fire, one should erect a sacrificial post which would reach up to the navel and be without the top-ring. The pit for this sacrificial post should not be strewn with sacrificial grass. One should wind (the post) round in the middle. He should formally dedicate an animal for Tvaṣṭṛ. He should release it together with the cord after the fire has been carried round it and then conclude the offering with (oblations of) clarified butter. He should cut out portions of the clarified butter as many times as there are (normally) the cut-out portions of the animal, and then proceed with the calls, "Do thou recite the Puroṇuvākya relating to the oblation of the clarified butter for Tvaṣṭṛ" and "Do thou address a call (to the Hotṛ to recite the Yājyā) relating to the oblation of clarified butter for Tvaṣṭṛ" (He should offer clarified butter) in the place of the omentum, of the *paśu-puroḍāśa*, and of (the organs of) the animal. The *sviṣṭakṛt* offering should be made with clarified butter; (also) the

upayāja oblation (should be offered) with clarified butter. (The Ekādaśinī) should be concluded with the *śainyuvāka* as the end. One should collect together all the ladles.¹ After having concluded the sacrifice of the Anūbandhyā (cow) he should assign the sacrificial posts. (The animals of) the Ekādaśinī should be substituted by the (normal) animals of (the specific) Soma-sacrifice. In the Soma-sacrifices characterised by the piling up of the fire-altar, the Ekādaśinī with one single sacrificial post is obligatory. In the Soma-sacrifices characterised by all the Stomas, there should be eleven sacrificial posts.

In the case of a common ritual in respect of many animals, one should suitably modify the Mantras mentioning the Yajamāna and the Yajñapati. (One should also modify) *anu vām* or *anu vaḥ*; *anumantau* or *anumantaḥ*; *ā vahatam* or *ā vahata*; *devāyadbhyām* or *devāyadbhyaḥ*; *ye badhyamānau* or *ye badhyamānān*; *svarvidau sthaḥ* or *svarvidaḥ stha*; *svaritam* or *svarita*; *lokavidau sthaḥ* or *lokavidaḥ stha*; *lokamitam* or *lokamita*; *nāthavidau sthaḥ* or *nāthavidaḥ stha*; *nāthamitam* or *nāthamita*; *gātuvidau sthaḥ* or *gātuvidaḥ stha*; *gātumitam* or *gātumita*; *mriyethe* or *mriyadhve*; *riṣyathaḥ* or *riṣyatha*; *idithaḥ* or *iditha*; *pāśābhyām paśū* or *pāśebhyaḥ paśūn*; *mārutām devaṃ gacchatam* or *mārutam devaṃ gacchata*; *śamitārāṣu* or *śamitārāḥ*; *tatra vām* or *tatra vaḥ*; *bhūri vām* or *bhūri vaḥ*; *divaṃ vām* or *divaṃ vaḥ*; (and) *yantau* or *yataḥ*. The rest is not to be modified. *Mātā pitā* is (already) explained.²

VARĀHA -

[3. 2. 6] — In the Ekādaśinī they should chisel out (eleven) sacrificial posts one for each animal. (They should also chisel out) the *upaśaya* as the twelfth and the *pātnīvata* as the thirteenth. There should be (only) one *yūpa*-oblation (in respect of all the sacrificial posts). The offerings on the stumps³ should be made separately. After having gone through the choosing (of the sacrificial posts), one should go through the besmearing round (of them). In this manner, with a procedure of the same kind, he should betake himself in proper order to all (sacrificial posts) and animals. At the time of the offering of the Agniṣomīya animal, he should erect the sacrificial posts; or, as the next best alternative, (he should erect) the *agniṣṭha* (at that time) and the others on the next day. He should trace round (the pit for the *agniṣṭha*) in front of the Āhavanīya fire. He should trace round (a pit) to the south of the *agniṣṭha* and then trace round (another pit) to the north (of the *agniṣṭha*). In this manner (he should trace round other pits to the south and to the north) alternately. (The erecting of) the sacrificial posts should end towards the north; (the tying up of the animals to the posts) should end towards the south. He should trace round (the pits) with the wooden sword. The intervals between (two)

1. This sūtra is not quite clear.

2. *MānSS* 5. 2. 9. 7.

3. The printed text reads *śvanīyā* presumably for *avaraścanajā*.

sacrificial posts should be of the measure of a chariot-axle. One should erect (the posts) so as to end crosswise. In this manner (they) should be erected. One should erect (the posts) with the *agniṣṭha* as the last, (after having performed the ritual) beginning with the anointing and ending with the winding round. If (he would erect the posts) on the next day, a similar procedure (should be adopted). If (he would erect them) on the previous day, he should commence with the anointing and complete with the erecting. (In the case) of the *agniṣṭha* he should wind round by joining two cords; he should also wind round (the *agniṣṭha*) two cords for each of the other posts.¹ "In the case of a sacrificer about whom he desires that he should prosper in the world of the Pitṛs," as explained in the *Brāhmaṇa*.² One should lay down the *upaśaya* towards the south of the southern wing with its top pointing towards the east. He should fasten the sacrificial post by means of the cord with the formula, "Here do I fasten this one, belonging to such-and-such family, the son of so-and-so (mother's name), by means of Indra's fetter". He should surmount the top of the sacrificial post with the *svaru* with the formula, "Here do I surmount this one, belonging to such-and-such family, the son of so-and-so (mother's name), by means of Indra's thunderbolt". In the case of a sacrificer who does not (want to) practise exorcism, (he should do so) without reciting any formula. In the case of a sacrificer who is desirous of stability, he should erect (all) the sacrificial posts (so that they are) equal (in height). In the case of a sacrificer who is desirous of cattle, (he should erect) the three sacrificial posts in the middle (so that they are) equal (in height); (he should make) the other ones alternately (of equal height). In the case of a sacrificer who is desirous of the strength of sense-organs, he should erect the *agniṣṭha* so that it is the tallest and the others on its two sides are successively shorter.³ The two posts which are adjacent to the two, those (he should make) equal (in height) to the *agniṣṭha*.⁴

If he desires that (the Vaiśyas) should be stronger (than the Kṣatriyas) that the Kṣatriyas should be weaker, he should make those posts, which are towards the south of the *agniṣṭha*, (successively) taller. He should erect the posts raised (towards the south).

After having filled in and taken up the Āśvina cup...⁵ and after having wound round each post two cords, one should formally dedicate at the *agniṣṭha* a black-headed (goat) to Agni; at the northern (sacrificial post adjacent to the *agniṣṭha*) an ewe to Sarasvatī; and at the southern one a brown (goat) to Soma. He should dedicate the other animals alternately (— one at the sacrificial post to—

1. The text of the next sūtra, 3. 2. 6. 20, is corrupt.

2. MS 4. 7. 9.

3. The word *grahaseṣan* in sūtra 28 is obscure.

4. The initial portion of sūtra 30 is not clear.

5. Some portions of sūtra 32 are not clear.

wards the north of the *agniṣṭha* and the other at the sacrificial post towards the south of the *agniṣṭha*). (These animals should be :) a black one to Pūṣan, a white-backed one to Bṛhaspati, a reddish-brown one to Viśve Devāḥ, a passionate ram to Indra, a black-spotted one to Maruts, a mixed-coloured one to Indra-Agni, a black-bellied one to Savitr, and an impotent sheep to Varuṇa. (One should formally dedicate) the southernmost animal to Varuṇa. Unto to the *upaśaya* he should (merely) assign a forest-animal. Or (he should assign) with the formula, "This jackal is thy animal". With reference to the person whom he may be hating he should say (while assigning him), "So-and-so is thy animal".¹ Where there would be the singular form *amum* (in the *adhvigu* call), there he should insert the (form indicating) plurality. The words which denote the animal and the organs of the animal – those he should suitably modify (for instance), 'father', 'mother', 'brother', and 'friend' – (also) 'oblation', 'sacrificial grass', 'speech', 'mind', 'breath', 'eye', 'ear', 'skin', *asu*.² (There should be) two darbha blades and one twig for the consecration³ (of each animal). In respect of each animal there should be a separate knife and omentum-spike. After having taken hold of all (the animals) from behind, they should take them to the Śāmitra; in respect of each animal, the Adhvaryu⁴ (should act separately) in connection with the taking hold from behind, the extracting of omentum, and the cleansing (*śrapaṇa*) of omentum. The prayer to Āditya and the recitation of the formula for moving into the place of sacrifice (should be gone through) once (in respect of all the animals). One should cast away, only at one time (*ekavyam*) (in respect of all the animals), the fetters, the grass-ends, the omentum-spikes, and the *svarus*. (There should be only) one *paśu-puroḍāśa* in the case of the animal-offerings intended for one and the same divinity, (but) a separate one for each animal in the case of the animal-offerings intended for various divinities. The *manotā* should be repeated (in respect of each animal). One should procure eleven Juhūs, take up the portions into them successively, and make the offerings successively. If there is (only) one Juhū, he should offer (the organs of) the animals to each divinity separately. He should make the offering of the broth of all the animals, at one time, at the end of the half-verse of the Yājñyā. He should make an offering to the quarters, collecting together (the remnants of the broth of all the animals). The large intestines (should be given over to the Āgnīdhra).⁵ The rectums and the tails of all (the animals) should be offered in due order.⁶ After the omentum of the Anūbandhyā (cow) has been offered, one should erect, in the Prāgvaṁśa in front of the Śālāmukhiya

1. The next sūtra, that is sūtra 39, is corrupt.

2. After *asuḥ*, the text reads *unmā* (?).

3. The printed text reads *apākaraṇau*.

4. The printed text reads *adhvaryaṇaḥ*.

5. Cf. *MānṣṢ* 5. 2. 12 31.

6. This is conjectural; *pradānam* read for *pradhānam* in the printed text.

fire, the *pātnīvata* sacrificial post. The Vēdi of the Full-moon sacrifice (should be used). (The ladles filled in with) clarified butter should be such as are used in the Animal-sacrifice. (One should erect the *pātnīvata* sacrificial post) which, when erected, would reach up to the navel and which would be without the top-ring. The pit for that sacrificial post should not be strewn with sacrificial grass. At that sacrificial post, one should formally dedicate to Tvaṣṭṛ a whole uncastrated animal. At the time of the invocation of the divinities, (the Hotṛ) should invoke Tvaṣṭṛ and Vanaspati. One should release (the animal dedicated to Tvaṣṭṛ) after the fire has been carried round it. He should cut out portions of the clarified butter as many times as there would have been the cut-out portions of the animal and then offer those (portions of clarified butter) to Tvaṣṭṛ and Vanaspati without there having been the call (to the Hotṛ by the Maitrāvaruṇa). Or, as the next best alternative, he should (only) perform the ritual ending with the carrying round of the fire.

KĀTYĀYANA -

[8. 8. 6-9. 6] — If it is (a Soma-sacrifice with) eleven sacrificial posts, the intervals between (two sacrificial posts) should be of the measure of a chariot-axle. Or, after having divided (the outer boundary line of) the eastern half of the Vēdi in (eleven) equal parts, (one should erect eleven sacrificial posts on that line). Or, in the case of (the piling up of) the fire (-altar) (the range of the posts) should be equal to the wings (of the altar). (The rites relating to) the oblation pertaining to the procurement of the sacrificial post, the taking up of the hoe, and the putting of barley-grains (into water) (should be performed only) once (in respect of all the eleven sacrificial posts). The other (ritual should be performed) separately (for each sacrificial post) because of (its) coincidental occurrence. After having traced round the middle (pit), one should trace round either the northern one or the southern one; (he should then trace round) the other (pits) alternately. He should perform the ritual up to the offering into the pits. He should then perform the rites beginning with the anointing up to the gazing at the top-ring in respect of each (sacrificial post). Or one should perform the rites up to the concealing of (the *svarus* of) the southern and the northern (posts) on the morrow (that is, on the *sutyā*-day) because of the non-occurrence of the immolation (of the animals tied up to the posts before that day). After having wound the middle post round, (he should perform in respect of the southern and the northern posts the rites) up to the concealing of the *svarus* (on the *sutyā*-day). And he should wind the cords of those (posts) round the *agniṣṭha* and leave them there. He should perform (in respect of those posts the rites) beginning with the anointing (on the *sutyā*-day). He should raise up (the posts) in the order in which the pits have been dug out. The tallest post (should be erected as) the southernmost post; the other posts should be successively shorter. In the Tīvrasut sacrifice, the *agniṣṭha* should be

the tallest; (the row of the other ten posts should be erected) to the east (of it). The enlarging of the Vēdi (should be done) in accordance with (the intervals between) the sacrificial posts. Along the south of the tallest post, one should lay down the twelfth post, which (unlike the other posts) is not regularly fashioned by the carpenter, with the formula, *eṣa te*. He should perform (also in respect of the twelfth post the rites) beginning with the sprinkling of the water by means of the hand with the palm turned upwards up to the concealing (of the *svarus*), omitting those which are not relevant. Or one may lay down the twelfth post (either) without having (first) raised up the northern post (or after having raised it up). He should immolate (= offer) the *savanīya* (-animals), after having (first) dedicated them by means of one blade of sacrificial grass, in the order in which (the sacrificial posts to which they are tied up) have been raised up (the animals, that is to say, which are to be offered) to Agni, Sarasvatī, Soma, Pūṣan, Bṛhaspati, Viśve Devāḥ, Indra, Maruts, Indra-Agni, Savitr, and Varuṇa. In the sacrifice with eleven animals, which is being performed (only) with one sacrificial post, one should fasten to that post the animal to be offered to Agni and then tie up the other animals successively one to another (the second animal being tied up to the animal to be offered to Agni, the third animal to the second, etc.) towards the north. The animal to be offered to Agni, having been taken hold of from behind, should go first – the other animals (should follow) in the proper order. They should immolate it (= the animal to be offered to Agni) towards the south and the other animals successively towards the north. The rites comprising the call (to the Maitrāvaruṇa), the putting of a darbha blade in respect of the animals, the call *saṃjñāpayā 'nvagan* (given out to the Śamitr), (the rites relating to) the *prokṣaṇi* water, the firebrand, the knife, the Śamitra, the cutting of darbha for the incision, the call in respect of the drops (of clarified butter), the direction to and the consultation with the Śamitr, (the oblation to) Vanaspati, the *sviṣṭakṛt*, the Idā, and the libations to the quarters (of the remnants of the broth which have been) collected together should be common (in respect of all the animals). The cooking vessel (should be common) because of (its) sufficiency. The (heart-) pike, the two omentum-holders (should also be common). (It may be contended that) they should not be common because of the possible doubt regarding the broth of the respective animals (when put into the same cooking pot); also because (separate heart-pikes are) prescribed in the Sautrāmaṇī. (This objection is) not (valid) because (the commonness of these would cause) no obstruction (to the normal ritual). (Separate cooking pots and heart-pikes are prescribed) in the Sautrāmaṇī because of the variety of the cooking (there being different kinds of animals). The *manotā* and the offering of broth (should be separate in respect of each animal) because (they are to be performed at) different times. After one has performed the rites up to the sprinkling of the omentum of the *vaśā* cow with water in respect of the sacrifice with eleven sacrificial posts, one should raise up, near the *Sālādvārya*

fire, the *patnīyūpa* which should reach up to the navel. After having performed the rites of spreading round of the sacrificial grass, the placing of the utensils, the sprinkling over them of water by means of the hand with the palm turned upwards, the pouring down of clarified butter, and the placing of it over the fire, he should perform the rites beginning with (the taking up of) the wooden sword.

A goat should be dedicated to Tvaṣṭṛ; they should release it after the fire has been carried round it. (This should be done) because of the scriptural prescription, "One should conclude with an oblation of clarified butter" and (also) because of (the scriptural prescription regarding the release of the animal after) the carrying of the fire round the animal. Or the ritual should end with it (= the rite relating to the *pātnīvata* animal) because of (the express mention by) name of that rite. And (there would be no difficulty in such case about the oblations to Tvaṣṭṛ and Vanaspati) because of the injunction regarding the offering of the oblations to Tvaṣṭṛ and Vanaspati at the respective *prayājas*.

ĀŚVALĀYANA -

[3. 7. 1-15] — (Everywhere) in respect of the offerings the calls should be (only) as prescribed. The Puroṇuvākyaś and the Yājyāś relating to (the offerings connected with) those (animals) are being mentioned (below). In respect of all the offerings the Puroṇuvākyaś are mentioned first and the Yājyāś thereafter. From (the indication of) the divinity (in the Puroṇuvākyaś and the Yājyāś) the diversity of the animals concerned (should be understood). [In respect of the animal to be offered to Agni, the Puroṇuvākyaś relating to (a) the offering of the omentum, (b) the offering of the *paśu-puroḍāśa*, and (c) the offering of the organs of the animal¹ should respectively be] the two verses beginning with *agne naya supathā rāye asmān...* and (the verse) *pāhi no agne pāyubhir ajasrair...*; (the corresponding Yājyāś should respectively be) *pra vaḥ śukrāya bhānave bharadhvaṁ...*, *yathā viprasya manuṣo havirbhir...*, and *pra kāravo mananā vacyamānā...* [In respect of the animal to be offered to Sarasvatī, the Puroṇuvākyaś relating to (a), (b), and (c) should respectively be] *ekā 'cetat śarasvati nadīnām...*, *uta syā naḥ śarasvatī juṣāṇā...*, and *sarasvaty abhi no neṣi vasyo...*; (the corresponding Yājyāś should respectively be) *pra kṣodasā dhāyasā sasra eṣā...*, *pāvīravi kanyā citrāyuh...*, and *yas te stanah śaśayo yo mayobhūr...* [In respect of the animal to be offered to Soma, the Puroṇuvākyaś relating to (a), (b), and (c) should respectively be] the two verses beginning with *tvaṁ soma pra cikito maṇiṣā...*, and (the verse) *tvaṁ naḥ soma viśvato vayodhās...*; (the corresponding Yājyāś should respectively be) *yā te dhāmāni divi yā pṛthivyām...*, *aśāḥam yutsu pṛtanāsu papriṁ...*, and *yā te dhāmāni haviṣā yajanti...* [In respect of the animal to be offered to Pūṣan, the Puroṇuvākyaś relating to (a),

1. These three items are referred to as (a), (b), and (c) in the subsequent portion.

(b), and (c) should respectively be] the two verses beginning with *yās te pūṣan nāvo antaḥ samudra...* and (the verse) *pūṣe 'mā āśā anu veda sarvāḥ...*; (the corresponding Yājyās should respectively be) *śukraṁ te anyad yajataṁ te anyad...*, *prapathe pathām ajaniṣṭa pūṣā...*, and *pathaspathaḥ paripatiṁ vacasyā...* [In respect of the animal to be offered to Bṛhaspati, the Puroṇuvākyaś relating to (a), (b), and (c) should respectively be] the two verses beginning with *bṛhaspate yā paramā parāvad...* and (the verse) *bṛhaspate ati yad aryo arhād...*, (the corresponding Yājyās should respectively be) *tam ṛtviyā upa vācaḥ sacante...*, *saṁ yaṁ stubho 'vanayo na yanti...*, and *evā pitre viśvadevāya vṛṣṇe...* [In respect of the animal to be offered to Viśve Devāḥ, the Puroṇuvākyaś relating to (a), (b), and (c) should respectively be] *viśve adya maruto viśva ūti...*, *ā no devānām upa vetu śarṇso...*, and *ā no viśva āskrā gamantu devā...*; (the corresponding Yājyās should respectively be) *viśve devāḥ śṛṇute 'maṁ havam me...*, *ye ke ca jmā mahino ahimāyā...*, and *agne yāhi dutyaṁ mā riṣaṇyo...* [In respect of the animal to be offered to Indra, the Puroṇuvākyaś relating to (a), (b), and (c) should respectively be] the three verses beginning with *indraṁ naro nema-dhitā havante...*; (the corresponding Yājyās should respectively be) *urum no lakam anu neṣi vidvān...*, *pra sasāhiṣe puruhūta śatrūñ...*, and *svastaye vājibhiś ca praṇetaḥ...* [In respect of the animal to be offered to Maruts, the Puroṇuvākyaś relating to (a), (b), and (c) should respectively be] *śuci vo havyā marutaḥ śucīnām...*, *nū ṣṭhiraṁ maruto vīravantam...*, and *ā vo hotā johavīti sattaḥ...*; (the corresponding Yājyās should respectively be) *pra citram arkaṁ gṛṇate turāya...*, *arā ive 'd acaramā ahe 'va...*, and *yā vaḥ śarma śaśamānāya santi...* [In respect of the animal to be offered to Indra-Agni, the Puroṇuvākyaś relating to (a), (b), and (c) should respectively be] *ā vṛtrahanā vṛtrahabhiḥ śuṣmair...*, *ā bharataṁ śikṣataṁ vajrabāhū...*, and *ubhā vām indrāgnī āhuvadhya...*; (the corresponding Yājyās should respectively be) *śuciṁ nu stomaṁ navajātam adya...*, *gīrbhir vipraḥ pramitim icchamāna...*, and *pra carṣaṇibhyaḥ pṛtanāhaveṣu...* [In respect of the animal to be offered to Savitr, the Puroṇuvākyaś relating to (a), (b), and (c) should respectively be] *ā devo yātu savitā suratno...* and the two verses beginning with *sa ghā no devaḥ savitā sahāvā...*; (the corresponding Yājyās should respectively be) *ud īraya kavitamam kavīnām...* and the two verses beginning with *bhagaṁ dhiyaṁ vājayantaḥ pūramdhiṁ...* [In respect of the animal to be offered to Varuṇa, the Puroṇuvākyaś relating to (a), (b), and (c) should respectively be] *ava sindhum varuṇo dyaur iva sthād...*, *ayam su tubhyaṁ varuṇa svadhāvo...*, and *evā vandasva varuṇam bṛhantaṁ...*; (the corresponding Yājyās should respectively be) the two verses beginning with *tat tvā yāmi brahmaṇā vandamānas...* and *astabhnād dyām asuro viśvavedā...*

ŚĀNKHĀYANA -

[6. 9, 10] — The animal to be offered on the *sutyā*-day should be the one dedicated to Agni; or the one dedicated to Indra-Agni; or the (set of) eleven

animals should be offered. (In the sacrifices in which) eleven animals are to be tied up to one single sacrificial post, the verse to accompany the winding round (of the post with the cord) should be repeated three times in respect of each animal, because of the separateness (of the calls) (in respect of the cords). In the case of there being separate sacrificial posts (for the eleven animals), the Hotṛ should recite the verse relating to the winding round only at the *agniṣṭha* and then recite the seven verses at each of the other nine posts. At the eleventh (post) he should recite, between the verse relating to the winding round and the *pragātha*, the remaining portion of the hymn (beginning with) *yān vo naro....* He should recite the last verse (of that hymn) with reference to the *upaśaya*. If the sacrificial posts, which have not been wound round, are erected on the preceding day, he should conclude the recitation with the preceding verse. Or, aiming at continuity, he should stop with the half-verse itself. (For that purpose) he should successively go over the verses of the same kind. (If the Adhvaryu gives out the call) in a modified form, (the Hotṛ should recite the verses) as at the last (that is, the eleventh post). After having invoked the divinity to whom the particular animal is to be offered and (also after having invoked) Vanaspati (one should have) the divinities of the Soma-pressing (invoked with the calls:) "Do thou invoke Indra accompanied by Vasus; do thou invoke Indra accompanied by Rudras; (and) do thou invoke Indra accompanied by Ādityas, by R̥bhu, by Vibhu, by Vāja, by Bṛhaspati, and by Viśve Devāḥ". (The names of those divinities of the Soma-pressing) should not be inserted at other places in the prose recitation. Or (their names may be inserted) in the *sūktavāka*. After having touched the two Adhvaryus, the Hotṛ should offer the two *pravṛta* oblations in the order of the choosing – the prior (oblation) with *juṣṭo vāco bhūyāsam juṣṭo vācaspace devi vāg yat te vāco madhumattamaṁ tasmin no adya dhāt svāhā sarasvatyai*, and the posterior (oblation) without reciting any formula.

In respect of the animal to be offered to Agni [the Puroṇuvākyās relating to (a) the offering of the omentum, (b) the offering of the *paśu-puroḍāśa* and (c) the offering of the organs of the animal¹ should respectively be] the three verses beginning with *agne naya....*; (the corresponding Yājyās should respectively be) *bhuvo yajñasya....*, *pra vaḥ śukrāya....*, and *pra kāraḥ....* In respect of the animal to be offered to Sarasvatī, [the Puroṇuvākyās relating to (a), (b), and (c) should respectively be] *ā no divo bṛhataḥ parvatād ā....*, *sarasvatīm devayanto....*, and *sarasvaty abhi no....*; (the corresponding Yājyās should respectively be) *pāvīravī kanyā....*, *pra kṣodasā....*, and *imā juhvānā....* In respect of the animal to be offered to Soma, [the Puroṇuvākyās relating to (a), (b), and (c) should respectively be] *tvam soma pra cikito....*, *tvam imā oṣadhīḥ....*, and *somo dhenurṁ....*; (the corresponding Yājyās should respectively be) *yā te dhāmāni divi....*, *aṣālham yutsu....*, and *yā te dhā-*

1. These three items are referred to as (a), (b), and (c) in the subsequent portion.

*māni haviṣā*¹.... In respect of the animal to be offered to Pūṣan, [the Puroṇuvākyās relating to (a), (b), and (c) should respectively be] *pūṣe 'mā āśā*..., *prapathe pathām*..., and *pathaspathaḥ*...; (the corresponding Yājyās should respectively be) *śukraṁ te*..., *yās te pūṣan*..., and *pūṣā subandhur*.... In respect of the animal to be offered to Bṛhaspati, [the Puroṇuvākyās relating to (a), (b), and (c) should respectively be] *ā daivyā*..., *ā vedhasaṁ*..., and *bṛhaspatiḥ sam ajayad*...; (the corresponding Yājyās should respectively be) *sa hi śuciḥ*..., *sa suṣṭubhā sa ṛkvatā*..., and *sa ā no yoniṁ*.... In respect of the animal to be offered to Viśve Devāḥ, [the Puroṇuvākyās relating to (a), (b), and (c) should respectively be] *viśve adya maruto viśva ūtī*..., *yaṁ devāso 'vatha*..., and *viśve devāḥ śṛṇuta*...; (the corresponding Yājyās should respectively be) *ye ke ca jmā*..., *te hi yajñeṣu yajñiyāsa ūmāḥ*..., and *stīrṇe barhiṣi*.... In respect of the animal to be offered to Indra, [the Puroṇuvākyās relating to (a), (b), and (c) should respectively be] *indraṁ naro*..., *indro rājā*..., and *indra kṣatram*...; (the corresponding Yājyās should respectively be) *urum no*..., *ā no viśvābhir ūtibhiḥ*..., and *ā te śuṣmo vṛṣabha*.... In respect of the animal to be offered to Maruts, [the Puroṇuvākyās relating to (a), (b), and (c) should respectively be] *gomad āśvāvad*..., *haye naro*..., and *śuci vo*...; (the corresponding Yājyās should respectively be) *arā ive 'd*..., *yā vaḥ śarma*..., and *yūyam asmān*.... In respect of the animal to be offered to Indra-Agni, [the Puroṇuvākyās relating to (a), (b), and (c) should respectively be] *ubhā vām*..., *ā vṛtrahaṇā*..., and *tā yodhiṣṭam*...; (the corresponding Yājyās should respectively be) *śuciṁ nu*..., *gīrbhir vipraḥ*..., and *pra carṣaṇibhyaḥ*.... In respect of the animal to be offered to Savitr, [the Puroṇuvākyās relating to (a), (b), and (c) should respectively be] *ā no devaḥ savitā trāyamāṇo*..., *ā devo yātu savitā*..., and *savitā yantraiḥ*...; (the corresponding Yājyās should respectively be) *vāmam adya*..., *ye te panthāḥ*..., and *asmabhyam tad divo*.... In respect of the animal to be offered to Varuṇa, [the Puroṇuvākyās relating to (a), (b), and (c) should respectively be] *astabhnād dyām*..., *tat tvā yāmi*..., and *ava te heḷo*...; (the corresponding Yājyās should respectively be) *evā vandasva*..., *imāṁ dhiyaṁ śikṣamāṇasya*..., and *ud uttamaṁ varuṇa*.... So (these are the Puroṇuvākyās and the Yājyās) in respect of the animals in the Ekādaśinī, and also in respect of the animals which are dedicated to these divinities (even if they are offered separately).

1. The sūtra wrongly reads *havireṣeti* for *haviṣeti*.

INDEX

[This Index is prepared by my young colleagues at the CASS, University of Poona.

It may be noted that the designations of officiating priests and the names of sacred fires and the frequently occurring words like Soma, clarified butter, curds, milk, sacrificial cake, Vēdi, altar, sacrificer, sacrificer's wife, Yājyā, Puro-nuvākya, sūtra, ladle, spoon, etc., have not been taken into account for this Index.

In some other cases, only the more significant contexts are mentioned.

— R. N. D.]

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